

# Signs of the Times.

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

VOLUME 19.

OAKLAND, CALIFORNIA, MONDAY, APRIL 3, 1893.

NUMBER 22.

## Signs of the Times

PUBLISHED WEEKLY, AT OAKLAND, CALIFORNIA.

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### TERMS:

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

Address, **SIGNS OF THE TIMES,**  
Twelfth and Castro Sts., OAKLAND, CAL., U. S. A.  
(Entered at the Post Office in Oakland.)

## Editorial.

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

MANY professed Christians to-day have an idea that they must by some act on their part earn the eternal reward. It is by this deception that Satan leads many into doubt and discouragement. Eternal life is not earned; it is the gift of God through Jesus Christ. By nothing that we can do will we merit the favor of God. We can only reach out by faith and take from him the blessings that he stands ready to bestow. To Jesus Christ belongs all credit for the blessings we enjoy in this world and for all the fullness of blessings we shall enjoy in the world to come.

CHRIST is the author of every right impulse. Man of himself is sin and sin only. His desires, his purposes, his tendencies are downward in their nature. "There is none righteous, no, not one; . . . for all have sinned, and come short of the glory of God." It is the work of Christ to redeem man from this fallen and lost condition. This he does by cleansing man from sin, and giving in its place his own perfect righteousness. He creates a clean heart and renews a right spirit within man. The ransomed of the Lord can take no credit to themselves for deliverance. To the Lord alone will belong the glory. He paid the ransom price, and gives the strength to break the bands of sin.

THE eternal ages of the future will fail to reveal to our minds the fullness of one single attribute of the character of our blessed Lord. So long as God shall be higher than man, which will be so long as he maintains his character of God, there will be in him unexplored and unfathomable depth and greatness. One of the joys of the eternal state will be the study of God and of his matchless love as manifested in the gift of his Son. And every time the arches of heaven resound with the praise of the redeemed, there will be revealed

to their minds some new phase of heavenly beauty and loveliness, which will call forth from them fresh expressions of delight and holy, enraptured joy. Thus it is that those whom John saw round about the throne cry day and night, "Holy, holy, holy, Lord God Almighty."

THE judgment of God in the punishment of the finally impenitent will not be vindictive in its nature, but rather vindictive. God will not punish man because he has a grudge against him, from petty spite, or through feelings of revenge. This would be vindictive, the same spirit that prompts man to revenge on his fellow some real or fancied wrong. In the destruction of the wicked will be manifested the highest exhibition of God's love. "God is love," and every act and attribute of his character is one of supreme love for all his creatures. Sin produces sorrow, misery, and woe. To prolong the lives of the impenitent would be but to prolong their misery and suffering. God in love takes from that life which of itself has become a burden. In all this he vindicates his own honor, and contributes to his own glory and the happiness of his people.

### CHRIST IS RISEN.

ALL over Christendom April 9 will be observed as "Easter Sunday" in honor of the resurrection of Christ. The very term is such as should arouse investigation on the part of every lover of God's word, of every true Protestant, of every disciple of the Lord Jesus Christ; for neither one of the terms is Christian or scriptural. The former term, "Easter," occurs once in the Bible (Acts 12:4), of which the original is "passover," and is so rendered in the Revised Version. Its origin is the word "Eostre," the name of a heathen goddess worshiped in the springtime by our pagan Saxon ancestors, whose votive offerings consisted of vernal plants and flowers; for Eostre was the goddess of spring, and the worship rendered her was nature worship, the character of which is well known to those versed in mythological lore. The spring or Easter festival is wholly of pagan origin.

The term "Sunday" has a similar origin. It is the name given by our pagan ancestors to the first day of the week, and dedicated by them to the worship of the sun. Losing sight of God, the Source of all light, who is light, they turned to worship the creature made by God as a light bearer. The first day of the week became the sun's day. The worship of the sun was also a species of nature worship, and can be traced back into remote pagan times farther than any other form of idolatry.

Sunday has no place in Scripture. It is neither taught as a duty nor presented as a privilege. It is never presented as a holy day, either by express declaration or by inference.

So much for the term "Easter Sunday." The words are both of pagan origin, pointing us back to the dead heathen worship rather than to a living Saviour.

True, the feast of the passover came in the spring; but the object of the passover ceased when Christ our passover was sacrificed for us. 1 Cor. 5:7. True it is that Jesus rose from the dead in the spring of the year, just after the time of the passover, but what is there in that event which calls for the celebration of a day? He was not a day in coming forth from the tomb. In fact, the Scriptures do not expressly declare the day on which he rose, showing that the particular time is not in anywise important. The resurrection of Christ has in it nothing which would connect it with a particular day of the week; for the types of which our Lord was the antitype fell on various days of the week.

But apart from any positive declaration of Scripture to that effect, is it not well to set apart a day in honor of the resurrection? Is it not well to draw the minds of the church and the world to that great event of Christendom at least once a year? To these queries we would reply most emphatically that it is well; but how shall it be done? by human devices, or in the way revealed of God in his word? In devising and carrying into effect human plans and institutions several evils arise: (1) Not having the word of God much more human energy is expended, and always unsatisfactorily, in securing their adoption and observance by the people. (2) This extra energy placed upon a purely human ordinance tends to exalt it above the divine, about which less is done and said. And if the human is designed to be a memorial of any work of God for which God has given a memorial, the acceptance of the human makes void the ordinance of God, and so the one error leads to many others.

These evils and others we need not name follow in the wake of Easter Sunday as a memorial in honor of the resurrection. A large amount of human energy, which should have been devoted to God, has been expended in the introduction and observance of the day. It exalts the yearly day by the very manner of its observance above the simple faith of the gospel by appealing to the sordid motive of pleasing God by works which he has not commanded. And finally it blinds the church and the world to the importance of the very thing which Infinite Wisdom set apart as an abiding evidence of a risen Christ.



All that God asks that we may be received into his family is willingness on our part. This implies submission and faith; but biblical *faith* comprehends it all. "Believe on the Lord Jesus Christ, and thou shalt be saved." Acts 16:31. "He that believeth and is baptized shall be saved," are the words of Christ in Mark 16:16. But baptism is not a *work of the man* which saves or helps to save him; it is an act of faith. The properly instructed soul will count it a privilege. When a true woman has won the love of a noble husband, her next desire is to show the union of their hearts, the trueness of their love, before the world. She has espoused him, given herself to be his alone, and she desires the world to know it. Therefore the marriage ceremony; therefore the privilege of the bride to name the day. So it is that when we have accepted Christ, when we have yielded all to him, we wish the world to know it. We desire the truth of the union to be made known. We have become dead to the world, we have renounced its sin, that we might "be married to another, even to Him who is raised from the dead." Rom. 7:4; see also Acts 8:35-38. "For as many of you as have been baptized into Christ have put on Christ." Gal. 3:27. Baptism is therefore the marriage ceremony between the believer and Christ.

But the marriage is "to him who is *raised from the dead*, that we should bring forth fruit [by the power of that risen life] unto God." Rom. 7:4. Baptism has direct reference, therefore, to the risen Christ. Here is another testimony: "We are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father; even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." Rom. 6:4, 5.

The great facts of the gospel, Christ's death, burial, and resurrection (see 1 Cor. 15:1-4), are the very facts set forth in the ordinance of baptism; and in going forward in that ordinance we declare to the world that we accept of Christ's death and life for us. He died for our sins; his burial was proof of his death; he lives for our justification and victory. Our baptism shows that we should henceforth "walk in newness of life," and we are married to him, that "we should bring forth fruit unto God."

Now as death came by sin (James 1:15; Rom. 5:12), the triumph over death is the triumph over sin (see Rom. 8:1, 2; Rev. 1:18). The reason why the grave could not hold Christ was because he was righteous. Acts 2:24. He triumphed over sin in the flesh, and his resurrection was a proof of his power. This is the power for which Paul relinquished all else,—*"the power of his resurrection,"*—and this power, this "newness of life," this "fruit unto God," is the proof to the world that there is a risen Christ, who has triumphed over sin and death, and who by his grace gives in answer to the faith of his people the same power to them. It is this very righteousness which he longs to put upon them in answer to faith. See Rom. 3:22. It is this very power which he desires them to have in answer to faith. See Eph. 1:15-23. It is this manifestation of the righteousness and power

of God which reveals to all men that "Christ is risen indeed." And because the celebration of a day, either weekly or yearly, hides this great and all-important fact, we are opposed to it and protest against it as a part of that mystery of iniquity which would make void the mystery of God.

Christ is risen! Proclaim that Christ is risen, but not once a year alone, not once a week alone, but every day and every hour of the day in the manifestation to the world of "the power of an endless life," his life who died for us, and who lives to intercede in our behalf, who lives in all of those who trust in him. Reader, when, how, where, are you proclaiming that Christ is risen? He is our passover; let him be manifest to the world every day.

#### THE CHARACTER OF GOD.

DOUBT and distrust of God often come through ignorance of what he is. To know God aright is to know the source of all power, comfort, and encouragement. True, we can never fathom or comprehend so much as one attribute of his nature in its depth and fullness. The more we think of his power, the more mighty will it appear. The longer we gaze, the more radiant and resplendent will become the divine effulgence of his glory. And thus it is and ever will be with every phase of his character. Devotion of time and study will serve to reveal deeper and hidden springs of wealth and beauty. And while we never can possess a perfect knowledge of the character of God, we can approach nearer and nearer the divine glory, and view if necessary from distant heights the broad expanse of his eternal, unbounded fullness. In this we may find encouragement, and will find our faith and confidence increasing at every new manifestation of the divine character.

Of the many attributes composing the character of God, there are three, it appears to us, which lie at the very foundation of his existence, and furnish to the Christian a special guarantee of keeping and redeeming power. These three—his power, his wisdom, and his love—each and all infinite in their nature, furnish for trust and confidence a foundation both sure and steadfast. Consider these in order:—

1. Infinite power. By that power God called his universe into existence. "He spake, and it was [done]; he commanded, and it stood fast." That same power upholds them to-day. Heb. 1:3. It is God "who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance." "Behold, the nations are as a drop in the bucket, and are counted as the small dust of the balance." Isa. 40:12, 15.

God's power is infinite. He possesses all power in heaven and in earth. There are no conquests for him to gain, no new acquisitions to make. He possesses *all* power, and he can never possess more; for there is none, nor can there ever be any power but what already exists in him. In the contemplation of this attribute alone, there is much comfort and encouragement; for in possessing such un-

limited power, majesty, and might, God is able to do for us "exceeding abundantly above all that we ask, or think." But infinite power alone would not constitute a perfect guarantee for the repose of confidence and trust. There must accompany that power a knowledge to rightly direct and govern its exercise. This would require—

2. Infinite wisdom. And these two attributes, power and wisdom, are inseparable. One is the complement of the other. In God both exist in an infinite degree. It required infinite wisdom to formulate the laws which govern so perfectly the intricate workings of the machinery of the universe, quite as much as it required infinite power to make those laws effective. Before man was created, God knew the history of the human race, and the detailed history of every individual composing the race from Adam to the end of time.

God knows our secret thoughts and inmost motives. Says Job: "I know that thou canst do everything, and that *no thought can be withholden from thee.*" Chap. 42:2. Says David: "Thou knowest my downsitting and mine uprising, thou understandest my thought afar off." Ps. 139:2. And the Lord through Isaiah (chapter 46:9, 10) thus proclaims his wisdom: "I am God, and there is none like me, *declaring the end from the beginning, and from ancient times the things that are not yet done*, saying, My counsel shall stand, and I will do all my pleasure."

As God cannot gain more power, neither can he gain more wisdom. He knew all things six thousand years ago, and he knows no better to-day. He cannot learn by experience, for his wisdom is infinite, perfect, absolute. This absolute wisdom insures the perfection and infallibility of every plan. Were the wisdom of God progressive, it might appear ages hence that some of his past plans were unwise, and therefore imperfectly suited for the accomplishment of his purposes. This would entail a change in his character, a revolution in his universe. Comfort may we draw from the thought that God, in the exercise of his absolute and unlimited power, can make no mistake. His aim is unerring, his judgment unimpeachable.

3. Infinite love. Is it possible to conceive of a being all-powerful and all-wise, and yet not possessing the perfect complement of these graces,—infinite love? Such an existence is unthinkable. Infinite love is the offspring of infinite wisdom. These three combined make up and constitute the perfect Godhead. The remembrance of the cost of our salvation supplies the proof that infinite love is an attribute of our Heavenly Father, and of his Son, Jesus Christ. "God is love," and "God so loved the world that he gave his only-begotten Son" to die for a race of rebels. To Moses the Lord proclaims: "The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth."

In these three attributes of God's character is found a basis for trust and confidence as broad and deep as the eternal ages. Did God possess but the first, he would have *power*, but neither the love to enlist, nor the wisdom to direct, its exercise. Did he possess power and wisdom alone, love would still be lacking to



call these attributes into existence. But possessing all three, each in an infinite and incomprehensible degree of fullness, the foundation for trust and confidence is most complete and assuring. He has power to do, wisdom to guide, and love as the prompting motive.

We can never float beyond the ocean of his love. We can never sink below the reach of his power. Environments of sin can never be so intricate but what his wisdom can unravel and loosen their grasp. He is too wise to err, too good to be unkind. We may not at all times be able to discern the workings of his providence, but in the darkest gloom and greatest danger we may rest securely in his love, and wisdom, and power, knowing that he knows best, and has in view our highest good and perfect final happiness. "Trust ye in the Lord forever; for in the Lord Jehovah is everlasting strength." F. M. W.

#### OUR QUESTION CORNER.

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

The following questions come from the isles of the Pacific:—

##### 81. OUT OF WHAT WERE WORLDS MADE?

1. Sabbath, January 14. question 3 on Heb. 11:3, in our lesson book reads: "Out of what were the things made which are now seen?" Is it known? If the word *not* is placed between the words *things* and *made*, in the question, as it is in the SIGNS, would it not change the question and also the answer?

##### 82. VISIBLE WIND.

2. Lesson 4. Will you please state in some simple way how it can be shown that the wind is visible, as all are not satisfied upon this point, but some are going to investigate the question indicated in the SIGNS on John 3:8.

##### 83. DISCERNING OF SPIRIT.

3. Are the results of the moving of the Spirit visible?

1. Whatever the material universe was made of, or whether it was made of nothing, we do not believe that Heb. 11:3 states. "God spake and it was." "By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth." Ps. 33:6. God spake the universe into existence; beyond this we do not know. Heb. 11:3 certainly does *not* state in our common version out of what the worlds were made, but out of what the worlds were *not* made; therefore, to our mind, the question should be asked with the negative.

2. One common experiment which will show the visibility of the wind is to stand by a solid board fence with a straight top during a strong wind. On the side from which the wind blows, if the point of observation be correct, it can be seen pouring over into the still air below. We have used a wide board or plank for the same purpose, turned upon edge in a strong wind. It must rest on the ground so that the air will not pass freely under it.

3. The results of the moving of the Spirit of God are often visible and often invisible. They are seen in the tearful eye, and other manifestations of repentance, and in the manifest fruits of the Spirit, love, joy, goodness, etc., but the counterfeit is readily taken as the genuine by those who are carnal. The *movings* of the Spirit of God cannot be seen, and its fruit can only be truly discerned by those who have the Spirit of God. See 1 Cor. 2:10-16.

THE seed of sacrifice brings forth the fragrant fruit of love, and love always has in its heart the seeds of new sacrifice.—*Rev. Josiah Strong.*

God does not give us his blessing because we are good, but he bestows it upon us that we may be made good.

## Doctrinal.

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

### THE WORD WAS GOD.

BY REV. J. E. RANKIN.

WITH God he was, was very God,  
Before the skies were arched abroad,  
Before the stars were set on high,  
To syllable His majesty;  
Ere earth had her foundations laid,  
Or out of dust was mortal made,  
With God He was, was very God,  
He who for us the winepress trod.

The world His coming waited long,  
The theme of prophecy and song;  
Yearned up to God through blood and fire,  
Unsatisfied her one desire;  
And all creation groaned afresh,  
To see God manifest in flesh,  
To see earth's tribes, scattered abroad,  
Gathered in One, the sons of God.

When Time was ripe, of woman born,  
Men turned upon Him in their scorn;  
A Man of sorrows and of grief,  
In vain He sought on earth relief;  
Homeless by day, at night no bed,  
Nor pillow for His weary head;  
For Him no respite could there be  
Till finished was His ministry.

He walked beneath the circling sun,  
Spake but the word, and it was done;  
Rebuked the waters in their might,  
Gave to the blind their longed-for sight;  
He spake, the deaf were quick to hear,  
The rifled tomb confessed Him near;  
So gracious He to guide and teach,  
The common people loved His speech.

The shiv'ring rocks were rent in twain,  
And earth herself felt throes of pain;  
The sun for shame, in his high place,  
Hid from the sight his very face;  
The startled tombs gave up their dead,  
When this Man bowed His thorn-crowned head,  
Who tasted death for you and me,  
Alone that day on Calvary.

—*New York Observer.*

### THE WORD OF THE LORD.

BY ELDER E. J. WAGGONER.

"For no prophecy ever came by the will of man; but men spake from God, being moved by the Holy Ghost." 2 Peter 1:21.

WE have already read that the Spirit of Christ was in the prophets of old, testifying. David said, "The Spirit of the Lord spake by me, and his word was in my tongue." 2 Sam. 23:2. We have also read such expressions in the New Testament as, "The Holy Ghost by the mouth of David spake;" "Who by the mouth of thy servant David hast said;" "As he spake by the mouth of his holy prophets, which have been since the world began," etc. These and other scriptures show that the Bible is emphatically the word of God.

Read also the following words: "For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe." 1 Thess. 2:13. This is the case with "all Scripture," and is just what is stated in the text at the head of this article.

How much is included in the term "prophecy"? This can best be answered by considering the meaning of the word "prophet." This term we find defined in God's words to Moses. When Moses persistently sought to evade God's

commission to go back to Egypt, on the ground that he was not eloquent, "the anger of the Lord was kindled against Moses, and he said, Is not Aaron the Levite thy brother? I know that he can speak well. And also, behold, he cometh forth to meet thee; and when he seeth thee, he will be glad in his heart. And thou shalt speak unto him, and put words in his mouth; and I will be with thy mouth, and with his mouth, and will teach you what ye shall do. And he shall be thy spokesman unto the people; and he shall be, even he shall be to thee instead of a mouth, and thou shalt be to him instead of God." Ex. 4:14-16.

Now read Ex. 7:1: "And the Lord said unto Moses, See, I have made thee a god to Pharaoh; and Aaron thy brother shall be thy prophet." What part did Aaron have to act?—Simply to utter the words that Moses gave him. He was the spokesman for Moses; he was to him as a mouth. But he is called a prophet to Moses. Therefore we know that a prophet is one who speaks for another; who utters not his own words, but the words of another. Therefore a prophet of God is one who speaks for God; who speaks not his own words, but the words of God. "For he whom God hath sent speaketh the words of God." John 3:34.

See this definition of a prophet carried out in the prophecy concerning Christ, in Deut. 18:18, 19: "I will raise them up a prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him."

A prophet, therefore, is one who speaks the words of God, and consequently prophecy must be that which is spoken by the Lord through a prophet. But this embraces the entire Bible. Of course there can be no question in regard to what are known as the prophetic books. But the Psalms are prophecy, for they are often quoted as such in the New Testament. They are full of predictions concerning Christ and his coming. See the words above quoted concerning the principal writer of the Psalms, in 2 Sam. 23:2.

The five books of Moses are prophecy by the same rule, for they were written by one of the greatest prophets. See Deut. 34:10. He who reads those books understandingly, will find them full of prophecy concerning future events. When Jesus met with his disciples after his resurrection, he said, "These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the Psalms, concerning me." Luke 24:44.

But how about the historical books of the Bible. They must also come under the head of prophecy, for the writers of those books were invariably prophets. They were inspired, as well as the rest of the Scriptures. Let it be noted well that we are not stating any theory of inspiration,—we are not attempting to show how the Scriptures are inspired, nor to settle any question as to "degrees of inspiration"—but are simply considering what the scriptures themselves say of the fact. We do not profess to tell *how much* any portion of Scripture is inspired, for it is all infinite and cannot be measured. He who presumes to measure the "degrees of inspiration" might as well set



himself to tell how much more power the Lord exerted in creating the sun than in creating the earth, or how much harder work it was for him to make the earth than to make a blade of grass. We simply know that the infinite power of God was required to make the smallest object in nature, and we are content. So we are content with knowing that "all Scripture is given by inspiration of God," without trying to weigh God's words in the balances of poor human reason.

So in regard to the historical books of the Bible we may not say that they are inspired as much as the rest of the Bible, for that would be to imply a measurement of inspiration; but we can say that they come from the same Divine Source as the rest. All are given by the same inspiration of God.

Some will say, "Surely it cannot be necessary to consider the narratives of the Bible inspired; anybody can write out that which passes before his eyes, or that which he has experienced." It is a fact that it is comparatively easy to write out what one thinks about a thing, but it is quite another matter to be sure that it is the absolute truth. No human writer can set down the truth and the whole truth in regard to any event in history. Only God can do that, and it is because the historical records of the Bible are his words, that they can be depended on.

But there is something that is not often considered in reading the historical records of the Bible, and that is the object for which they were written. It was not simply to gratify curiosity concerning things that have taken place in the past, but for our guidance in the present. "Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." Rom 15:4. "Now all these things happened unto them for ensamples; and they are written for our admonition, upon whom the ends of the world are come." 1 Cor. 10:11. Now note the prophetic element in sacred history. In the direct predictions we find set forth the things that are to take place in the last days. The power to foretell future events is clearly recognized as supernatural. In the history we find that which directs us perfectly how we ought to act when the things come that are predicted. One part tells what is coming; the other part exactly fits man's need when the thing comes. And not only does it meet the need of one man, but of every man in all time. Surely sacred history is prophecy.

This matter might be carried further, but this is sufficient. Let the reader note the frequent occurrence in the Bible of the expressions, "And the Lord said," "The word of the Lord came unto me," etc. Let him learn to receive the entire Bible as the word of God, and then remember that it is written that "man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

#### THE FOUR GOSPELS.

MATTHEW wrote for the Jews, and he devoted himself to applying to Christ the prophecies of the Old Testament, in order to convince the Jews, who believed them, that Christ was the Messiah—that in his person the predictions of their prophets were accomplished. Mark wrote his gospel for the Gentile converts at Rome. His object was to prove that Christ was the sovereign Master of all things, and he therefore devotes almost all his chap-

ters to a recital of the works of Christ which show his divine power. Luke wrote his gospel more particularly for Theophilus, a pagan convert. His design was to prove that Jesus of Nazareth is the true Saviour of men, as the facts and circumstances of his life prove. For this purpose he makes known certain facts omitted by Matthew and Mark. John wrote his gospel to refute the heresies of the Corinthians, Ebionites, and Valentinians, who attacked the divinity of Christ, and denied many of the facts and words of Christ, which the other evangelists had omitted. His primary object was to prove the divinity of Christ, and for this purpose he begins his gospel with these sublime words: "In the beginning was the Word, and the Word was with God, and the Word was God." The evangelists, then, differ in their recitals according to the different circumstances in which they wrote and the objects in view.—*Rev. L. A. Lambert, Notes on Ingersoll, p. 149.*

#### THE SECOND COMING OF CHRIST.

BY ELDER F. M. WILCOX.

In the twenty-first chapter of Luke we have recorded the same discourse by our Lord as is given in Matthew 24. Luke's record, however, is somewhat different, in that he omits some things given by Matthew, and records other points of which Matthew does not speak. In addition to the signs in the heavens, Luke speaks of the state of the nations, and of disturbances to be witnessed in the ocean just prior to the coming of the Lord: "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things that are coming upon the earth; for the powers of the heavens shall be shaken." Verses 25, 26.

The signs in the sun, moon, and stars we have already noticed in preceding articles. In this we wish to notice the state of the nations just before the end of time. What their state will be we have pointed out in the scripture quoted above. There shall be upon the earth

#### DISTRESS OF NATIONS WITH PERPLEXITY.

That this condition is present among the nations of the world to-day, it needs no long argument to demonstrate. Whether we consider the nations of earth in their social, political, or religious phase, we see among them everywhere sore distress and perplexity. Distress by famine, by disease, by race persecution, by secret and social combinations, by political corruption and degeneracy, in capital *versus* labor, in burdensome taxes for the support of vast armies,—in all these phases of political and social life are there widespread distress, anxiety, and perplexity.

Is proof of these statements wanted, we need only to refer to the state of the nations to-day, as chronicled in the public prints during the last few months. For distress by famine, we have only to remember the bitter cry for help wrung from Russia's starving millions a few short months ago, and the food-laden ships of sustenance we forwarded to alleviate their afflictions. Also the want for bread and life's necessities, and poverty, wretchedness, and misery witnessed continually in all our large centers of civilization, both in the New World and Old.

For distress by disease, we have but to recount the many victims of cholera's ruthless visit one year ago, and not only the victims of that terrible scourge, but those falling daily and hourly into the grasp of some other last-day disorder, nearly if not quite as fatal. Medical science stands aghast at these deadly maladies, unable to cope with their fearful onslaughts.

For distress by race persecution, we can point to the ill-fated Jew, never at rest since the destruction of his national greatness under Solomon, but called upon anew in our day to drink the cup of gall and bitterness by the Russian autocrat. The secret and social combinations in some of our last-day governments have become their bane. The Nihilists of Russia, the Socialists of Germany, the Communists of France, and the Anarchists of our own government have made uneasy many heads that wear crowns; and men in State and responsible positions feel that there is indeed just cause for alarm over these secret guilds of society, who are planning general chaos and destruction.

In the matter of political degeneracy and corruption we have only to look at the recent disclosures in the great Panama Canal scandal in France, where the honor and integrity of the greatest men of the French Republic were sold for gold. Grave fears were entertained that the excited and enraged populace would rise up in indignation, and that there would be reenacted the horrors of the French revolution.

The problem of capital and labor is coming to be a most perplexing one to social and political economists. The relation of employer and employe are becoming so complicated and strained every year that the outcome of the question is regarded with deep anxiety. It is hoarded wealth and ill-gotten gains in many instances on one hand, and the mad struggle for bread on the part of the millions of wage workers on the other. The fact that inside of two months, during the great labor strikes in our own country last summer, the militia were called out in three States to suppress riots and keep in check the infuriated people, is a sad but true commentary of the condition already reached upon this issue.

But perhaps one of the most significant indications to-day of the wild unrest that fills the minds of the nations, is the strained political relations existing between them. Each is regarding with a jealous and critical eye the doings of its neighbors, and each is looking for some crisis in the near future, though of its nature or results none have definite ideas. Bishop Foster, writing to the *Christian Advocate* a few years ago, gives this thrilling account of the state of Europe. The few intervening months since this account was written, have by no means lessened the force of its application to the situation of affairs to-day. If it described matters accurately then, it falls short in portraying fully the unrest of Europe at the present time:—

One cannot long sojourn in Europe without feeling how exceedingly sensitive all political relations are. The quiet is never assuring. There are so many colliding interests among the different powers, and so many internal questions, that any moment may culminate in a wide and ruinous conflagration. The very air pulsates with danger. No power can move, or even silently grow, without disturbing all the rest. India is feverish; Egypt is in unrest; Turkey is a prey around which the vultures are gathered; Greece is dissatisfied; Austria, Germany, France, Italy, and England are distrustful of each other; the Nihilists, Communists, and other guilds of destructionists are



planning and scheming general chaos; and so the nations, from India to the isles of Britain, are liable at any new complication to break forth into the flames of war. There is so much at stake, such vast interests of civilization and human advancement, political and religious, that it cannot but cause *great anxiety* to all thoughtful observers, as well as *make uneasy* all heads that wear crowns. *What will come next?* is a question propounded every day over all these uneasy surfaces of our globe, and the only rest to be found is in faith in an overruling Power, who will somehow, out of the *many alarming possibilities*, work to the general progress and welfare.

The thought that some great crisis is inevitable seems to have fastened itself upon the minds of every European ruler. What will be its outcome none can, of course, predict; but whenever the issue may come and whatever interests it may involve, each power is determined to obtain its full share of spoil at any cost. The terribleness of such a conflict may be judged by the armed forces of Europe to-day. According to Mr. Labouchere, as published in the *Western British American* of March 4, Austria already has an army of 1,050,000; Italy, of 1,514,000; Germany, of 2,417,000; Russia, of 2,451,000; and France, of 2,500,000. The total fighting force of Europe is stated to be 12,599,000, and upon this vast host there is spent annually the sum of more than \$1,000,000,000.

It seems that Europe might rest satisfied with this mighty host, but the strained relations existing between the States, the fear and perplexity of threatening danger, cause each to vie with every other in preparations for deadly strife. The figures given above impart but an imperfect idea of the state of things that will presently exist, as soon as the new military laws shall have come into full effect. Then the German army will comprise 5,000,000 men; the French, 4,350,000; the Russian, 4,000,000; the Italian, 2,236,000; the Austrian, 1,900,000; the Swiss, 489,000; and the Belgian, 258,000. Altogether Europe will be able to dispose not less than 22,000,000 soldiers, or 15,000,000 more than she had in 1869.

As these vital points regarding the social and political state of the nations are considered, who cannot feel that the prophecy is meeting with a striking fulfillment to-day. Distress and perplexity are found in every nation, and in every phase of national existence. No thoughtful mind can watch these silent preparations without feeling that underneath its surface there is a fearful unrest, a depth and turbulency of feeling which sometime will manifest itself in fearful convulsions. Men to-day may cry peace, but every indication points to war. Instead of beating their swords into plowshares, the nations are beating their plowshares into swords, and their pruning hooks into spears. Joel 3: 9-12.

We are in the last days of our world's history, and the wild unrest we see to-day is but the condition foretold by our Saviour, "distress of nations with perplexity." We can look for better days only under the glorious future reign of the Prince of Peace. In the signs taking place around us, may we read correctly the lesson God designs to reveal to us.

No man can continue to pray earnestly for a blessing upon the church, and withhold his time or his money or the personal effort that may be instrumental in bringing the blessing. Perhaps the best way of getting people to work is to get them to pray, for if this be accomplished, the work must follow.—*United Presbyterian*.

### THE POWER BEHIND GOD'S PROMISES.

BY C. H. EDWARDS.

MANY and precious are the promises God has given to us. Constantly is our Heavenly Father holding them out to us, trying to allure us onward and upward till the sorrow and pain, the perplexities and care, of this world are forgotten as we view the realities of the great beyond.

Not that he would have us neglect or depreciate the duties of life, but would have us, as we are passing through the experiences of life, realize that we are not to bear all these burdens alone, but that he is the Burden Bearer. He would teach us that we may cast all our care upon him, for he careth for us; so that, with Paul, we may exclaim, "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen."

On nearly every page of his word we find these precious, shining jewels. How they sparkle when held in the sunlight of his love! How their glittering rays pierce the darkness and gloom of our weary, aching hearts, till with renewed courage we fix our eyes above and press upward!

Among these glorious gems we find, "They that trust in the Lord shall be like Mount Zion, which cannot be removed." As we read this promise, several questions arise in the mind: Is this reliable? Can we depend upon it? Has the Lord the power to fulfill it? If so, what assurance has he given? Has he ever given us some tangible evidence of his power? We are led to believe that he has given us the proof of his power, and that we may fully rely on its fulfillment.

Let us notice some of the proof that has been given. In the nineteenth psalm we read, "The heavens declare the glory of God." We usually understand the word "glory" to refer to the brightness or atmosphere by which heaven and the heavenly beings are surrounded, but in this text we think it has a broader meaning. By comparing a few texts we get the idea: John 2: 11: "This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory." It is clearly seen that the glory here manifested is the power of God. Rom. 6: 4: "Like as Christ was raised up from the dead by the glory of the Father." That this is the power of God is stated like this: "According to the working of his mighty power, which he wrought in Christ, when he raised him from the dead." Eph. 1: 19, 20. So we see that the "glory" of God is the "power" of God. Then, substituting the word "power" for "glory" in the text, we have, "The heavens declare the power of God." Day unto day they are uttering this speech, and night unto night they are giving this knowledge. "There is no speech nor language [no place under the broad canopy of heaven where speech or language is used] where their voice is not heard." "Their words [have gone] to the ends of the world." Day and night, summer and winter, they are telling in sublime tones to every individual on this globe, of the mighty power of our Father. This is further explained thus: "The invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead." Their language is so simple

and wonderfully plain that those who will not read and understand "are without excuse."

In the midst of the heavens "he has set a tabernacle [dwelling place] for the sun." "His going forth is from the end of the heaven, and his circuit unto the ends of it; and there is nothing hid from the heat thereof." What a lesson it is teaching! Behold, what greatness! With wonder and awe we contemplate this mighty orb. How can we grasp the startling fact that it is one and a half million times larger than this earth? Think of its diameter (nearly 886,000 miles), while that of this earth is only 8,000 miles. Were it to be weighed in a balance with this earth it would more than balance 350,000 such worlds. See it as it sweeps onward through space accompanied by its retinue of planets. What holds these orbs in their places? What keeps them from clashing one against another? We answer with reverence, The mighty power of God, for God "hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power."

Can we explain or comprehend this?—Oh, no, it is too wonderful and sublime for us, yet this is the mighty power that is at His command who made that precious promise!

Then can we not revel in the glories of His love, "knowing that He is faithful that promised?"

Walker, Mass.

(To be continued.)

### STUDY OF GOD'S WORD.

BY FRANK THORP.

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

THIS is what God says to every seeker after light. There is eternal profit to him who considers what God says. Careful and deliberate examination, meditation, and reflection are all included in that word "consider." "Consider what I say." His word constitutes his sayings; but his word "is truth," and there is only one way to understand it, *i. e.*, through the "Spirit of truth," which guides into all truth.

Furthermore, it is the understanding of what he says that the Lord is talking about in the text, "Consider what I say; and the Lord give thee understanding in all things." Then if we consider his sayings in his appointed way, he will teach us their meaning, and none can hinder. We need not go to others to find out the meaning of the truth; for, if we will let him, he will teach us as individuals. Notice, that he will give understanding in all things, and will guide into all truth; not all at once, of course, for a guide implies a journey which must be taken one step at a time. Again, if a person requires a guide while journeying, it shows he does not know the way, hence, to be safe, must rely wholly upon the guide. So, in seeking for the meaning of God's word, we must depend entirely upon the Guide, the Holy Spirit, which can be had for the asking.

The study of God's word will not be distasteful to him who searches its pages in the divinely appointed way, and for the one purpose of learning the "truth as it is in Jesus." In the word are treasures of wisdom, stores of knowledge, unsearchable riches. But the Spirit "searcheth the deep things of God."



## CAN WE HONOR CHRIST FROM BENEATH THE REFUGE OF LIES?

BY T. E. BOWEN.

ALTHOUGH deeply covered by the rubbish of the "traditions of men," there is in the earth to-day a beautiful line of pure, eternal truth, which shines brighter, and becomes more and more precious to him who examines and tests it the most thoroughly. When fully uncovered from sin's perverting falsehoods, not a flaw can be found in it. What may appear as serious defects, when they are carefully and prayerfully studied, will be found to exist not in the truth itself, but in the false coloring placed upon it by man. Instead of hiding beneath the truth, some have always chosen the refuge made by the enemy of God. Isaiah says: "Because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us; for we have made lies our refuge, and under falsehood have we hid ourselves; therefore thus saith the Lord, . . . Judgment also will I lay to the line, and righteousness to the plummet; and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place." Isa. 28:15-17.

When will hail come as a judgment from the Almighty? "And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done. . . . And the great city was divided into three parts, and the cities of the nations fell; and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath. And every island fled away, and the mountains were not found. And there fell upon men a great hail out of heaven, every stone about the weight of a talent; and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great." Rev. 16:17-21.

By comparing these texts we learn there will be a "refuge of lies," where men will feel perfectly secure, notwithstanding God pronounces it unsafe. Also a time will come when this refuge will be swept with hail. In the last text we learn that the vengeance of God in the plague of the hail comes from his presence as his final destruction; for it is accompanied with, "It is done." Hence, just prior to Christ's coming in power and glory, there will exist a "refuge of lies," and, as Isaiah says, this refuge shall be swept with hail, and as the Scripture calls the object of God's wrath "great Babylon," we must conclude that in "great Babylon" is this refuge beneath which men are hiding for shelter. By reading Rev. 14:9, 10 it will be seen that the "fierceness" of God's wrath is to be poured out upon those who "worship the beast and his image." By other texts it can be clearly shown that this worship is the honor and reverence paid the first day of the week as the Sabbath, this being the "sign" of the authority of the "beast." Very well, then, we have just prior to Christ's second advent a "Babylon" (confusion of doctrines among churches), in which is a "refuge of lies" (or false doctrines), beneath which men are seeking shelter, and in this refuge is found the false sabbath, against which we have the promise of the "fierceness" "of the wrath of God, which is poured out without mixture into the cup of his indignation."

In conversation with a well-informed gen-

tleman, at one time a local preacher, upon the obligation of now keeping the Sabbath (the seventh day), the following reason was given by him for his keeping the first day:—

"One of the great reasons why I keep Sunday is this: Every Sunday morning when I hear all these church bells ringing, what do you suppose is the first thing that comes to my mind?" As, of course, I could not tell, he continued: "Well, I will tell you. I think of my Saviour as a risen Saviour, and so I keep Sunday to honor my Saviour." I was disappointed; for this was his "great reason," and I thought it might be a new one.

"But," I replied, "how do you think of your Saviour to-day [Monday]?" "Why," he replied, "as a risen Saviour." "Well, did he rise from the dead yesterday?" "No." Again I inquired, "Was he not then a risen Saviour last Saturday just as truly as yesterday?" He replied, "Yes." "Then why not think of him Saturday as a 'risen Saviour'?" "Oh," said he, "I can't think that way!" Precisely.

How many there are like this man who will not "think that way." They could if they would, but no, they prefer to hide beneath the "refuge of lies." They choose to cling for doctrine to the traditions and teachings of men. Christ likens them to foolish builders, content with dirt foundations, not willing to dig a little and find rock. Oh, how great will be the fall of such false hopes! Weeping and wailing, the fury of the Almighty will sweep them and their refuge with destruction.

Hear what God saith concerning these patched-up reasons for observing as holy the day substituted for the eternal and holy rest day of Jehovah that was torn from its setting in his law by the presumptuous hand of man: "Because, even because they have seduced my people, saying, Peace; and there was no peace; and one built up a wall, and, lo, others daubed it with untempered mortar; say unto them which daub it with untempered mortar, that it shall fall; there shall be an overflowing shower; and ye, O great hailstones, shall fall; and a stormy wind shall rend it. Lo, when the wall is fallen, shall it not be said unto you, Where is the daubing wherewith ye have daubed it? . . . So will I break down the wall that ye have daubed with untempered mortar, and bring it down to the ground, so that the foundation thereof shall be discovered, and it shall fall, and ye shall be consumed in the midst thereof; and ye shall know that I am the Lord." Eze. 13:10-14.

When this foundation is laid bare in that day, then it will be apparent who have truly been honoring Christ. "If any man serve me, let him follow me; and where I am, there shall also my servant be; if any man serve me, him will my Father honor." John 12:26.

Did Jesus ever keep holy the first day of the week? All must answer, "No." Has he since led his servants to go contrary to his whole life of teaching and practice without one word of holy writ authorizing such change? If so, you pronounce him a changeable God. Then how can he be honored by his servants casting aside his divine example and teaching, and assuming to honor him by keeping as holy, a day he never made holy? Instead of it being honor, it is dishonor. It is pure presumption.

Think you God will let such things go unpunished? Hear his sentence against those who willingly pursue such a course: "Her

priests [teachers] have violated my law, and have profaned mine holy things; they have put no difference between the holy and the profane, neither have they showed difference between the unclean and the clean, and have hid their eyes from my Sabbaths [then they could have seen his Sabbath; for it was in their sight], and I am profaned [not honored] among them." Eze. 22:26. "Therefore thus saith the Lord God: Because ye are all become dross, behold, therefore I will gather you into the midst of Jerusalem. As they gather silver, and brass, and iron, and lead, and tin, into the midst of the furnace, to blow the fire upon it, to melt it; so will I gather you, in mine anger and in my fury, and I will leave you there, and melt you. Yea, I will gather you, and blow upon you in the fire of my wrath, . . . and ye shall know that I the Lord have poured out my fury upon you." Verses 19-22.

To the sincere seeker God will unfold his truth in its beauty. Every honest soul will be found; for this is God's work of seeking them out, and he knows where they all are. These will gladly reject "human traditions," and will become purified by "obeying the truth." Of the other class, "because they received not the love of the truth, that they might be saved," it is said: "And for this cause God shall send [by permitting it to come] them strong delusion, that they should believe a lie." 2 Thess. 2:10, 11.

We have a risen Saviour, who is Lord of the Sabbath day, and to do him honor we must turn unto him with all our hearts, and follow him in all things. He is inviting us to enlist in his service, and seek for meekness and righteousness, and it may be we shall be hid in the day of the Lord's anger. Satan is also enticing souls to seek shelter beneath the "refuge of lies." There will be only the two classes. Where, dear reader, will you be found when destruction cometh from the Almighty?

## THE SABBATH.

BY ELDER R. D. BENHAM.

TO THE average observer along the line of religious or theological thought, it is very apparent, nay, absolutely certain, that the Sabbath question is fast coming to the front and has already assumed such gigantic proportions as to be impossible to class it with those questions branded "nonessential," "unimportant," or a "minor point" to be disregarded or easily set aside. The Sabbath is already virtually world-wide. Not only in every State of the Union do we find it attracting attention and being constantly agitated, but countries north and south have taken up the refrain, and this will swell louder and louder until the whole world shall hear. Even now can its echoes be heard from the shores of the Baltic, the Mediterranean, and in the countries bordering on the Black and Caspian Seas. It has reached almost every country of Europe and Western Asia. Not only is the Orient, along the shores of the Hellespont and Bosphorus, being awakened, but along the seaboard of China and India and the civilized portions of Africa, and soon will it penetrate the interior, till every kindred, tribe, and nation shall hear; and wherever the word of God has gone or will go, there will the inhabitants be called upon, as were they of Berea of old (and would that all were as noble as they), to "search the Scriptures daily whether those things were so." Acts 17:11, 12.



Not only is this the case with the countries mentioned, but like the light of morning is the truth spreading to ocean's widest expanse, and the far-away islands of the Pacific—Australia, Tasmania, New Zealand, Samoa, Fiji, Pitcairn, and many others—are “receiving it gladly.” Whole islands are turning to the observance of God's ancient but downtrodden Sabbath. And why not? “The Scriptures cannot be broken” (John 10: 35), and “the sure word of prophecy” (2 Peter 1: 19) declares that “the isles shall wait for his law” (Isa. 42: 4), and long centuries have they waited, until the set time has come, and now do they rejoice that God has set his hand to the work so long foretold, and is bringing out “a people for his name,” described in Rev. 14: 12: “Here are they that keep the commandments of God, and the faith of Jesus.”

Of course the truth of God has never held unhindered sway in the earth, and never will until sin and sinners are swept away by the besom of God's destruction. Isa. 14: 23; Mal. 4: 1. The foes of God's holy and sanctified Sabbath, or rest day, are legion, and their positions and arguments to oppose it and uphold a counterfeit one, are almost as numerous, and are about as harmonious as were the witnesses who testified against our Saviour (Mark 14: 55-59), and probably will succeed about as well. Mark a few of these conflicting positions taken, and sometimes you will meet many or all of them in one sermon or book directed against the true Sabbath and law:—

1. God's seventh day was Adam's first day, therefore the first day is the Sabbath.
2. The seventh day was the Sabbath from creation to Christ, and then the resurrection or first day took its place.
3. The Sabbath was changed at the exodus, and again at the resurrection of Christ.
4. Christ changed the Sabbath.
5. The apostles changed the Sabbath.
6. The seventh day is the Sabbath, but Sunday is the seventh day.
7. Christ abolished the law, therefore there is now no Sabbath in this dispensation.
8. Christ abolished the law but reenacted all but the fourth commandment.
9. We can't keep the Sabbath on a round world.
10. We can and should keep Sunday all over the world.
11. Time has been lost; therefore we can't tell which is the true seventh day.
12. One-seventh part of time is all that is required.
13. Sunday is the Lord's day.
14. All days are alike the Lord's.
15. The Bible is full of proof that Sunday is the Sabbath.
16. There is no direct command to keep Sunday.

Thus the many sided and many hued conflict goes on. Now there is but one source to which we can go for light on this subject, upon which we can place our confidence, and that is the word of God; only one rule to try every argument, and that is pointed out by the Spirit of God. “To the law and to the testimony; if they speak not according to this word, it is because there is no light in them.” Isa. 8: 20.

Now what do the law and the testimony say? It is the boast of every true Protestant that the Scripture and that alone is the rule of faith and practice. That is enough for the seeker after the plain truth. The Scripture says, “The seventh day is the Sabbath of the

Lord thy God;” that “the Lord blessed the seventh day and sanctified it,” etc. And God says, “My covenant will I not break, nor alter the thing that has gone out of my lips.” Ps. 89: 34. What does God specially call his covenant? By reference to Deut. 4: 13 it will be seen that the ten commandments, written on tables of stone, constitute *his* covenant which he commanded to be performed. And Ps. 111: 9 says “he hath commanded his covenant forever.” This covenant which he commanded forever contains the Sabbath, which he blessed and sanctified at the beginning, which he *will* not alter, and which no other power has authority to alter. Then let us “remember the Sabbath day to keep it holy.”

## 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.

### TO-DAY.

BY LILLA WARREN.

TAKE ME, O Lord, as wholly thine,  
Each morn my prayer shall be;  
I lay my plans all at thy feet;  
May all be wrought in thee.

I yield my all to thee, dear Lord;  
Abide with me to-day;  
Walk by my side; guide by thy word;  
I only want thy way.

Oh, take my life and make it, Lord,  
Each day more like thine own,  
And I will always trust in thee;  
Thine is the power alone!

What care I for to-morrow's cares,  
When there is rest in thee;  
And thou hast told me, “As thy days  
E'en so thy strength shall be.”

And so I trust thee, Lord, to-day,  
Knowing thy way is best.  
I choose to do thy will, dear Lord,  
And leave with thee the rest.

*Battle Creek, Mich.*

### GROWTH IN CHRISTIAN EXPERIENCE.

BY MRS. E. G. WHITE.

(Concluded.)

THROUGH vital connection with Christ, the mysteries of the kingdom of heaven will be unfolded, and according to your capacity to receive, the Lord will bless you, if you are willing and obedient. But the young Christian may often be brought into strait places, and into trying circumstances, as were the children of Israel. Of old the Lord brought his people into these trying places that he might finally bring them blessing. He says: “And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep his commandments, or no.” God knew what was in the hearts of his people before he brought trial upon them; but they were ignorant of the condition of their own hearts. Under trial and test their deficiencies were made manifest, and they felt indeed that they had not understood themselves. But the fierce flames of trial and temptation did not consume them, but rather worked for their purification and refinement, and aided them in the development of Christlike character.

Let the young Christian seek to fulfill all the responsibilities that devolve upon him,

and meet obstacles and difficulties with courage, keeping an eye single to the glory of God, that his profiting may appear unto all. In whatever circumstances you may be placed, the Lord designs that you shall find his grace sufficient, that your love may abound more and more, that you may approve things that are excellent, and be filled with the fruits of righteousness which are by Christ Jesus, unto the glory and praise of God. But unless the Christian continues to grow, he will retrograde, and his experience will become sickly and be fruitless of good. Jesus says, “Herein is my Father glorified, that ye bear much fruit.”

In order to bear much fruit, we must make the most of our privileges and opportunities, becoming more and more spiritually minded. We must put away all commonness, all pride, all worldliness, and daily receive divine aid. If you grow spiritually, you must employ all the means which the gospel provides, and be prepared to gain in piety by the influence of the Holy Spirit; for the seed is developed from blade to full corn by unseen and supernatural agencies. The promise with which Jesus consoled his disciples just before his betrayal and crucifixion was that of the Holy Spirit; and in the doctrine of divine influence and agency, what riches were revealed to them; for this blessing would bring in its train all other blessings. The Holy Spirit breathes upon the soul who humbly rests on Christ, as the author and finisher of his faith; and from such a believer fruit will come forth unto life eternal. His influence will be fragrant, and the name of Jesus will be music in his ears, and melody in his heart.

The Christian will be a savor of life unto life to others, although he may not be able to explain the mysteries of his experience. But he will know that when clouds and darkness compassed him about, and he cried unto the Lord, the darkness was dispersed, and peace and joy were in the temple of the soul. He will know what it is to have the pardoning love of God revealed to the heart, to experience the peace that passeth all understanding, to have praise and thanksgiving and adoration welling up in the soul unto him who has loved us, and washed us from our sins in his own blood. He has peace through Jesus Christ, and joy in the Holy Ghost. One with Christ, his soul is filled with submission to his will, and heaven is enshrined in his heart while he is enfolded in the bosom of infinite love. Christians of this order will bear much fruit to the glory of God. They will rightly interpret the character of God, and manifest his attributes unto the world.

Jesus illustrated the compassionate mercy and tender love of God in many of the parables that he uttered, and in his own life and character he gave us an exhibition of infinite love. He represents himself as the life of the world. He says, “Verily, verily, I say unto you, He that believeth on me hath everlasting life.” “I am the living bread which came down from heaven; if any man eat of this bread, he shall live forever; and the bread that I will give is my flesh, which I will give for the life of the world.” “Verily, verily, I say unto you, Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you.” There is no growth where there is no life. Where there is no life, there is no fruit.

But how shall we know that we are in Christ?—We may know it by the character of our fruit. The fruit borne on the Chris-



tian tree is holiness of heart,—wholeness to Christ. God will be in the thoughts of the Christian, and he will love those for whom Christ has died. He will follow in the path of self-denial, and his life will be fragrant with the love of Jesus. He will delight more in contemplation of the love of God than in anything earth can offer. He will prefer his plain, homely duties rather than romantic novelties, and will be satisfied with the place God has appointed him. When the heart is renewed by the Spirit of God, when consecration to God is maintained, there can be only love and thankfulness and praise in the heart, because Jesus is within, the hope of glory, and they live as seeing him who is invisible. Christ is in him a well of water springing up unto everlasting life, and the true follower of Christ strengthens the good purposes of everyone with whom he comes in contact. Such believers are living, growing Christians. They carry with them the fragrance of holiness, and are reaching on to the measure of the stature of men and women in Christ Jesus.

### REST.

BY MRS. M. E. STEWARD.

#### Physical Rest.

THERE is a system of physical culture which brings the body into a state of perfect rest. Those who are known as "nervous persons" are constantly holding onto themselves. They do not allow the chair or the bed to hold them; even in sleep they keep up this habit of nervous tension. It is seen in unconsciously swinging the foot, biting the lips or the finger nails, drumming with the fingers, clenching the hands and holding them tightly, constantly rocking when sitting in a rocker, etc., etc.

People are learning how to avoid this great and altogether needless expenditure of vitality. Persons have given ten dollars a lesson in Paris to learn how to let go of themselves. The process seems very simple; it is becoming divested of power. The nurse, or operator—you can do it all by yourself—will tell you to begin with the head; imagine it very heavy; gradually it falls on a limp neck. Then take successively the fingers, the hands, the forearms, the entire arms, imagining each so heavy that they fall and are at rest, hanging loosely by the sides. So proceed with the chest, body, lower extremities, till you have let go the whole body.

Often, before the operator has passed over the entire body, some part that had been put to rest has sprung into tension again, and the process has to be repeated. One of the hardest things of which to let go is the tongue. Try it. Protrude it from the mouth, then let it go; if done properly, it will stop between the teeth. Isn't this quite significant in relation to our words?

We have used the word "imagine" in trying to describe the process of letting go of ourselves. It is not all imagination. This is proved by the case of a man who is dead drunk. He is the best specimen of one who has entirely let go of himself. How much heavier he is to lift than one of the same weight who is all life and activity!

The will has much to do in letting go. It is, in fact, the governing power, as in the entire life. There is great benefit to be derived from this system of absolute rest. Diseases have been cured by it.

#### Spiritual Rest.

The principles of physical rest which we have mentioned apply spiritually. Our dear Saviour says, "Come unto me, and I will give you rest." Before this rest can come, there must be a complete letting go. There are those whose hearts are almost breaking to know they are the Lord's, and yet they hold right onto themselves. The secret of letting go is found in the sure word of God.

In the first place, self, everything to which the natural heart holds, is corrupt and "without strength," Isa. 1:5, 6; Rom. 5:6. But the Lord desires all men to be saved. 1 Tim. 2:4. He bought us and paid the price, and says we are God's. 1 Cor. 6:20. Shall we hold onto what does not belong to us? Is that right? Will we continue to rob God of that which is his own.

"Ye are bought with a price." What does "ye" include? All there is of you, doesn't it? Your body and soul; your will, thoughts, feelings, affections; your entire character and life; your time, talents, reputation, and all your possessions; your sins, everything that pertains to you. Give your heart, all hard and cold and sinful as it is, to Jesus. It is his; let it go. He wants it just as it is this moment. He will soften, and quicken, and cleanse it "whiter than snow." Give the Saviour all you can think of; then give him all the rest, that which you cannot think of, asking him to subdue your entire being to himself. Let everything go; consider all as belonging to God.

"But," say you, "I cannot control myself; my affections, for instance, I cannot give to the Lord, however much I desire to love him." No, you can do nothing but simply *come*. "The power of choice God has given to men; it is theirs to exercise."—*Steps to Christ*. Don't ask, Am I *willing* to let God have all? Will you do it, and let it all go? This is what Jesus means by, "Come unto me." Come, confessing your sins. Then ask the Lord to cleanse you from all unrighteousness, and *believe he does it*.

"Oh, if I could only believe that!" you exclaim. Let go of that unbelief; give it to Christ. Take it for granted he cleanses you, because *he says so*. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9. "If you believe the promise,—believe that you are forgiven and cleansed,—God supplies the fact."—*Steps to Christ*. Don't for a moment think God does not do his part just as soon as you do yours. It is just as much your duty to accept the forgiveness and cleansing as it is to confess; but you cannot have anything unless you do accept it. Having done this, you are clean, by grace, through faith, just as thinking your body was heavy made it so. Jesus has now turned your affections, and all you have given him, into right channels.

The Saviour says, "I will give you rest. That is equivalent to saying that he will save you from all sin, for the Bible says, "The wicked are like the troubled sea when it cannot rest." You can't help getting the rest when you come. You know he receives you, for he assures you he will in no wise cast you out; and you know that he can save you, for "he is able to save them to the uttermost [to the last person, and to the full extent] that come unto God by him." You are sure the everlasting arms are underneath you, that you are in the loving care of the angels, because

he has told you so, and there is nothing at all to worry about. Everything is in good, faithful, powerful hands. 1 Peter 5:7. No tongue can tell the sweetness of this rest.

It is loving the service of the Master, for Jesus says, "Take my yoke upon you, . . . and ye shall find rest to your souls." The yoke of Christ was the will of God. He says, "I came down from heaven not to do mine own will, but the will of Him that sent me." He "emptied himself." Phil. 2:7, Revised Version. What was that but letting go of all that was strictly his? Thus he showed us how we can wear the easy yoke of our Father's will.

Constant watching and frequent self-examination are needful that one may not get hold of self and sin and unbelief again. "By faith and the continual surrender of your will to Christ [letting it go], you are to maintain connection with him; so long as you do this, he will work in you to will and to do according to his good pleasure."—*Steps to Christ*. Whenever anything, even a shadow, intervenes between the soul and the Lord, give it to him, and he will hold and keep you always.

#### A PRACTICAL QUESTION.

MARK how each word of the great commission is weighted with meaning: "*Go-ye-into-all-the-world-and-preach-the-gospel-to-every-creature.*" This commandment of our Lord is absolute and unqualified, and is the final answer to all excuses and objections. The very foundations of Christian character become involved when this obligation is disputed or trifled with. Moreover, the assurance of the Divine Presence in this vast undertaking is equally explicit.

What stands in the way of a speedy and victorious advance on heathenism? We believe this to be the answer: There must yet come a more honest and scriptural recognition of the claims of Christian stewardship. All that we possess is simply ours in trust. No Christian has a right to make any plan of gain or expenditure without having this fact distinctly in mind. The wealth of the church is increasing much faster than her gifts. It is time that the brains and hands that control the purse strings of the church were mightily moved. If we mistake not, the watchword of all Christian benevolence for the future must be—proportionate giving. It is marvelous how the space clears about one when he conscientiously devotes a definite proportion of his income, probably not less than one-tenth, to religious and benevolent work. Then the "vexed question" is settled. He knows whether he is giving too much or too little. He knows what answer to make to all appeals. His mind is at rest, his conscience approves, his zeal is quickened, and he has the surpassing joy of making his life a blessing to mankind.

The apostle calls attention to the fact that *covetousness* will be the supreme peril of the latter days. It is a timely warning. There is scarcely a luxury that can be named upon which Christians are not expending more than for the salvation of the world. The difference in the price of two rugs, or garments, or pieces of furniture; the cost of a single entertainment; nay, often the sum squandered in the indulgence of a harmful habit, is many times the entire amount given as a holy offering unto the Lord. In fact, American Christendom is giving *less than one-half of one cent for each heathen soul!*

An English soldier estimated that a proc-



lamation from the queen, put in the hands of the army and navy of Britain, could be carried to every person on the globe within eighteen months. The church of Christ has been intrusted with a proclamation from the King of kings. It is to be delivered to the whole world. Not for eighteen months, but for eighteen centuries, she has been about this most urgent business, and it is not done yet. Christians are not responsible for the conversion of the world, but they *are* responsible for "preaching the gospel to every creature." But it cannot be done without means. Missionaries, Christian schools, and all evangelizing agencies must be multiplied in all parts of heathenism. There is money enough in the keeping of the church, if she will only set a reasonable proportion of it at the Lord's disposal.

Surely the time has come for a revival along this line. Pastors and evangelists must press this question with telling power. Men, women, and children in all the churches ought to be deeply moved by it. Persons of large resources should feel themselves divinely called to make large and regular offerings, and those of smallest means should make it a matter of conscience to give something. It is a question of personal duty. In view of the marvelous opening of doors in all lands, it is without doubt the solemn and special call of God to this generation.—*Rev. A. N. Hitchcock.*

#### NOT BY PROXY.

SHIRKS are mean. Tried by that canon, meanness is a prevalent vice. Religious laziness is one of the first fruits of the fall, and one of the last that regeneration cures. "Let Susan do it," says Jane in the kitchen. "Let George do it," says Tom in the barnyard. "Let the rich members do it," say the men of moderate means. "Let the deacons do it," say the low privates in the church. "Let the women do it," say all we laggard men when we want petitions circulated for reform. "Let the preacher do it," say a hundred laymen who are proud of their ability everywhere else but in the house of God. We are blossoming into committees and orders in the church. Rome will have to put on spurs to keep out of our way. There is room and work for them all. I wish we could have an order of deacons in the scriptural sense. But the fear is that many of us will try to serve the Lord by proxy. Our consciences are pliant in that direction. If there are special agents to do special work beyond our reach, let them do it; but the deaconesses and city missionaries can do no more than their own work. A thousand of them cannot do your duty, or mine, or that of the humblest member of our Christian communion. They cannot visit the poor, or relieve the distressed, or comfort the sorrowing, or minister to the sick, for me or you, in such a sense as to leave us to our idleness or our pleasures. No; the Book keeps personal account, and when it is opened in the great day, it will not contemplate the mass, but the man; not the order of deaconesses, but the individual woman in the order, the home, the shop, the street. To try the proxy plan is to starve our own souls, lose fellowship with Him who went about doing good, stagnate the spirit, and die of inanition. The responsibility is personal up to the measure of our opportunity.

"Somebody else will?" No; somebody

else can't. Gabriel cannot do the duty of any man or woman of the race. An angel can do his work, not mine. We shall do well, in this time of multiplied and valuable agencies, to be severely watchful against the shirking temper of our poor humanity. "Inasmuch as ye did it not to one of the least of these" cannot be put aside by the plea that someone else did it. What a world we could make of this, by God's all-helpful grace, if all the professed friends of the pitying Helper were aflame with personal zeal! "All at it and always at it" carries a spirit which would set the world on fire. "What wilt thou have me to do?" was the cry that came from the pierced heart of Saul of Tarsus when that strange light shined the darkness out of his soul. And the voice from the supernal brightness—"dark with insufferable light"—hurled no accusation against high priest or Sanhedrin, but at the astonished messenger of religious rage: "Saul, Saul, why persecutest thou me?" Saul could not hide behind "authority." What wilt thou have us to do? is conventional, and brings no answer. What wilt thou have *me* to do? reaches the throne.—*Selected.*

#### CONFESSION OF FAULTS.

It is not at all unusual to find people who think themselves quite in the line of Christian duty, who seem to have no consciousness of the duty of confession. I have known a man whose grave breaches of trust had brought thousands to distress and want, speak of his offenses with entire complacency, because he believed that his Maker had forgiven him.

To such people it seems quite enough that they confess to God, and ask his forgiveness. They expect man to "forgive and forget," without a word said, while to God they ascribe no such generosity. They think any resentment that is more than momentary shows an unchristian spirit, and that those who show it are shutting themselves out from forgiveness on the terms of the Lord's prayer. But those terms are, "Forgive us our debts, as we forgive our debtors." It is asking God to deal with us as we have dealt with our brethren in this matter of our sins. Do we expect God to forgive without our asking? In the parable which illustrates this petition, the offense of the servant was that he gave no heed to his fellow servant when he pleaded, "Have patience with me, and I will pay thee." Just the prayer he had made to his lord, his fellow servant made to him, and made in vain. If we expect God to forgive those who never own their sins, and never ask that he put them away by forgiveness, we have the right to expect the same of man.

The social life and relations of Christians would be sweetened greatly by the practical recognition of this duty. Nothing puts two people on a better mutual footing than the frank confession of faults. It warms two hearts, while it disburdens one. Much unchristian coldness and indifference, and many serious disagreements in churches, would be obviated by our binding this duty upon us. Besides this, it would increase Christian watchfulness. A fit of bad temper, a needless sharpness in speech—such is the weakness of our human nature—would come to have a much more serious look of evil, when we knew we should have to own it, and ask that it be forgiven and forgotten. We would walk more circumspectly, and with sharper outlook for the little foxes which mar the vines of

Christian fruitfulness. Nor is this the only benefit. Our sense of the reality and heartiness of God's forgiveness of us would be greatly heightened by our experience of the forgiving spirit in those who best reflect his love in their lives. It is human goodness, commonly, that helps us to understand God; and there is no aspect of his character which may be thus disclosed to us more practically than his long-suffering and forgiveness.—*S. S. Times.*

#### THE LAPLAND BIBLE.

THE Lapps have the Bible in their own tongue, and few stories are more interesting than the account of its translation. Over thirty years ago a series of religious riots took place in a number of villages in Lapland, and among the rioters was one Lars Haetta.

"During the riots several homicides occurred, and Lars and some others of his companions were committed to prison on a charge of murder," relates the *New York Home Journal*. "They were found guilty and several were hanged, but in consideration of his youth, Haetta was condemned to lifelong imprisonment. Commiserating his condition, his keepers and the prison chaplain extended to him such favors as could safely be granted to a lifelong prisoner, and finding them rewarded by good conduct, took especial pains to teach him to read and write.

"Lars became interested in the Bible, grew day by day more fond of reading it, and finally formed the bold project of translating it into his native tongue. Through many weary years the labor went on, for Lars was no great scholar, and the Lapp language, as may readily be supposed, is not a fluent literary medium of thought.

"But finally the work was done, the Bible translated and printed in the language of Lapland, and the remainder of Haetta's sentence was commuted. He was living as late as 1870, and, though an old man, was still active and often served parties of travelers as guide."—*Selected.*

#### BLAMING GOD FOR MISFORTUNES.

HOW READY men are to trace their misfortunes to God, and to lay the blame on him. A little girl fell into a mud puddle which she had been forbidden to go near. It was a clear act of disobedience, but instead of frankly acknowledging it, she struggled out and said to her mother, who had run to her help, "Mamma, I don't believe God loves me, or he wouldn't let me fall into this ugly mud puddle." We are only children of a larger growth. We play the fool, and when we feel the consequences of our folly, we put on an air of injured innocence, and pose as martyrs. A pupil wastes his time and fails in examinations, and then accuses his teachers of partiality. There are mysteries in adverse providences, but not so many as we sometimes think. It is generally true that we fall into the pit that our own hands have dug.—*United Presbyterian.*

THE crisis in one's life has come when he realizes that as a sinner he is ready to perish, that God is ready to save, that salvation, pardon, all things are ready, and that the only question is that of his readiness to take God at his word. At such a time one must either accept or reject; and how great are the issues that hang upon the decision!—*United Presbyterian.*



## Home and Health.

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

### THE NAME UPON THE WINDOWPANE.

In the old Scottish inn we met  
A motley group from every land,  
Scholar and artist, peer and priest,  
And many a traveler, browned and tanned;  
All pilgrims, waiting for an hour,  
Chatting in idle courtesies,  
And yet, amid the drifting talk,  
A little message came to me.

It happened thus: A restless boy  
Unto the dripping window went,  
Whose glass, scarred with a thousand names,  
His mind to the same fancy bent.  
He sought and found a vacant spot,  
And took the diamond from his hand;  
But, ere a letter had been formed,  
A voice, accustomed to command,  
Cried, "Philip, stop; before you write,  
Consider well what you're about."  
"Father, why should I hesitate?"  
"Because you cannot rub it out."  
These words fell on my idle ear;  
I said them o'er and o'er again,  
And asked myself, "Oh, who would choose  
All they have written to remain?"

Unto a loving mother oft  
We all have sent, without a doubt,  
Full many a hard and careless word  
That now we never can rub out;  
For cruel words cut deeper far  
Than diamond on the windowpane,  
And, oft recalled in after years,  
They wound her o'er and o'er again.

So, in our daily walk and life,  
We write and do and say the thing  
We never can undo nor stay  
With any future sorrowing.  
We carve ourselves on beating hearts!  
Ah! then how wise to pause and doubt,  
To blend with love and thought our words,  
Because we cannot rub them out.

—*Harper's Weekly.*

### ON SAYING "NO."

BY ELEANOR A. HUNTER.

"It is easy to mind Aunt Margaret," I heard a little girl of twelve say not long ago. "She says 'no' just as pleasantly as she says 'yes.'"

Now the clear logic of a child often illuminates a dark subject, and it seemed to me that this little girl's remark contained a truth which would bear thinking of. I began to observe the way in which those of my friends who have children say "no" to them. Here is one instance.

A little boy of two was sitting in his high-chair at the table where his mother was making cake. He was an active child, and he had been sitting there some time, but he had been very quiet and good. There was a cut-glass tumbler within his reach and he took it.

"No, no, Freddie," cried his mother sharply. "Put that glass down this instant."

The baby glanced at his mother with a look of sudden defiance, and immediately dashed the glass onto the floor.

"You naughty boy!" cried the mother, and, dropping her spoon, she spat his hands severely, and turned his chair to the wall for further punishment, while she swept up the fragments of broken glass.

"I never saw such a child," said she in an exasperated way. "I never forbid him anything that he does not instantly disobey me if he can."

The poor baby was sobbing with mingled pain and rage, and my heart ached as I

thought of all the years of fighting, anger, and bitterness which were before him. I thought how his nature would be warped and injured by such treatment, and I knew if he was not utterly ruined it would only be by the mercy of God.

I watched other mothers to see what their methods of refusal were.

"No; you cannot."

"No; and don't you ask me again."

"No; and stop teasing."

"No; and do go away somewhere."

"No; and when I say no, I mean no."

These forms of refusal were common in a number of families. I heard them repeatedly, and they were always spoken in an irritated tone; and I heard one mother say, "No; and if you ask me again I'll whip you."

Perhaps you think these mothers were rude, uncultivated women; but they were not, they were ladies. They had both social and intellectual advantages, and most of them were church members; Christian women, I do not doubt. They loved their children, too. If any ill or hurt came to their children's tender bodies, they suffered with them, but any hurt which they gave to the loving hearts and tender spirits of their children they never recognized. My soul was filled with indignation. I did not blame the little creatures for the wrathful though impotent protests which they made against this injustice and tyranny. I felt that I should rebel if I were so treated. It takes long years of practice in self-control to enable one to bear insult calmly, and what can one expect of a little, inexperienced, quick-tempered child?

"But," said a mother with whom I dared remonstrate, "I have to be severe with my children. If I were not, they would not obey me at all."

I sighed. How could I show that mother that she was mistaken?

"I am sure," said I, "that children can be taught that it is just as necessary to obey a pleasant 'no' as a cross one, and it is so much easier for them to mind when they are refused kindly. The spirit of combativeness is not roused, and all they have to do is to bear the disappointment, whatever it may be, and that is often hard enough for their eager little hearts to endure. But if they love you and trust you, and you give them as much sympathy over their troubles as you would for a cut finger, for instance, you will be surprised at the brave way in which they will resign a forbidden pleasure, having faith that 'mamma knows best.'"

I was sitting with a friend once when her twelve-year-old boy sprang into the room, eager and impetuous.

"Mother," he shouted, "can I go out to the swimming hole this afternoon? All the fellows are going."

The mother quietly shook her head. "I'm sorry," said she, "but you cannot go."

The boy did not see me in his absorption, and he straightened himself defiantly. "I will go," said he.

Instantly a look of reproof and command came into the mother's face, and she silently looked her boy in the eyes.

He softened at once. "I want to go awfully," said he.

"I know it," she answered gently, "but your father has decided that you are not a sufficiently expert swimmer to go into the water without him, and he cannot go with you this afternoon. Here is Miss B.," his mother added; "cannot you go and speak to her?"

He gathered himself together and came and shook hands with me politely, but all his bright, eager looks had vanished; he was plainly bitterly disappointed; he went and sat down on the piazza for some time in silence. Finally he came in again.

"Mother," said he, "I don't believe Harry

Hotchkiss can go swimming either. If I can get him, may we go over to Pelham Woods together?"

"Oh, yes," answered his mother cordially, "and there are fresh cookies in the cookie jar; you may take some for both of you!"

Tom's face grew brighter; he made a plunge for his mother, and gave her a hug which tousled her hair and crushed her neck ruffle entirely. "Mother," said he, "I just love you."

"So do I you, Tom," she answered quickly. And then Master Tom dashed out of the room.

"Well," said the mother laughingly, after his departure, while she rearranged her hair, "how would you like to possess a young bear like that?"

"Ah," I returned, "I think you are a fortunate mother to be able to govern such an impetuous lad so well."

"It is very anxious business, though," she responded, "this saying 'no.' I am often afraid he will break away from me, he is so intense and so eager; but he loves me, and if I can give him a little time, his affection for me wins. He knows that I always say 'yes' when I can."

"You will keep him, never fear," I answered. "A boy who loves his mother, and is sure that his mother loves him and longs to make him happy, will never break away, for love is the strongest tie in the world."—*Christian at Work.*

### SOMETHING FOR PARENTS.

In well-ordered families there is a time and opportunity for the moral training, but the physical is usually neglected or left to chance. If the child is fond of outdoor sports, he may, through his own disposition to play, get sufficient exercise to keep him in good health and develop his physical powers as they should be developed. If, however, he is frail and in special need of physical exercise and training, he will be indisposed to exert himself, indifferent to sports, and in danger of being allowed to grow up without that foundation of physical health and strength essential not only to his success, but to his happiness—perhaps to his continued life. No honors won at school can compensate for an enfeebled body, and where the school itself neglects the educational duty of providing for the physical as well as the intellectual development of its pupils, parents must undertake the task, as they do that of caring for the moral education of their children where this also is neglected by the school authorities.

The pressure put upon children during the school term makes it difficult to pursue any systematic course of physical training likely to prove effective, especially with those who are indisposed to rough outdoor sports. During the summer vacation, however, they should be built up and strengthened to withstand the trials of the next ten months. An outdoor life, in a changed environment, free from all intellectual cares or labors, will often give even the frail a store of vitality that will last them through the next season of bodily activity and mental worry. If, therefore, parents cannot do much during the school season toward supplementing the work of the schools in the line that is now most neglected, they can at least during the summer season give special attention to the physical well-being of their children. The ideal training would be harmonious on all lines, carried on simultaneously; in the absence of that ideal, ten months of the year having been given over to intellectual culture, two months should be allowed for physical training and development.

These are precious days for the strengthening of the physical man. They are felt as such by grown men and women who expend in business or in gayeties during the other sea-



sons of the year the energies they have stored up during the restful summer outing. An eminent English physician who, at the age of eighty-four, published a delightful book of reminiscences, ascribed his health and intellectual vigor at this advanced age to the fact that for fifty years he had not allowed anything to interfere with an annual vacation of eight or nine weeks, which he spent away from his ordinary surroundings. If such restful change is needed by the matured man or woman, it is needed much more by those who have not yet developed the full measure of their physical powers. It is not, of course, possible for all people to drop their school studies or their work and take this needed rest in a changed environment, but they should come as near to this ideal method of recruiting their strength as their circumstances will permit.

It is particularly desirable that city children shall be permitted and encouraged to take outdoor exercise when free from school; that they shall be given large latitude in the matter of ball playing, fishing, or other outdoor recreations that will insensibly serve to develop their physical powers and strengthen their constitutions. Some boys and girls are ready enough to take this prescription, but it is especially needed by their weaker brothers and sisters who are languid and indifferent, and whose fondness for books is sometimes mistaken for literary taste or talent, when it is in reality nothing more than an abnormal development of the mental at the expense of the physical powers. Now is the time to look after the physical well-being of the children. The schools attend to the intellectual during ten months of the year; the good father and mother look after the moral training at all times; the two months of vacation should be given up to physical training and development, so that boys and girls may come back to their studies in the fall in a high state of health.—*Baltimore Sun*.

#### SLEEP.

DR. D. P. ROBBINS says sleep is most important to health. During its hours of quiet rest, millions of microscopic cells are busy in the interior of the organism, repairing the waste which the day's work has caused. Dr. Richardson, of London, describes the labor of sleep in the following language:—

"During the period of natural sleep the most important changes of nutrition are in progress; the body is renovating, and, if young, is actually growing. If the body be properly covered, the animal heat is being conserved and laid up for expenditure during the waking hours that are to follow; the respiration is reduced, the inspirations being lessened in the proportions of six to seven; the action of the heart is reduced; the voluntary muscles, relieved of all fatigue, and relaxed, are undergoing repair of structure, and recruiting their excitability; and the voluntary nervous system, dead for the time to the external vibration, or, as the older men call it, 'stimulus' from without, is also undergoing rest and repair, so that, when it comes again into work, it may receive better the impressions it may have to gather up, and influence more effectively the muscles it may be called upon to animate, direct, control."

#### A QUEER PEOPLE.

"THE Chinese," says the *New York Times*, "do everything backward. Their compass points to the south instead of the north. The men wear skirts and the women trousers; while the men wear their hair long, the women coil theirs in a knot. The dressmakers are men; the women carry burdens. The spoken language is not written, and the written language is not spoken. Books are read backward, and any notes are inserted at the top. White is

used for mourning, and the bridesmaids wear black; instead of being maidens, these functionaries are old women. The Chinese surname comes first, and they shake their own hands instead of the hands of one whom they greet. Vessels are launched sideways, and horses are mounted from the off side. They commence their dinner with dessert and end up with soup and fish."

#### ONE SECRET OF RIGHT LIVING.

A LARGE number of professors of athletics, or athletic professors, met recently in the gymnasium of the Adelphi Academy, Brooklyn, to teach the human race how to keep well and live forever. On the subject of physical exercise most people are fools. A man without a muscle is as badly off in this rough and tumble world as a man without a brain. Parents take pride in their children when their heads are packed, like a pawnbroker's shop, with all sorts of odds and ends of information, but they do too little to encourage the symmetrical development of their bodies. They forget that robust health constitutes about three-quarters of the problem of human happiness, and that it is criminal neglect of the boy and girl to keep them at their books until they lose all appetite for out-of-door sports.

Half the men in the world are broken down with dyspepsia, and the other half are broken up with rheumatism. The women, who are not supposed to have any muscles, indulge in the luxuries of sick headache and neuralgia. A half hour's vigorous exercise in the morning before the business of the day begins, a brisk walk of a dozen miles, would sweeten the temper and make life worth living. Such is our physical condition, however, that if you should turn the gentlemen of Wall Street into a gymnasium for an hour's torture with the parallel bars and fifty-pound dumb-bells and the inspiring trapeze, you would have to pick them up from the floor like chestnuts under a tree after a gale of wind. Our clerks and their employers also, after a three hours' trot on a hard road, with a leap here and there over a fence or ditch, would have to be brought home in furniture wagons and a large proportion of them deposited at the undertaker's. We have not yet learned the secret of right living. No man lives well who does not spend hours every day out-of-doors. We are asthmatic, rheumatic, spleeny, and hard to get along with at home because we believe in brains and not in bodies.—*New York Herald*.

#### THE LICORICE TREE.

MOST of it comes from Asia Minor, where it is found growing in great abundance all along the flat, uncultivated, and almost uninhabited lands of the rivers Tigris and Euphrates. It is a small shrub not more than three feet high, with a light foliage, and is never found far from the water.

The season for gathering the roots is generally during the winter, although it is possible all the year round. When the root is first dug, it is full of water and must be allowed to dry—a long, tedious process, often taking a year. It is then sent to Bagdad, where it is pressed into bales and shipped to London, and from there to America, quantities of it being used in this country in the manufacture of tobacco.

The black licorice sticks or rolls which we see in the confectionery or drug store come mostly from Spain and are made of pure juice mixed with a little starch, which prevents it from melting in warm weather, and before packing, each stick is wrapped in bay leaves.

The word "licorice" means "sweet root," and is of Greek origin.—*Selected*.

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## Mission Fields.

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

### SACRIFICE.

BY GEORGE KLINGLE.

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

—Illustrated Christian Weekly.

### INDIA. NO. 7.

#### Special Openings in India.

BY ELDER S. N. HASKELL.

AN opening for the gospel does not consist in a demand on the part of the heathen for the missionary of the cross to preach unto him a self-denying religion, contrary to that of his forefathers. Wicked men, under the control of Satan, do not do this thing; and Christians who wait for such openings will not only wait in vain, but will pass by the many open doors that God has set for them to enter. Christian work is an aggressive one. It is to impart blessings to the needy; it is to create in the heart of the self-satisfied soul in sin, one who has become restless in his evil course, a desire for holiness, purity, and a righteousness which is found alone in Jesus Christ.

It is the wants, the absolute needs of the perishing that led Christ to come into this world to die. He came to his own, but his own received him not. And the wicked, inspired by Satan, would add pain in his dying agony, by taunting expressions, "He saved others; let him save himself, if he be Christ, the chosen of God;" "If thou be the king of the Jews, save thyself;" "If thou be Christ, save thyself and us," etc. They also mocked him, "offering him vinegar." "And they bowed the knee before him and mocked him, saying, Hail, king of the Jews!" "And they spit upon him, and took the reed and smote him on the head," while Jesus said, "Father, forgive them, for they know not what they do."

This formed a basis for Peter's sermon, when he charged upon this very people denying the Holy One and the Just, and desiring a murderer to be granted unto them, and killed the Prince of life; but he says, "I wot [know] that through ignorance ye did it, as did also your rulers." But to that very people he said, "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." Acts 3:14-21. This example of the Founder of the Christian religion was imitated by the apostles and every true missionary since, in suffering and dying, if need be, for the rebellious.

It is the condition of the heathen that creates the demand for missionary labor. It

is when every circumstance invites the missionary to enter the field and to meet the lost where they are which constitutes the open door. Such openings are to-day set before the missionary to reach every neighborhood, tongue, and dialect in India. Under the protection of the English Government the missionary can enter these doors, and preach the gospel of Jesus Christ.

It should be remembered that India is composed of different oriental nations and Asiatic religions, each holding themselves aloof from others of different classes and castes, also of the non-castes among the Hindu religionists. They worship gods shaped after the imagination of thousands of corrupt hearts, inspired by him who commenced war with Christ in heaven. Among the non-castes who live in the rural districts, both men and women go to their labor in the morning, sow or reap, bind and harvest their grain through the day, carrying it upon their shoulders at night to the threshing floor near their own dwelling. They cook and eat their food before leaving in the morning, and after they return at night. The time for their labor is the light portion of the twenty-four hours. The price paid for these long and weary daily toils is from two to four cents per day for women, and from four to eight cents a day for men. Yet they are without God, the consolations of divine grace, but have hearts which are made tender by the recital of the story of Christ's love.

"How do you begin first to awaken an interest?" said I to a young lady who for eighteen months had labored entirely alone among the non-castes without seeing another white face. "Oh," said she, as her face lighted up with delight, "I go to the fields, and bind the grain for the women, and tell them the story of a Saviour's love! They are surprised to think that a European lady will make them a visit under such circumstances, and far more surprised to think that with her own white hands she will unite with them in their daily toil. When they become interested in the story of the Saviour's love, I tell them if they will send me their children, I will tell them the story, and they will go home and tell the parents at night when they return from their labor." Thus she starts her school, fills their little hearts full of the simple story of Christ, and incidents in his life which they can comprehend, teaches them to sing, which all Hindus are passionately fond of, and has them memorize texts of Scripture; and they go home full of what they have heard and learned, and become missionaries to their parents; and in a short time she has entire neighborhoods aroused to learn of the gospel of Jesus Christ. "And as I tell the story," said she, "tears will trickle down their faces, and many will express faith in such a Saviour, who died to redeem them."

Mr. Donaldson said in reply to the question how he began his work in the jungles, which means small country villages in the rural district, being the most unpopular place to labor: "I go into the bazaar, sit down cross-legged as they sit, and as the natives come in to trade, I ask them which god they worship. They will go on and tell me one after another, and sometimes hours will be spent in their telling about their gods. I then ask them if their god ever did them any good. Did he ever make them happy? did he ever heal them when they were sick? Does he come to them as a blessing? This is something that the heathen gods never do; but, on the other hand, they make them sick; they bring calamity, war, and every misfortune of life is the direct result of the anger of their god."

"I then tell them of my God, how good he is, of his wonderful love, incidents of his life when upon the earth in his Son Jesus Christ, how he healed the sick, relieved the distressed, comforted the sorrowing, and lifted up the bowed down. They become interested and

inquire about my God. Thus I open schools, establish missions, send out my catechists, and in a short time I see most glorious results. I soon gain the confidence of the entire village to that extent that if trouble arises, I am sent for by night or day to arbitrate in their cases. If sickness comes, I am sent to call upon my God, and administer such remedies as are at my command. If bereavement comes, I am sent for to tell them how good my God is; and with tearful eyes they frequently ask if I think my God can save such poor sinners as they are. I never attack their idols nor their idolatrous worship; but when their hearts are captivated by the love of Christ, idolatry, with all its forms of worship, falls of its own accord."

Such are the openings among the non-castes of India among millions of people.

### "THE HEAVENS ARE CHANGING."

WE clip this touching little story from the *Home Mission Echo*. Can our children, to whom the story of Christ's love has been familiar from their infancy, fancy the solemn gladness of those who first learn it, as did this old chief after years of darkness?

Dr. Sheldon Jackson, who has been engaged in mission work in Alaska for years, says: "I have never seen a people so susceptible to the truth, and so eager to receive it, as the Alaskans." He relates a number of instances of their desire to hear the message of the white man. One old chief came from a long distance to the missionary, saying he had heard that a white man had brought a letter from the Great Spirit to his people. Could he see it? It was shown him. Coming up to the book and touching it reverently, he said: "Does He say anything in it about my people? You are sure it is from the Great Spirit? And is there anything in it about me? And will you bring it to my people?"

The missionary promised to go with it to his village. At his coming flags were displayed, and a cannon was fired as a welcome. The missionary was given a seat of honor in an underground habitation. Two medicine men came out from a curtained corner of the room. One after another came out slowly and solemnly, and, after gazing upward to the sky through the smoke hole in the roof, said, "The heavens are changing." This form of symbolism indicated their willingness to hear the message from the white man.

The missionary told them of the good tidings of a Saviour of the world; of a Saviour who was their Saviour as well as of the white man.

At the close of the message the old chief lifted his eyes, and said: "The heavens indeed are changing. We thank the Great Spirit for having pity on us, for sending his boy to take the bad out of people. We thank thee that thou hast sent the white man with thy letter. Help us to listen and obey."

Has not a message been given us from the Great Spirit—a message urging us to hasten with light and comfort to the Alaskans, to a people who are looking to us for help, to children who are looking to us for home, shelter, and eternal life? May we, like the Alaskan chief, pray the Father that he will help us to listen and obey.—Selected.

## VINDICATION OF THE TRUE SABBATH.

BY J. W. MORTON.

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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."

### JUST AS THOU WILT.

BY LAURA C. BEE.

Just as thou wilt. We journey on  
O'er hill and dale, o'er mount and plain,  
Through summer's heat and winter's rain.  
We trust thee still to lead us home.  
Just as thou wilt.

Just as thou wilt. Choose thou our way,  
Or bright or clouded though it be;  
Through darkest night, or sunlit day,  
Till time shall reach eternity.  
Just as thou wilt.

Just as thou wilt. Upheld by thee,  
Thy strength and power will never fail.  
Our Friend and Comforter to be,  
Whate'er may come we need not quail.  
Just as thou wilt.

Just as thou wilt. We know 'tis best;  
Come joy or sorrow, gain or loss;  
We ask not here for calm or rest,  
But from our lives consume the dross.  
Just as thou wilt.

St. Helena, Cal.

### FIELD NOTES.

OUR general canvassing agent, Brother F. L. Mead, reports book sales for the year 1892 to the value of \$707,677.65.

A GENERAL meeting for the brethren in the Maritime Provinces will be held at Moncton, New Brunswick, May 10 to 14.

ELDER H. NICOLA, of the Iowa Conference, has been assigned to Battle Creek, Mich., to act as pastor of that large and growing church.

ELDER S. N. HASKELL arrived in California from Michigan on the 22d inst., and went directly to his home at St. Helena. He made a short stop at Reno, Nevada.

SISTER SHAFFER has started a Chinese school in Salt Lake City. Five of her pupils are Christians. Our people are just waking up to the importance of the Chinese work, and of utilizing the people of that nation who are at our very doors.

A SCENE of great encouragement to the friends of Union College, at College View, Nebraska, was witnessed on the 12th ult., when forty-three persons, mostly students, went forward in baptism. The ordinance was administered by Elder E. W. Farnsworth.

OUR sisters in Salt Lake City have formed a Ladies' Benevolent Society, and meet every Sunday afternoon to make clothing for the poor and get them prepared to come to Sabbath school. Some of the prominent people of the city have made donations of money and clothing.

ELDER L. H. CRISLER has been having a peculiar experience on Grand Island, Lake County, Florida. The opposition (which always and everywhere comes from the churches), after their ablest ministers could not dislodge the truth, turned up in the shape of a threat publicly posted at the post office. The threat of violence if he did not leave by a certain date, purported to come from a White Cap club. But he did not heed the threat, and when he could no longer use the schoolhouse for meetings, repaired to a private residence. The posted threat resulted in a remonstrance from a large number of residents in the neighborhood. Fanatical opposition to the word of God often overshoots the mark, and turns out for the advantage of the truth.

THE Tract Society librarian of Seattle, Wash., writes: "Our society is placing our periodicals in depots, reading rooms, and on about a dozen boats, but finds it difficult to get papers enough. Back numbers of the SIGNS, *Review*, *Sentinel*, *Instructor*, and Scandinavian periodicals, if sent postpaid to E. T. Cornell, 309 Poplar Street, Seattle, Wash., will be thankfully received and put to good use."

ELDER D. T. SHIREMAN, on returning to North Carolina from the General Conference, reports to the *Review* a very encouraging prospect. Of the brethren at Asheville he says, "They have been receiving the latter rain." Brother J. O. Johnston, who has been laboring there, will shortly enter a new field in South Carolina. Brother S. B. Sanborn has aroused quite an interest among the colored people of Asheville.

ELDER R. N. BROCK reports the organization of a church of thirteen members at Columbia, Oklahoma. Also the decision of four heads of families at Dover to obey the commandments of God. A new house of worship is being built at Oklahoma City, and as the field is new, and the cause as yet financially weak, assistance would be thankfully received. Brother Brock suggests donations from twenty-five cents to ten dollars, but not in stamps.

AFTER reporting the names of the General Conference Committee, as published two weeks ago, some changes were made and two more names were added to the committee. Therefore we deem it of interest to re-insert the names of the entire committee, which are as follows: O. A. Olsen, S. N. Haskell, W. W. Prescott, J. N. Loughborough, W. C. White, A. J. Breed, E. W. Farnsworth, R. M. Kilgore, J. H. Durland, I. D. Van Horn, D. A. Robinson.

### SELF-DENIAL.

ANGELS are engaged night and day in the service of God, for the uplifting of man in accordance with the plan of salvation. Man is required to love God supremely, that is, with all his might, mind, and strength, and his neighbor as himself. This he cannot possibly do unless he shall deny himself. Said Christ, "Whosoever will come after me, let him deny himself, and take up his cross, and follow me."

Self-denial means to rule the spirit when passion is seeking for the mastery; to resist the temptation to censure and to speak fault-finding words; to have patience with the child that is dull, and whose conduct is grievous and trying; to stand at the post of duty when others may fail; to lift responsibilities wherever and whenever you can, not for the purpose of applause, not for policy, but for the sake of the Master, who has given you a work to be done with unwavering fidelity; when you might praise yourself, to keep silent and let other lips praise you. Self-denial is to do good to others where inclination would lead you to serve and please yourself. Although your fellowmen may never appreciate your efforts, or give you credit for them, yet you are to work on.

Search carefully and see whether the truth which you have accepted has become a firm principle with you. Do you take Christ with you when you leave the closet of prayer? Does your religion stand guard at the door of your lips? Is your heart drawn out in sympathy and love for others outside of your own family? Are you diligently seeking a clearer understanding of scriptural truth, that you may let your light shine forth to others? These questions you may answer to your own souls. Let your speech be seasoned with grace, and your demeanor show Christian elevation.—*Testimony for the Church*, No. 29.

### THE WORK OF THE BOOK AGENT.

THERE is probably no class of workers in the busy hive of the commercial mart that has received more abuse, has had more ill-natured flings thrust at it, than the one laboring, under the title of book solicitors, for the dissemination of knowledge. Even the lightning-rod man, the life-insurance agent, or the thousand and one canvassers for this and that patent, have escaped the reproachful and opprobrious epithets heaped on the head of a book solicitor, and yet it can truly be said that there are no more active, patient, persevering, and intelligent workers than those catering in this way to the mental feeding of the public.

In the business of canvassing one meets all kinds and classes, and that it takes all sorts of people to make a community is a truism most forcibly impressed on the mind of a book solicitor. He will go to one house, and, on asking to see Mr. or Mrs. So-and-so, will be invited in, and, on stating his business, will be most courteously received and given time and attention. He will go next door and be made at once to understand that the sooner he departs the better for him; or still a little further on Mr. or Mrs. So-and-so opens the door for him, and, standing on the threshold, he states his business, when, with a most courteous, "Excuse me," he finds the door slammed in his face and he is left to moralize on the rudeness of his fellow-beings. Sometimes he will be left standing on the stoop like a beggar, while the servant girl goes to see if her master or mistress will receive him, or, if he is allowed to stand in the hall, the servant casts furtive glances at him as she goes upstairs, fearing he may be a sneak thief in disguise.—*Chicago Tribune*.

### ADDRESSES OF CANVASSING AGENTS.

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in which it is shown that many have been driven into infidelity by the doctrine of Eternal Torment, a doctrine which is inconsistent with the character of God and contrary to the teachings of the Scriptures.

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## International S. S. Lessons.

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

## LESSON III.—SUNDAY, APRIL 16, 1893.

## JOB'S APPEAL TO GOD.

[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, Job 23:1-10.

1. Then Job answered and said,
2. Even to-day is my complaint rebellious; my stroke is heavier than my groaning.
3. Oh that I knew where I might find him, that I might come even to his seat!
4. I would order my cause before him, and fill my mouth with arguments.
5. I would know the words which he would answer me, and understand what he would say unto me.
6. Would he contend with me in the greatness of his power? Nay; but he would give heed unto me.
7. There the upright might reason with him; so should I be delivered forever from my judge.
8. Behold, I go forward, but he is not there; and backward, but I cannot perceive him;
9. On the left hand, when he doth work, but I cannot behold him; he hideth himself on the right hand, that I cannot see him.
10. But he knoweth the way that I take; when he hath tried me, I shall come forth as gold.

Golden Text.—"What I do thou knowest not now; but thou shalt understand hereafter." John 13:7.

## SUGGESTIVE QUESTIONS.

1. What did Job say of his complaint? Verse 1. Note 1.
2. What did he desire? Verse 2.
3. What boldness had his suffering brought? Verses 3, 4.
4. What did he declare he would know? Verse 5.
5. By what did he show faith in God's love and condescension? Verse 6.
6. What would his judge then become? Verse 7. Note 2.
7. But how did Job's efforts to find God seem to be rewarded? Verses 8, 9.
8. In what assurance did Job rest? Verse 10, first part.
9. What did he declare of his own integrity? Verse 10, last part.
10. How had he regarded God's ways? Verse 11.
11. How had he esteemed God's word? Verse 12.
12. When God seems far off what may we know?  
"That they should seek God, if haply they might feel after him, and find him, though he is not far from each one of us." Acts 17:27.  
"The word is nigh thee, in thy mouth, and in thy heart; that is, the word of faith, which we preach." Rom. 10:8.
13. When we cannot understand our afflictions what should we do?  
"For though the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet I will rejoice in the Lord, I will joy in the God of my salvation." Hab. 3:17, 18.
14. By what are we to walk? Ans.—By faith. 2 Cor. 5:7.
15. If we hold fast by faith, of what may we be assured? Golden text.
16. What may we know?  
"And we know that to them that love God all things work together for good, even to them that are called according to his purpose." Rom. 8:28.

## NOTES.

1. **Rebellious**—See margin, "bitter," or "counted rebellious." So he was by his friends. At first Job was utterly overwhelmed and bewildered. He knew that God was not punishing him for sin; his friends thought they knew that God was punishing him for sin which were hidden from them. Job rebelled against their presentations of God, and they counted it as rebellion against God. Job at last turns to God and appeals to him. His great suffering paralyzes all fear.

2. **Delivered forever from my Judge.**—Job seems to believe that if he could come into God's very presence God would help him, would make it all plain, in fact, would become his advocate. See Rom. 8:33, 34. He who justifies will not charge us with guilt, nor he who intercedes for us condemn us.

## LESSON III.—SABBATH, APRIL 15, 1893.

## THE WORK OF REDEMPTION—CONCLUDED.

## Suggestive Questions and Lesson Scriptures.

1. Review questions:—  
(a) What assurance has the believer that Christ will complete the work of redemption that is begun at conversion?  
(b) How can we know that Christ dwells within? Give texts.  
(c) When will the life that was lost in Adam be fully restored?
2. Of what does the Spirit bear witness?  
"The Spirit himself beareth witness with our spirit, that we are children of God; and if children, then heirs." Rom. 8:16.
3. How does the Spirit bear witness? See note 1.
4. If we are children, what rights have we?  
"Heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified with him." Rom. 8:17.
5. With whom are we joint heirs? Same verse. See note 2.
6. With whom are we connected, if we are heirs?  
"Know therefore that they which be of faith, the same are sons of Abraham." "So then they which be of faith are blessed with the faithful Abraham." "And if ye are Christ's, then are ye Abraham's seed, heirs according to promise." Gal. 3:7, 9, 29.

7. Of what was Abraham the heir?  
"For not through the law was the promise to Abraham or to his seed, that he should be heir of the world, but through the righteousness of faith." Rom. 4:13.

8. To what time are the saints sealed?  
"Which is an earnest of our inheritance, unto the redemption of God's own possession, unto the praise of his glory." Eph. 1:14.

9. To whom is the first dominion promised to be restored?

"And thou, O Tower of the flock, the Hill of the daughter of Zion, unto thee shall it come; yea, the former dominion shall come, the kingdom of the daughter of Jerusalem." Micah 4:8.

10. What is meant by the "tower of the flock"? See note 3.

"For thou hast been a refuge for me, a strong tower from the enemy." Ps. 61:3.

"The name of the Lord is a strong tower; the righteous runneth into it, and is safe." Prov. 18:10.

11. Who are the daughters? See note 4.

12. To whom is the kingdom to be given?  
"And the kingdom and the dominion, and the greatness of the kingdoms under the whole heaven, shall be given to the people of the saints of the Most High; his kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Dan. 7:27.

13. What will be the condition of the earth when the kingdom is restored?

"Thy kingdom come. Thy will be done, as in heaven, so on earth." Matt. 6:10.

14. How will the first dominion be restored to its original beauty?

"But the day of the Lord will come as a thief; in the which the heavens shall pass away with a great noise, and the elements shall be dissolved with fervent heat, and the earth and the works that are therein shall be burned up." "Looking for and earnestly desiring the coming of the day of God, by reason of which the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat. But, according to his promise, we look for new heavens and a new earth, wherein dwelleth righteousness." 2 Peter 3:10, 12, 13.

15. With what important event is the renovation of the earth connected?

"But the heavens that now are, and the earth, by the same word have been stored up for fire, being reserved against the day of judgment and destruction of ungodly men." 2 Peter 3:7.

16. With what is the day of judgment connected?

"I charge thee in the sight of God, and of Christ Jesus, who shall judge the quick and the dead, and by his appearing and his kingdom." 2 Tim. 4:1.

17. When the dominion is restored, what will be its condition?

"But, according to his promise, we look for new heavens and a new earth; wherein dwelleth righteousness." 2 Peter 3:13.

"And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. And the wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the basilisk's den. They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." Isa. 11:5-9.

"Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not; behold, your God will come with vengeance, with the

recompense of God; he will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb shall sing; for in the wilderness shall waters break out, and streams in the desert. And the glowing sand shall become a pool, and the thirsty ground springs of water; in the habitation of jackals, where they lay, shall be grass with reeds and rushes. And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the way-faring men, yea fools, shall not err therein. No lion shall be there, nor shall any ravenous beast go up thereon, they shall not be found there; but the redeemed shall walk there; and the ransomed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their heads; they shall obtain gladness and joy, and sorrow and sighing shall flee away." Isa. 35:3-10.

"For ye shall go out with joy, and be led forth with peace; the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree; and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off." Isa. 55:12, 13.

18. What should those who are heirs with Christ be doing?

"Looking for and earnestly desiring the coming of the day of God, by reason of which the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat." 2 Peter 3:12.

19. What effect will it have on their lives?

"Seeing that these things are thus all to be dissolved, what manner of persons ought ye to be in all holy living and godliness?" "Wherefore, beloved, seeing that ye look for these things, give diligence that ye may be found in peace, without spot and blameless in his sight." 2 Peter 3:11, 14.

## NOTES.

1. In John 6:63 we learn that the words of Christ are spirit and life. Then when his word abides in us (1 John 3:24), and our lives answer to that word as the reflection in the mirror does to the face, we are assured that we have the witness, or testimony, for the word is the Spirit's testimony, that we are children of God.

2. The original word is much stronger than our English word: "Receiving a portion, especially of an inheritance; as substantive, an heir, one who has a lot (not one to whom a lot is allotted, because it is derived from the active; but), he who has the inheritance, the stress being laid on the possession."—Bullinger. A joint heir is one who is in partnership with another in the inheritance; man lost the dominion, or inheritance; Christ gave his life to redeem it, and man, by accepting him, becomes an heir with him.

3. RABBI LESSER'S English Translation of the Old Testament reads: "And thou, O Tower of the flocks, the Stronghold of the daughter of Zion, unto thee shall go, and shall come, the former dominion, the kingdom belonging to the daughter of Jerusalem."

4. By comparing Micah 4:8 with Ps. 45:9, 10; Songs 5:8, we must conclude that the term "daughters" refers to the believers, or the flock. Christ is often spoken of as the Shepherd of the flock. See John 10:7, 16.



## Steps to Christ.

BY MRS. E. G. WHITE.

We have much pleasure in announcing an important and exceedingly helpful work, under the title of STEPS TO CHRIST, by Mrs. E. G. White. The rare ability of the author in the presentation of Scripture truth has never been used to better advantage than in this little work. STEPS TO CHRIST is not alone suitable as a guide to the inquirer and young convert, but is rich in thought and suggestion for the most mature Christian. Some idea of its scope and practical character may be gathered from the following table of contents.

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	III. Confession.
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## News and Notes.

FOR THE WEEK ENDING MARCH 27.

## RELIGIOUS.

—It is said that from 1851 to 1890 the population of England and Wales increased 60 per cent., while the increase of Catholic priests was 300 per cent.

—A petition of German Catholics, asking the government to recall the banished Jesuits, has secured 65,000 signatures in the province of Westphalia alone.

—A dispatch to the *New York Times* says that there is a religious contention in Columbus, Ohio, between Protestants and Catholics in regard to the school board election.

—Very Rev. P. F. Hylebos, V. G., of Tacoma, Wash., has been confirmed by Cardinal Gibbons as director of the new Catholic National Indian Bureau, with headquarters at Washington, D. C.

—The pope, in bidding farewell to the English pilgrims, expressed the hope that once more England would be a Roman Catholic country, and said that there are already many signs of such a consummation.

—A Detroit correspondent of the *Horibinger* says that Rev. H. P. Welton, pastor of the Thompson Presbyterian Church of that city, with almost his whole congregation, has withdrawn from the Presbyterian fold, and adopted the New Testament as their creed.

—There is a proposition in Hungary to reform the marriage law by making civil marriage a complete legal fulfillment of the marriage contract. The archbishops and bishops have petitioned the emperor to protect the church against the measure, which is declared to be hostile to its interests.

—Rev. O. H. Gulick, a missionary to Japan, delivered a lecture in this city yesterday, giving some of the history of Christian effort in that country. When he went to Japan twenty-two years ago, any native who embraced Christianity was liable to be killed. There are now over 500 missionaries, and about 35,000 native converts.

—Sunday, June 11, has been set apart for Temperance Sunday, and every church in Chicago and vicinity has been invited to open its pulpits and Sunday schools for solid temperance work on this occasion. All the pastors are requested to preach on this subject, and the Sunday school superintendents to have special temperance services for the benefit of the children.

—The pope has been so accommodating as to speak in a phonograph a message for the President of the United States, so that he may hear "the very voice." To the American who worked the machine, the pope said: "I hand you this message; guard it carefully, for it is the expression of my love for all the people of the United States, and I wish you to deliver it with your own hand to the President."

—The San Francisco journeymen bakers have inaugurated a movement for Sunday closing, and Rev. J. Q. A. Henry (Baptist) has taken up the contest on their behalf. The daily *Report* also advocates the proposed reform, and says: "The pastors should invite all members to come forward and sign a pledge not to use any fresh bread, etc., on Sunday, and to patronize no bakery that insists on keeping open or serving it."

—President Cleveland and all of his Cabinet, excepting the Secretary of the Treasury, are members of the Presbyterian Church, and this excepted one, Mr. Carlisle, is said to incline that way. It may be a source of consolation to the country to know that the cabinet still has a Sunday school superintendent. Secretary of the Interior Hoke Smith is superintendent of the First Presbyterian Sunday school of Atlanta, Georgia.

—Rev. Dr. Cuyler, in course of a temperance lecture, said: "The third party [Prohibitionist] has lost ground largely through attacks on the church as being in an unholy alliance with the saloon. Garrison and Phillips committed a stupendous blunder in arraying themselves against the church. They never would have abolished slavery in ten centuries. Whoever begins a warfare on the church is doomed to defeat." The church, according to Dr. Cuyler, must not be criticised, no matter how inconsistent it may be. That is about Rome's position.

—Says the *New York Independent*: "The Chicago meeting of Congregational ministers has adopted a resolution in favor of the observance of Passion week, preceding Easter, as a week of self-denial. The object is to obtain special offerings to maintain missionary and evangelizing work. The preamble to the resolutions states that the Salvation Army has adopted the plan, and also the Congregationalists of England, and the result has been increased offerings to the Lord's work." The most remarkable feature of the innovation is that it is another recognition by Protestants of a papal church festival. And so they continue on their journey Romeward.

## SECULAR.

—The city of Rome is kept well stirred up by bomb throwers. Anarchists are accredited with the work.

—The strike of railroad switchmen at Springfield, Ohio, reported last week, has been declared ended, unconditionally.

—The Chinese Government has sent 15,000 repeating rifles to the troops on the western frontier, in the vicinity of Pamirs.

—A great storm of snow, sleet, and rain broke over the two Dakotas and Minnesota on the 23d inst., lasting about eighteen hours.

—The attorney general of New Jersey has declared the appropriation of public funds for the support of Catholic schools to be unconstitutional.

—Extensive prairie fires were reported near Guthrie, Oklahoma, last week, and several farms were swept clean of everything that could be burned.

—A Chicago dispatch says, with reference to the construction work at the World's Fair grounds, that "night and Sunday work has commenced in earnest."

—Influenza, with heavy mortality, is reported in Southern Russia. Heavy floods and extensive damage to property are also said to be prevalent throughout the same region.

—It is reported that an Ulster (Ireland) firm ordered 100,000 Martini rifles of an English manufactory, but the government would not allow the order to be executed.

—Even the astronomers have not found out all about the creation. A professor at Keil, Germany, reports the discovery of another planet, said to be the fifteenth this year.

—A fire occurred in a fashionable boarding house in Cleveland, Ohio, on the 23d inst., which resulted in the death of four women and one child, besides a considerable property damage.

—Indianapolis, Vincennes, Brazil, Alexandria, Evansville, McCordsville, Logansport, and some other localities in India, all report serious damage to property by a cyclonic storm on the 23d inst.

—Rival factions of a negro church near Nacogdoches, Texas, went out on Sunday, the 19th inst., and had a pitched battle with knives, pistols, clubs, and stones. Several members were severely wounded.

—The five hundred Chinese who were landed two weeks ago at Victoria, B. C., are causing the health authorities in the province of Quebec a great deal of anxiety. It is reported that smallpox has broken out among them.

—There is great alarm felt among the people living in the Tonala district, of the State of Chiapas, Mexico, over the eruption of the San Martin volcano, which has been belching forth flame, lava, and ashes for over two weeks.

—At St. Joseph, Missouri, last week, five dead bodies (four men and one woman), nailed up in a dry goods box, were found floating in the river. The victims had evidently been murdered, but were decomposed past recognition.

—On the 22d inst. 125 natives of the island of Java were landed at San Francisco, en route to Chicago. These curious people in their native dress are to be a part of the great Exposition. Twenty of them are women, and twelve are dancing girls.

—A colored man, convicted of vagrancy, was sold at auction in Mexico, Missouri, on the 21st inst., for \$19. There was a crowd of 2,000 people gathered in front of the court house to witness the sale, most of whom are opposed to the selling of vagrants.

—It is reported that an organized band of Americans is engaged in smuggling Chinese into the United States through Mexico. A party of forty, hailing from Cuba and the Isthmus, passed through Monterey toward the Rio Grande on the 25th inst.

—The New Hebrides Islands and New Caledonia recently experienced a three days' hurricane with an enormous rainfall. It is said that half of New Caledonia was flooded, nearly all the settlers were financially ruined, and many lives were lost among the natives.

—Colonel Elliott F. Shepard, proprietor of the *New York Mail and Express*, and noted for his religious eccentricity, died suddenly on the 25th inst., while in the hands of surgeons, who had administered ether for the purpose of performing some delicate surgical operation. Colonel Shepard was president of the American Sabbath Union.

—A cyclone in Mississippi on the 23d inst. is reported to have destroyed the towns of Cleveland and Tunica. On the same day the towns of Tupelo, Mississippi, and Kelly, Tennessee, were destroyed by a storm. Nashville, Tennessee, Bowling Green, Murray, Stanford, and Rollings, Kentucky, were also damaged extensively. Deaths are reported in Mississippi and Tennessee.

—Heavy rainstorms are reported in Kansas and Missouri, but the crops are said to be greatly benefited. The storm, according to press dispatches, extended to Oklahoma, and in Oklahoma City a number of buildings were blown down and others burned by lightning.

—Eleven well-known farmers are under indictment for murder in Crawford County, Indiana. The murder was committed six years ago, when the "Whitecaps" terrorized that region. One of the members has confessed and given information concerning the others.

—King Humbert, of Italy, narrowly escaped being hit by a stone that was thrown at him as he passed along a street of the capital city, on the 25th inst. The assailant was immediately arrested, and claimed that he wanted to insult the king because he declined to become reconciled to the pope. It is said that the culprit is a religious fanatic, who had before served a term of imprisonment for murder.

—The rains and melting mountain snows have caused disastrous floods in the San Joaquin and Sacramento Valleys of this State. Much farm property has been destroyed, and for a day or more most of the going about in the city of Stockton was done in boats. All the basements have to be pumped out. Advices from San Diego, in the extreme South, also tell of much damage by sudden overflows of streams.

—A Polish boy, named Antone Woode, only 11 years old, was convicted of murder in the second degree by a Denver, Colo., jury on the 24th inst. He had murdered a hunter to secure his watch and gun. His parents were ignorant people, and the boy had been brought up in a way to make him vicious. He is said to have been used to eating five meals a day, with three or four eggs and as many cups of coffee at each meal. The verdict was reduced to second degree on account of the boy's youth. He admitted the murder, and seemed to have no regrets for the deed, only for the consequences to himself.

—A sailor, named Louis A. Paradyce, arrived in San Francisco last week on the regular mail steamer from China. He tells a harrowing tale of himself and one companion being left ashore on Saghalian Island in Russian waters by a whaling vessel, and subsequently being arrested as spies by Russian police. They were sent to Siberia, where they remained several months, without even a trial, until rescued through the demands of the officers of the United States warship *Marion*. The story, as published in the *San Francisco Examiner* of the 24th inst., tells of almost incredible deeds of cruelty practiced upon Siberian prisoners, many of whom are women and girls innocent of any crime. Both men and women are sometimes whipped to death on the slightest pretext, and the suffering of nearly all is indescribable.

## NOTICE TO STOCKHOLDERS.

THE annual meeting of the shareholders of Healdsburg College Corporation will be held at the South College Building in Healdsburg, California, Monday, April 17, 1893, at 11 o'clock A. M., for the election of seven trustees to serve one year next ensuing, and for the transaction of such other business as may be brought before said meeting.

R. S. OWEN, President.

W. C. GRAINGER, Secretary.

## CAMP MEETING TENTS.

THE California general camp meeting will be held in Oakland, May 11-21. All who wish to rent tents will make application at once to E. A. Chapman, Pacific Press, Oakland. The prices of tents will be as usual: 10x12, \$4.00; 12x16, \$6.00; 14x19, \$7.00.

S. N. HASKELL.

## ANNUAL MEETING.

THE annual meeting of the Society of the Seventh-day Adventist Church of Oakland will be held at the house of worship, cor. 12th and Brush Streets, Wednesday evening, April 5, 1893, at half-past 7 o'clock. A general attendance of resident members is desired. By order of the president.

W. N. GLENN, Secretary.

## TO THE WORLD'S FAIR.

## Weekly Excursions.

ARE you going? If so, it will be to your interest to call on, or write to, the undersigned before arranging for your trip.

The "Santa Fe Route" being the only line under one management from California to Chicago, we can offer you advantages, for a safe and pleasant journey, unsurpassed by other lines.

It is the only line running Pullman Palace and Tourist sleeping cars through to Chicago, every day, without change, on the same train.

Select Overland Excursions leave every Tuesday, with manager in charge through to Boston. Baggage checked to destination. Steamship tickets sold to and from all European points, via all the popular steamship lines. J. J. Warner, Agent, 972 Broadway, Oakland, Cal., or W. A. Bissell, G. P. A., 650 Market Street, Chronicle Building, San Francisco, Cal.



# Signs of the Times

OAKLAND, CAL., MONDAY, APRIL 3, 1893.

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

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A MISSIONARY of the Alliance Mission in China, under date of February 17, 1893, writes as follows to the editor of the SIGNS:—

DEAR BROTHER IN CHRIST JESUS: A copy of the SIGNS OF THE TIMES fell into my hands a week ago, and brought much blessing in helping to settle with me the Sabbath of God. Some points I was not certain on were answered by several articles in the paper, for which I praise God. Glory to his name. So inclosed herewith I send \$2.00, and will you please send the paper to my address?

A NUMBER of prominent ministers, representing various churches and societies, together with some interested mission workers, have issued a call for a convention, to be held in the Y. M. C. A. Building, New York City, April 17, at 2:30 P.M., to organize a National Association of Open Air Workers. The circular says: "The object of this association shall be to encourage a wiser and wider use, by earnest Christians everywhere, of this practical and powerful gospel agency. . . . All men and women engaged or interested in open-air work, including gospel wagon and tent work, are invited."

WHEN tried and tempted, let us remember the source of help and strength that may be found in the great Burden Bearer. He knows our griefs, and is acquainted with all our sorrows. He has experienced the same trials, the same heartaches as have we. "He was tempted in all points like as we are," therefore "he can be touched with the feelings of our infirmities." The same as our hearts are drawn out in loving sympathy and tenderness after our friends when sorrow overtakes them, so is God's heart touched and drawn out after us in all our troubles. Take everything, even the smallest trials of life, to Jesus. He will prove a wise counselor, and a present and never-failing help.

SEVERAL of the religious and "reform" papers have been rejoicing over the "great victory for the sabbath" achieved through President Cleveland's request that the proposed Sunday concert in the Pension Building be omitted from the inauguration program. But the report of the doings on that eventful occasion, published in the *Voice*, the leading prohibition paper of the country, punctures a large hole in the little bauble. True, there was no Sunday concert in the Pension Building, but the same building was turned into an *unlicensed* barroom on inauguration

day, and was run on into the Sunday hours. And on that same Sunday the bars of the capital were kept open and crowded with hilarious patriots gathered in from all parts of the country. If such scenes as the *Voice* describes may be counted as a "victory for the sabbath," it is demonstrated that the Sunday reformers can cut imaginary victories out of very small cloth.

THE Alameda and San Francisco County companies of the Boys' Brigade, nearly seven hundred strong, three battalions, were reviewed in the Mechanics' Pavilion, Friday evening, March 17, by Gen. John H. Dickenson and staff, of the national guard of California, with exhibition and fancy drills, and a competitive sergeants' drill for a prize medal.—*The Occident*.

Here we have the ignoble spectacle of a professedly Christian institution training boys to a gladiatorial display of their proficiency in the use of carnal weapons, to gain the applause of the multitude and the pride of a corruptible reward. The Christian's only offensive weapon is the word of God, the "sword of the Spirit." "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds." 2 Cor. 10:4.

REV. W. F. BLACKMAN has been appointed to the new chair of social science in the Yale Divinity School. "Social science" as a feature of a divinity school is characteristic of the wisdom of this world. The social question from a Bible standpoint is short and to the point. "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Rom. 5:12. "Surely men of low degree are vanity, and men of high degree are a lie; to be laid in the balance, they are altogether lighter than vanity." Ps. 62:9. When we look upon a lot of condemned prisoners, we contemplate them as on an equality, and the social question, so far as they are concerned, is a very limited one. Just so God looks upon the condemned race. To him they are all in the same condition, and his love and pity go out toward all alike. He would save them all if they would let him. The social question among those who have accepted the appointed Saviour, is likewise briefly expounded by the plain word: "Let the brother of low degree rejoice in that he is exalted; but the rich, in that he is made low." James 1:9, 10. From the standpoint of Divinity, the social condition of this sinful race is not much of a science—it is solely a question of morals.

## THE DANGER OF PORK EATING.

OCCASIONALLY people learn by sad experience that the Lord knew what he was doing when he forbade his people Israel to eat swine's flesh, because it is "unclean." There is no doubt that the almost universal use of pork is the cause of an unestimable proportion of the diseases of the human family. There are three Napa County farmers now in a San Francisco hospital, suffering from trichinosis. Of one of the patients it is said that there is no hope of his recovery; the other two may possibly survive. The men became afflicted through eating fresh sausage. In a report of the case, the *San Francisco Examiner* says:—

When a piece of the pork that caused the disease was placed under the microscope, it was seen that it swarmed with minute spiral worms, which were quickly classified as trichinae. Each of the tiny parasites was inclosed in a lemon-shaped capsule.

"If they only remained in the capsules," said Dr. Baum, "there might be no danger; but they don't."

On the contrary, when a piece of muscular tissue which contains these capsules is swallowed, a great change takes place in their condition. A single ounce of diseased pork frequently contains 100,000 of these capsules, too, the reader should bear in mind.

The little worms thus taken into the human stomach are immature, but in the process of digestion they are liberated from their capsules in from three hours to three days, and in the intestinal canal they attain sexual maturity in five days, and immediately thereafter commence to reproduce their species.

The mature intestinal trichina is round, elongated, and extremely filiform. It is barely visible to the naked eye, and to the unaided vision looks much like a fine hair or a silvery thread. The head is drawn out almost to a line, while the caudal extrem-

ity is somewhat rounded off, and is very little thinner than the body.

Of the treatment of the disease, one of the hospital physicians said:—

The ordinary practice for trichinosis consists in giving the patient cathartics, with a view of expelling the worms which have not yet left their capsules, administering thymol or extract of male fern in order to benumb recently liberated parasites, and so make it possible to rid the system of them by the same cathartic agency, and keeping down fever, allaying pain, inducing sleep, and nourishing the system in order to keep up life while the unexpelled worms are migrating to the muscles. It often happens that traces of the disease linger for years in the human organism, sometimes showing itself in pains akin to rheumatism, and sometimes in a stiffness of the muscles.

WITHIN recent years many immigrants from Central Europe, belonging to the United Greek Catholic Church, have been coming to this country, and accompanied by their priests they have established churches of their faith. There has been, however, some question as to their recognition by the Roman Catholic Church, inasmuch as they maintained the right of their priests to marry and to say mass in some other than the Latin language. At the time of their return to the Roman Catholic Church in Europe, the pope gave permission for them to continue these customs, but the ecclesiastical authorities in this country hesitated about acknowledging them. Accordingly Bishop O'Farrell, of the Diocese of Trenton, where there is a congregation of this body numbering about two hundred, sent to Rome for instructions as to his relations to the pastor, the Rev. John Zebo, who has a wife and child. Recently instructions have come from the Propaganda instructing the bishop to recognize the priests of the United Greek Catholic Church as good Catholics. Similar authority has been granted to every Catholic bishop in this country in whose diocese there is at present a priest or congregation of that church.—*N. Y. Independent*.

Rome is making a wonderful display of liberality in the United States just now, as also toward republicanism in France. The sequel will show that it is the old story of "Come into my parlor, said the spider to the fly."

## CALIFORNIA CAMP MEETING.

THE coming camp meeting to be held at Oakland will in many respects be the most important camp meeting ever held in California. We have reached an important era in the history of this work as well as in the history of the gospel of Jesus Christ. For nearly fifty years we have looked forward to the time when the loud cry of the Third Angel's Message would come—the time of the latter rain, when the experience of the early church would be acted over again. That time has come. The mighty angel which is to come down from heaven and lighten the earth with his glory, has come and begun his work.

We have also looked forward to the time of the persecution of the two-horned beast of Revelation 13 which would mark the beginning of the end. We have entered upon this period. Advance moves are being made. The entire armies of heaven are on the move. It is for us to cooperate at the present time ere we are left to perish.

There will be help from the General Conference at this meeting. We write this thus early so that our brethren may at once begin to prepare for this general gathering. We expect them to be in season at this meeting. Bring your unconverted children and neighbors. Let the meeting be a subject of prayer.

S. N. HASKELL,  
Pres. Cal. Conf.

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