

Signs of the Times.

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

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Signs of the Times

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Editorial.

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

"WHAT is the applause of others, if our own hearts deride us?"

It is not a spasmodic faith or submission which develops Christian character; it is the constant abiding trust in God. The one may bring forgiveness, for God is ever merciful; but the other puts Christ into the character. Let the prayer be, "Create in me a clean heart, O God; and renew a constant spirit within me." Ps. 51:10, margin.

POWER comes through life. He who would have additional power must have additional life. Christ is the only one who ever walked the earth having complete and perfect power over sin, and the result of sin,—death. His power was by virtue of the life, or Spirit of God, within him. If we would have such power we must have his life; and Jesus died that we might have the "power of the endless life" which is in him.

COMPROMISES are the order of the day. They are good many times in business; they are good many times in the cause of God. But there never comes a time in the experience of Christians or Christian corporations when they can afford for one moment to compromise an iota of truth or justice or honor for aught that the world can give or that seems promised by the compromise. There are methods of work, there are ways of propagating the gospel, when compromises may be made between men of decidedly different opinions without affecting honor, truth, or justice, even though selfish dignity be brought down. Here the Christian should be willing to compromise. But where the honor, the integrity, the purity, or the principles of God or his cause are at stake, never. Compromise in the one case is disloyalty to God; in the other it is "submitting yourselves one to another in the fear of God."

Oh, the preciousness there is in the gospel of Jesus Christ! Not in its mere contemplation is the preciousness, not in mere assent to its glorious doctrine and blessed facts; for we may famish while gazing upon the most nourishing food, we may drown while looking upon the lifeboat launched to save us. The value of the lifeboat to us is in its use; the blessing of the food comes through eating and assimilation; and so the preciousness of the gospel comes through partaking of the grace of the gospel. It comes by believing Christ, submitting to Christ, doing as Christ commands, walking where we cannot see, trusting where we cannot trace. It is the completeness of submission which brings the fullness of joy. "Oh, taste and see that the Lord is good; blessed is the man that trusteth in him!"

GOD'S WORKS IN NATURE.

In an article in another column it is stated that all "God's works are the height of perfection." And this is unqualifiedly true; but there is danger sometimes, we fear, of attributing solely to God that which the great adversary has perverted. God causes the wind and the rain, the thunder and the lightning, but how much these beneficent agencies, which speak so continuously and eloquently of God's goodness, wisdom, and power, are marred because of sin or Satan's interference we know not. God permits Satan to control many things. The reason why and to what extent we may not always know, save this, God will not allow the power of Satan to destroy or injure one of those who trust in him. All things will work for the good of those who love God. Temporary ills, however, are brought by Satan. See Job 1:16, 18, 19; 2:7.

Again, in consequence of man's sin, we do not see God's works in the material universe as we would if man had never sinned. "For the creation was subjected to vanity, not of its own will, but by reason of him who subjected it." Rom. 8:20, Revised Version. But the day hasteneth on apace when God's will shall be done on earth as it is in heaven; when his glory shall cover its renewed mountains and plains, hills and valleys, as the waters cover the sea; when no more terrifying tempests, devastating cyclones, desolating earthquakes, depopulating pestilences, or ravaging wars shall sweep the earth's fair face; "the inhabitants shall not say, I am sick; the people that dwell therein shall be forgiven their iniquity." For that time the very creation itself travails and groans, waiting for the revelation of Christ in his majesty and his sons in their glory. Then, and then only,

will we see all God's works in their perfection unmarred by sin or Satan.

And yet this world, tainted as it is by the slime of the serpent, diseased as it is by sin, is beautiful. Something of its Edenic beauty and glory shine through the imperfections; and as we look at them through the story of the risen Christ, they seem to glow with new beauty, bearing less of the imperfection of sin than humanity at its best.

"The trees of earth seem more fair than ever
As I think of the tree by the Heavenly River."

And in communion with the God of nature—

"Mountain and meadow and bird and tree
Are the truest of all true things to me,
But the half of their story is not yet told.

"For if thou, O Framers of souls, hast made me
Glad through thy works, as indeed thou hast,
If this gladness and hope has ne'er betrayed me,
But is stronger now than in bright days past,
Hast thou not made me to understand
A part of the joy of the promised land?
And wilt thou not bring me there at last?"

And so will we rejoice in all God's works which he has wrought in Christ Jesus, in the things of nature, in the things of grace, knowing that the same power is pledged in our behalf for time and for eternity.

IN THE LIGHT OF GOD.

WRITTEN over the temple door of the old Delphic oracle, it is said, was the inscription, "Know Thyself." It is a very important injunction, but utterly impossible to attain by man's own power. Had the "wise" ancients known themselves, they would never have sought the muttering oracles of Delphi and Dodona. Man has ever been seeking knowledge, and yet he has never known himself. Nor can he by searching himself find out himself.

And yet this is what Christians are frequently exhorted to do. They are told to search their own heart, look into their own lives, find out themselves, all of which is in a certain sense true and possible of attainment, but not in the sense often intended and understood by many honest souls. Heathen philosophers through the ages of the past have sought within to know themselves, to know man, and they have written very many ingenious things, many fancies both pleasing and morbid, many contradictory things, all of which show that their quest was vain so far as real profit is concerned. They knew not themselves, and their gods were like unto them.

There is reason why man cannot know himself by searching himself. The Bible reveals that "the whole world lieth in wickedness." "Wickedness" is synonymous with spiritual "darkness." And so Paul writes to

those whom Christ had cleansed, "Ye were sometimes darkness." Searching themselves was therefore searching in the dark. They could learn something, perhaps, they could stumble upon some facts pertaining to themselves, but these would be vague, uncertain, incoherent. The knowledge could profit but little, and what was gained, whatever theory was evolved by such knowledge, would be very likely to be overthrown by the next discovery in the darkness. The great fact that man does not of himself know himself is thus stated by the prophet:—

"The heart is deceitful above all things, and desperately wicked; who can know it?" Jer. 17:9.

Not only must man grope in darkness to obtain a knowledge of himself, but the heart is deceitful; when he learns what he supposes to be a fact, it often deceives him with only seeming to be what it appears, the reality of which he learns when he plucks its fruit of Dead Sea apples. Notice also the challenge which the Lord makes, "Who can know it?"—equivalent to saying that it is impossible for man to know.

Whence, then, and how shall this knowledge be obtained? We answer, From the Source of all wisdom and knowledge. "I the Lord search the heart." Jer. 17:10. Of Christ, in whom dwells all the fullness of the Godhead, it is said:—

"But Jesus did not commit himself unto them, because he knew all men, and needed not that any should testify of man; for he knew what was in man." John 2:24, 25.

To this Source, to the Light of the world, to the enlightening power of the word and Spirit of God, we turn. Notice the following scriptures:—

"For the commandment is a lamp; and the law is light; and reproofs of instruction are the way of life." Prov. 6:23.

"For the word of God is quick [living], and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a *discerner of the thoughts and intents of the heart*. Neither is there any creature that is not manifest in His sight; but all things are naked and opened unto the eyes of Him with whom we have to do." Heb. 4:12, 13.

To Him to whom we must give account, and with whom, therefore, we have to do, we go for all knowledge pertaining to ourselves. We would know the truth, bad as it is. In his light would we see ourselves; and we may be assured that his word will not flatter us. It will reveal us to be poor and wretched and miserable and blind and naked. But this point we will consider at some other time. We wish now to consider as to how we may best know our condition. Is it to read God's word, and then turn from that to a contemplation of ourselves, to dwell on our sins, to dissect and analyze each failure and fault and weakness? Many have tried this way, many are still trying it, with sadness of heart and constancy of failure. Looking at the darkness within they become filled with darkness. Looking at the sin, *their* sin, they seek an excuse for the sin. Gazing upon themselves, they naturally compare themselves with the nearest objects, and they get to looking at their neighbors, and condoning their sins by their neighbors' faults.

The only way to know self is in the light of God. The only way we may obtain his

light is to fix our eyes upon him. "If thine eye is single," if it is steadfastly placed upon God and the light and glory of his character, "thy whole body shall be full of light." And in that light will be seen man's weakness, sinfulness, and nothingness. But some fear that they will not see themselves sinful enough unless they turn within and look at the sin. That is the very trouble. Just as long as one does that, he will never see himself the sinner that he is, will never possess proper humility and contrition. Take three instances where looking upon God revealed the sinfulness of self, every one occurring in the case of eminent servants of God. In Isa. 6:1-4 the prophet records his vision of God and his glory. In the light of that glory he saw himself. How did it affect him? He says: "Woe is me! for I am undone; because I am a man of unclean lips; . . . for mine eyes have seen the King, the Lord of hosts." But God did not reveal the prophet's sinfulness in order to discourage him; he never does. He revealed the iniquity, that he might purge it away. The prophet confessed his sin and God removed it. It is only when we turn our gaze upon ourselves that the sin remains and we become discouraged. When the light of God reveals the wound, it reveals the healing. When it shows the bruise, it brings the balm.

Another case is that of Daniel, the man "greatly beloved" of God. He says, as a vision of Gabriel clothed in God's glory came before him: "Therefore was I left alone, and saw this great vision, and there remained no strength in me; for my comeliness was turned in me into corruption, and I retained no strength." Dan. 10:8. But the glory which revealed his weakness and corruption, gave him strength and courage.

It was so with the apostle Paul. He never knew himself, never saw himself, till, on his journey of persecution to Damascus, his eyes fell upon the face of the glorified Christ. He saw himself then, as he has recorded in Romans 7. But the One in whose light he saw himself a sinner, cleansed him from all sin.

The nearer we get to God, the more we see of him, the more we see of the utter unworthiness and nothingness of self, but it will never discourage; for healing and cleansing and help will come with the glory thus revealed. O reader, "acquaint now thyself with Him, and be at peace; thereby good shall come unto thee." Job 22:21. And then

"Walk in the light,
The beautiful light of God."

THE FOUNDATION OF SEVENTH-DAY ADVENTISM.

We clip the following from the *Harbinger*, a "Christian," or Disciple, paper:—

The SIGNS OF THE TIMES, a Seventh-day Adventist paper, says:—

Every editor of a religious Christian paper ought to know that the Sabbath kept by the Jews was the seventh day of the week. (See Mark 16:1, 2 and the parallel passages in Matthew and Luke.) Yet in the Sabbath and Sunday-law discussions we not only have Sunday spoken of as though it was the Sabbath of the Decalogue, but we have the Sabbath of the Decalogue called Sunday. What shall we call such statements, such teaching? If a lawyer should make such a statement to his client regarding the plainly expressed provisions of a code of civil laws no larger than the Bible, he would be set down as an ignoramus or a dishonest man.

Yes, that is all true. There is great confusion in the world in regard to the Sabbath, and a great many good people, some of them learned men who ought to know better, talk about the "Christian sabbath,"

and try in some way to connect the first day of the week with the Sabbath of the Decalogue. It is this great blunder that is responsible for Seventh-day Adventism. If a proper distinction were made between the Sabbath of the Decalogue and the Lord's day of the gospel, there would be no foundation on which Seventh-day Adventism could stand.

But, neighbor, there would be just the same foundation for Seventh-day Adventism then as now; the eternal Rock of God's word is its foundation. The "proper distinction" "between the Sabbath of the Decalogue and the Lord's day of the gospel" is no distinction at all, for the two are identical. The Sabbath is the Lord's day, and the only "Lord's day" is the Sabbath, radiant with the ever-increasing light of the gospel of the risen Christ. The foundation cannot be moved; it is as firm as the throne of the Eternal.

"ALL flesh is as grass, and all the glory thereof as the flower of grass. The grass withereth, and the flower falleth; but the word of the Lord abideth forever."

"LOVE not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the vain glory of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof; but he that doeth the will of God abideth forever."

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.]

92. THE "SPIRIT" OF ECCLES. 12:7.

Does the word "spirit," as found in Ecc. 12:7, apply either to the mind or character of man?

To our mind it means life, just what God gave man in the beginning. It is not a separate entity, intelligent or unintelligent, conscious or unconscious, but a portion of the life which is in God, which God has withdrawn for the time. But this life is never held by us separate from the great Fountain of life. "In Him we live, and move, and have our being."

93. KITTO AND THE LORD'S DAY.

What does Kitto's (Cyclopedia of) Biblical Literature say of the Lord's day?

We have not space to quote what he says. It covers nearly fourteen pages of fine print. But he holds that there is no evidence of a change of day under the commandment. He says that "the penalties and sanctions of the law appear no longer, and are replaced by no others; the observance of the day is not prescribed by express statute at all, but the obligation is left to be gathered, by way of inference, from oblique references, and the early practices [?] of the apostles; it is not made compulsory, as the Jewish Sabbath so expressly was." Vol. 3, p. 717, first col., third edition, Black, Edinburgh. And yet, after saying this, Kitto endeavors to support Sunday observance from appeal to certain texts and the writings of that convenient theological junk shop, "the Fathers." But why ask what Kitto said? Why not ask what God says? Lord's day occurs in Rev. 1:10. Shall we seek the very erring Fathers to know what day is the Lord's day? or shall we seek the infallible word of God? Those who will seek to the former will find them blowing both hot and cold. Those who seek the latter will find that the seventh day is the Sabbath of the Lord our God, the Lord's day. See Ex. 20:10; Isa. 58:13; Mark 2:28. Do we wish more? Find it, then, in a heart consecrated to God's will.

Doctrinal.

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

THE VOICE OF GOD.

BY OSCAR BLISS.

"To-day if ye will hear His voice, harden not your hearts."
 To-day, upon the loftiest height of all the world
 around,
 In sportive gales, or in majestic thunder's awful
 sound,
 Is heard the voice of God. Nor there alone; the
 boundless sea
 With thrilling tones is chanting some grand an-
 them, glad and free,
 Or whispering to a weary soul that heaven and rest
 are near;
 And to the loving, trusting heart, that earthly want
 or fear
 Shall never come to chase the voice of its dear Lord
 away.
 So, too, in mighty forests, where tall monarchs grim
 and gray
 To'ards heaven their branches toss in sunshine or in
 tempest wild,
 The saint, grown weary, hears glad music and is
 reconciled.
 And not alone amid the forms made visible is heard
 God's voice; from printed page we hear his ever
 precious word,
 Which calls us to return, and, though it be "a still,
 small voice"
 Within our hearts, if we receive it with an honest
 choice,
 It shall make glad and beautify the earth, and all
 things hence
 Shall added be to bring us peace, from God's munif-
 icence.
 To-day, if in the wilderness or in trade's busy marts,
 To-day, when ye shall hear His voice, oh, harden
 not your hearts!

—New York Observer.

THE GOSPEL IN THE RAINBOW.

BY ELDER S. N. HASKELL.

God's works are the height of perfection; and if man cannot discern the perfection which is in them, it is simply because man is not able to discern the design of God in all of his doings. "If our gospel be hid, it is hid to them that are lost; in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." 2 Cor. 4:3, 4. It is for us to believe, and then while the mind is seeking to grasp, in the revelation of God, the truths stated, the Spirit of God opens the understanding to comprehend. "By faith we understand."

Upon this point Solomon says: "I know that, whatsoever God doeth, it shall be forever; nothing can be put to it, nor anything taken from it; and God doeth it, that men should fear before him. That which hath been is now; and that which is to be hath already been; and God requireth that which is past." Eccl. 3:14, 15.

It should be remembered that in all God's instruction to the human family by symbols, tokens, or parables, it is to connect the mind of the observer with heaven. It is to teach some grand spiritual lesson, contained in the gospel of Jesus Christ, and in all such instruction are Christ and his righteousness revealed. Of the rainbow, "God said, This is the token of the covenant which I make between me and you and every living creature that is with you, for perpetual generations; I do set my bow in the cloud." "And the bow shall

be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth." Gen. 9:12, 13, 16.

Shortly after the creation of the earth it was said: "The Lord God had not caused it to rain upon the earth," "but there went up a mist from the earth, and watered the whole face of the ground." Gen. 2:5, 6. God's word was and is an everlasting, eternal, and living power, that has created mist from that day to the present. About sixteen hundred years after God spake and established the mist, he spake farther and said, "I will cause it to rain upon the earth." Gen. 7:4. This does not destroy his first testimony, but the same living power is manifested in the falling of rain from that time to the present, the balancing of clouds in the heavens above, from which comes rain upon the earth, the ascending of the mists from the ends of the earth, the sun shining in the water, which causes the rainbow—all of which is the result of the living power in the word spoken four thousand four hundred years ago. But what is the lesson God would teach us? Would he not direct our minds beyond the simple rainbow to himself and his own throne? Would he not have us discern the gospel of Jesus Christ and the power of forgiving grace in the rainbow as it appears? The prophets taught this idea when they beheld the glory of God. When God through Isaiah uttered the following precious promise, "With great mercies will I gather thee; . . . with everlasting kindness will I have mercy on thee," he makes direct reference to this covenant made with Noah and his descendants: "For this is as the waters of Noah unto me; for as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee. For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee." Isa. 54:9, 10. This is a most wonderful promise, as it brings to view the covenant made with Noah and all the world at that time, with the covenant of grace for the human family.

John on the Isle of Patmos describes the throne of God as follows: "I was in the spirit; and, behold, a throne was set in heaven, and One sat on the throne. And He that sat was to look upon like a jasper and a sardine stone; and there was a rainbow round about the throne, in sight like unto an emerald." Rev. 4:2, 3. Again, "And I saw another mighty angel come down from heaven, clothed with a cloud; and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire." Rev. 10:1. This is in harmony with the expression in Rev. 14:6, "I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people."

As the sun shines upon the raindrops, so does the Sun of Righteousness shine upon those whose eyes are not blinded by the god of this world, and the reflection of the light of the glorious gospel of Christ causes the rainbow about the throne, that speaks mercy and pardon to the repenting sinner. Ezekiel's testimony is much to the point:—

"Above the firmament that was over their heads

was the likeness of a throne, as the appearance of a sapphire stone; and upon the likeness of the throne was the likeness as the appearance of a man above upon it. And I saw as the color of amber, as the appearance of fire round about within it, from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness round about. As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the Lord." Eze. 1:26-28.

The glory of the Lord is goodness, mercy, long-suffering, graciousness, and forgiveness. Ex. 33:18, 19; 34:5-7. Shall we not, then, conclude that the love of Christ as manifested in his precious gospel, causes the bright shining of his presence, which reflects in the rainbow around the throne? Does not that itself speak pardon to the repentant sinner? Is there not then a lesson in every shower and sunshine that produces the rainbow, of the infinite love and mercy of God? And did not God design that we should see a living power in the word which he spake that caused the rain, in the condition of the atmosphere that brings rain, combined with the sunshine, to produce the rainbow? He connects the giving of the rain with his creative power in Jer. 10:11-13, in contrast with "the gods that have not made the heavens and the earth," as follows:—

"He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his discretion. When he uttereth his voice, there is a multitude of waters in the heavens, and he causeth the vapors to ascend from the ends of the earth; he maketh lightnings with rain, and bringeth forth the wind out of his treasures." Jer. 10:12, 13.

It is thus that God would instruct mankind in nature. The gospel of Jesus Christ is, in every event of God's providence, especially shown in all of his creative power and dealings with the children of men.

THE INDWELLING OF CHRIST.

BY ELDER J. O. CORLISS.

THE acknowledgment of Christ is the reception of him in the heart. When he who is the power of God, is enthroned in man, the power is there also, but to be used only by his direction, and under his absolute control. God's power cannot be had for any other purpose than to carry out the will of him whose power it is. So if man has that power operate in him, it will be when his will has been yielded in subjection to the will of God, through the abiding presence of Christ.

The reception of Christ is therefore the all-important point to be gained, rather than an ostentatious display of power. This accomplished, the desire for power will no longer be in mind. That will be left for God to manifest as he wills. The great question to settle first, is, "Am I the Lord's?" If so, then he can take care of his own, by using his power in our behalf as *he wills*, even as he uses it through Christ in the plan of salvation as *he wills*. When one gives himself sincerely and fully to the Lord, he can leave the display of power to God, since it is his, and he will surely supply present needs. That is enough. The great need, therefore, in every case, is to have Christ *actually* dwelling within. The process by which this is done, is stated by the Saviour himself: "If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make

our abode with him." John 14:23. Whoever accepts this promise just as it is given, and fulfills the conditions it enjoins, becomes the house—the dwelling-place—of God, and Christ, as his Son, is made head over the house, to control and guide its affairs at all times. Heb. 3:6. This requires the presentation of the body as a living sacrifice to God, that he may transform it into a holy habitation for himself, wherein he may both will and do according to his good pleasure. Rom. 12:1, 2; Phil. 2:13.

He who submits to have Christ come in to rule over his heart and mind, accepts an infinite legacy. He has more than simply the name of belonging to Christ. Christ is his, in fact, with all he possesses. Is Christ the Son of God? He who has Christ is also a son. 1 John 3:2. Is Christ one with the Father? John 10:30. So is he who has the indwelling Christ. John 17:23. God recognizes the call, "Father," from all such, because in every case it is the cry of his own beloved Son, who by his Spirit calls from the heart of an adopted child. Gal. 4:6.

Every supplication of this kind is sure to meet a response from the throne of God. Had Christ, when on earth, demanded twelve legions of angels, they would have been forthcoming. Matt. 26:53. Will any request from him now pass unheeded?—Impossible. When a petition is indited by the Spirit of Christ, dwelling within a human heart, that petition is sure to be answered. It cannot be otherwise; for the very purpose of giving the Spirit of Christ to dwell with men is that it may make intercession for them, and so cause the prayers of their longing hearts to lodge in heaven.

But it may be asked, Why is it necessary to have the Spirit do this work? The answer is that sin has brought infirmities upon the race, which have so weakened and dulled the moral faculties that one does not know, as he ought, what to pray for. Therefore, in his infinite love, God sends the Spirit of his Son into the hearts of those who desire to know his ways, to help their infirmities, even to prompting the petitions they may send to heaven. This is what insures answers to prayer; for God, who knows what is in the heart of everyone, knows also the mind of the Spirit, and grants its requests, even though they are made through the lips of mortal flesh, because, being directed by the Spirit, they are sure to be in accordance with the will of God. Rom. 8:26, 27.

It ought, therefore, to be counted by all a boundless privilege to be permitted to give their bodies to God, as his house—the temple of the Holy Spirit—and have them thus controlled by the Son of God—Jesus Christ. This done, the Lord keeps his own house from all intruders, and so from all defilement. But as confidence in his word is the condition upon which he condescends to make our bodies his house, so the holding fast that confidence is the assurance of his continued abode there. This condition must be met whether one walks in sunshine or shadow—whether he feels it or not. In this way, and this alone, one may hold the *rejoicing of his hope firm* unto the end.

Christ dwells in the heart by faith. Eph. 3:17. Hence when faith gives way to doubt, Christ is thereby expelled, the light of life is removed, and darkness reigns instead. In this condition fellowship with Christ cannot exist. To retain Christ by faith is to have

complete fellowship with him. 1 John 1:5-7. Thus constant communion is enjoyed, and every petition from a longing heart meets a response in heaven. John 15:7. It is thus seen that the prayer of the petitioner is heard for the sake of Him who dwells within, dictating the request, and so power is bestowed, that Christ may use it in behalf of the house in which he dwells. The use of the name of Jesus in prayer is, therefore, an acknowledgment to God that his Son is recognized as a dweller in the heart, and that the blessings asked are expected *for his sake alone* who does dwell there. Then selfish requests will not be made, but everything asked will be for the glory of the heavenly Guest within. So, in granting what is asked, the Father is glorified in Christ, rather than in the house in which he dwells. John 14:13.

One cannot, therefore, fully expect God to answer his petitions until he first receives Christ, and gives him control of the person. Some are not disposed to do this, affirming that God's promises are not so restricted. They say that the invitation is freely given to everyone who simply *wills* to come. True enough, and yet this invitation is necessarily limited to a certain class—those who *will* to have what it offers. It is God's will that everybody should receive the water of life, and this was clearly expressed in the act of Christ tasting death for every man. Heb. 2:9. God's will never changes; for that is his eternal purpose. It was this which gave to a lost world an everlasting covenant, and Jesus Christ as its faithful Mediator and High Priest. Since God's will is unalterable, and man's will is naturally opposed to his, it follows that man's will must change in order to conform to the will of God, otherwise his enmity to God continues. God does not force the will of man to conform to his; in truth, he could not do that. The very fact that man is forced to do a certain thing shows that his will has not yielded, and is therefore not in accord with what he is forced to do. But when man yields his will to the divine, nothing in the universe can prevent the union of God with him; for his yielding is the union, because by that yielding his will is changed to become like God's. With that union cemented, nothing can prevent the fulfillment of God's promises, which are the expression of his "eternal purpose which he purposed in Christ Jesus." So the destiny of everyone is really placed under the control of his own will.

But a mere *desire* or *want expressed*, does not meet the required condition, since that may be done without the exercise of the will. The use of the will implies action. God *acted* his will toward men by sending Jesus Christ as the sacrifice of his everlasting covenant in their behalf. Whoever receives benefit from that expressed will must also *act* his will in fulfilling the conditions it imposes on all. The first demand upon the will of man in this matter is thus stated by the Saviour: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Matt. 11:28. In responding to this invitation, the will of the individual must act in accordance with the will of God as expressed in the tender words of solicitude toward him. To simply *want* to come will not meet the case, since one may want a thing and never receive it. But when one says, "I *will* have it," then every energy bends in that direction. Noth-

ing will be too dear to give up in order that the will may be carried out. So when one wills to have just what God wills for him, he is justified in making everything yield to the carrying out of that will, because it is God's will. This makes man a coworker with God, and as long as he sustains that relation nothing is impossible to him, from the fact that his will is in perfect accord with God's will. In this case self knows no desire aside from those expressed by God. Self is reckoned "dead indeed unto sin, but alive unto God through Jesus Christ our Lord." Consequently every member of the body, instead of being controlled by sin, is *yielded to God*, as his instrument of righteousness. Rom. 6:11-13. Then God works in the individual both to will and to do of his good pleasure, which is always right. Phil. 2:13.

THE SABBATH AND THE APOSTLES.

BY ELDER WILLIAM COVERT.

AS THE apostles went forth to their labor, directed by the Spirit of God, they devoted no time to the discussion of mere theories. They applied all their energies in preaching Jesus Christ, and him crucified. They threw themselves into this subject with all the ability that they possessed. Therefore when we go to them to learn what they believed upon a point, we simply follow them in their labor to see what they did about it.

When Paul with others preached at Antioch in Pisidia, they began their work on the Sabbath day. See Acts 13:14-16. This was in A.D. 45—about fourteen years after the crucifixion. It will be noticed that the day which the Jews observed—the seventh day of the week—is here acknowledged as the Sabbath day. There is not to be found in all references to the day anything that at all indicates that the day had been superseded by another or discontinued as the Sabbath day.

It will be seen by studying the chapter which records this event that the apostle improved the opportunity given him to preach the gospel, and that many Jews and proselytes accepted what was taught. But a number of Gentiles were present who did not feel that the invitation given had been broad and liberal enough to include them. Accordingly, when the Jews had gone out of the synagogue, these Gentiles requested that the same things might be preached to them the next Sabbath day which had been preached to the Jews that day. Their request was granted, "and the next Sabbath day came almost the whole city together to hear the word of God." Acts 13:44.

In this account we see that the Gentiles living in a Gentile country had heard the gospel of Christ preached, and that they desired to become Christians, and that by mutual agreement between themselves and the apostles their meetings were held on the Sabbath day. Although they were Gentiles, yet they had no idea that they could become Christians and at the same time neglect the observance of the Sabbath. They therefore entered upon their Christian life as Sabbath keepers, embracing the Sabbath as an essential part of the Christian faith. Thus we see that the first Christian church at that place was organized by the great apostle to the Gentiles, and that in a Gentile province, a seventh-day-Sabbath-keeping, Christian body.

We next notice the labor at Philippi.

When they arrived in that city, they did not enter upon ministerial work immediately, but waited till the Sabbath day arrived. The record says: "We were in that city abiding certain days. And on the Sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither." Acts 16:12, 13.

This effort resulted in a few embracing Christianity, and around this beginning the church at Philippi was gathered. There does not seem to have been any synagogue at that place, or if so it is not mentioned. But there were some women who were worshiping God as far as they understood his requirements. Their meetings were regularly held on the Sabbath. This being the regular day upon which Paul and his companions repaired to the place of worship, they would as a matter of course attend the meeting. The Sabbath being their regular day of worship, these persons would of course continue to meet upon that day unless they were instructed to the contrary. But this was not done. Therefore the church at Philippi was established as a seventh-day-Sabbath-keeping church. It is important also to consider that it was in a Gentile country and established by the apostle to the Gentiles. If the apostle had desired to make any change of the Sabbath, he certainly would have said something about it at this place. The fact is that no such thing as the change of the Sabbath was known at that time.

Paul and Silas soon extended the work to Thessalonica. There was a Jewish synagogue at this place. "And Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the Scriptures." Acts 17:2. Again their labors were blessed and a church was established. Here we learn positively what Paul's manner of labor was.

Paul's preaching services were not usually protracted efforts. He seldom extended them beyond the Sabbath day. This will appear more fully when we examine into the manner of his work at Corinth. At that place he went into partnership with a Christian Jew for the purpose of manufacturing tents. The testimony says, "He reasoned in the synagogue every Sabbath, and persuaded the Jews and the Greeks." Acts 18:4. There was no law or custom in Corinth that demanded of them to keep the Sabbath except the law of God. But this they were faithful in doing as a matter of obedience to God. Paul was a laboring man, and at Corinth he rented a house and continued at that place one year and six months. See verse 11.

This opportunity gave him seventy-eight Sabbaths to devote to the establishment of a Christian church in that city. The remaining portion of the time he could devote to his work in the shop. This included seventy-eight Sundays for making tents at that point. Anyone studying Paul's letters to the Corinthian church will see that he refused any financial aid from that church while he was among them, and that he labored with his own hands for his support, and even rented his own house, that he might not be chargeable to them. But, notwithstanding all this industry and independence, he devoted the Sabbath day to gospel work. His shop work always stopped over the Sabbath. Considering all these facts, can we not safely say that the

apostle Paul established a seventh-day-Sabbath-keeping church at Corinth?

We would ask, "If Paul established the churches which embraced Christianity under his labor as Sabbath-keeping churches, what ought Christian ministers do at this time in their missionary work?"

But there is another consideration which we wish to notice, that it may be combined with these historical sketches. It is this: What was the influence of the apostle's example over the churches that were raised up under his direction, and what the influence of these churches over other churches? These questions are answered by the following: "Ye know what manner of men we were among you for your sake." 1 Thess. 1:5. But we have seen what his manner concerning the Sabbath was among them. Acts 17:2. We have also seen what his manner was at Corinth, at Philippi, and at Antioch. Now we have learned that this manner was for their sake. To the Corinthians he writes, "I beseech you, be ye followers of me." 1 Cor. 4:16. But did they follow him?—Yes. He continues to the Thessalonians, "Ye became followers of us, and of the Lord." 1 Thess. 1:6. If they followed Paul and the Lord, we know quite well that they were observers of the Sabbath. But their example was mighty in its influence, for he says: "Ye were ensamples to all that believe in Macedonia and Achaia. For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to Godward is spread abroad; so that we need not to speak anything." Verses 7, 8. From these scriptures we see that the churches thus raised up followed the example of the minister who taught them the truth. But if they did this they became missionary workers, and those whom they taught looked to them for example. Thus the work was extended from place to place while the believers everywhere pointed through the line of laborers to Jesus Christ. We therefore conclude that all the Christians in those days were observers of the Sabbath, which was also observed by our divine Lord.

Burlington, Vt.

WHAT IS MAN? NO. 6.

BY ELDER GEO. B. THOMPSON.

In this article will be noticed two more Bible doctrines which are diametrically opposed to the theory that man possesses an immortal soul.

Believers in the soul's immortality teach that man receives his reward at death. One prominent exponent of the doctrine says the transaction is more rapid than the translation of Elijah, as they do not have to wait for horses and chariots. In harmony with this they sing to worship God:—

"Then persevere till death
Shall bring thee to thy God;
He'll take thee, at thy parting breath,
To his divine abode."

But, according to the Bible, instead of receiving our reward at death, we must needs wait until the resurrection.

"But when thou makest a feast, call the poor, the maimed, the lame, the blind; and thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed [when? at death?] at the resurrection of the just." Luke 14:13, 14.

The resurrection of the just takes place when Jesus comes the second time. See

1 Thess. 4:16-18. Jesus also says, "And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be." Rev. 22:12.

This does not sound much as though death were the time when we received our reward, or that it was the gate to endless joy. It rather seems as though the resurrection and second coming of Christ are the events which open to us the gates of paradise. We rejoice that this is even so.

We would like those who believe in the immortal-soul theory to explain to us how Jesus can bring every man's reward with him, and recompense them at the resurrection, if all the dead are now receiving their reward, some of them having entered upon it thousands of years ago. None, as yet, have risen to explain, and we apprehend never will, for it is unexplainable.

Again: Paul, in his masterly arguments on the resurrection, in First Corinthians, deals the soul's immortality a death blow:—

"For if the dead rise not, then is not Christ raised; and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished." 1 Cor. 15:16-18.

How could an immortal soul perish without a resurrection? It can go to heaven without a resurrection, and stay there without one. What need has it of one? And how could an immortal soul perish anyway? What need has a soul, that for hundreds of years has been chanting praises around the throne of God, of a resurrection? That is all it can do with one. A little light on these queries would be very refreshing.

But God says they are *perished*, and it is so, therefore it follows that mankind *do not* go to heaven when they die, are *not* conscious in death, and *cannot* receive their reward without a resurrection, which demonstrates as clearly as the noonday sun that man does not now possess a single iota of immortality.

Another scriptural doctrine which opposes itself against the immortal soul fable is that of the judgment. There is antagonism between them so irreconcilable that one or the other must be abandoned.

If man has immortality, and at death enters upon his reward, he must be judged at death to determine which place he is fitted for, as God will consign none to perdition, nor receive any to heaven without first determining their characters, and the work of determining character is a judgment. In both the Old and the New Testament the work of the judgment is made prominent, but nowhere is it intimated that it has been in continuous session since the death of Abel; it is a fixed and definite period.

Paul declares that the Lord now "commandeth all men everywhere to repent, because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained." Acts 17:30, 31. And again, that those who have "sinned without law shall also perish without law; and as many as have sinned in the law shall be judged by the law" "in the day when God shall judge the secrets of men by Jesus Christ according to my gospel." Rom. 2:12, 16.

Paul did not regard it as in session in his day, for when reasoning before Felix he reasoned of a "judgment to come" (Acts 24:25), and in 2 Tim. 4:1 said that Christ will "judge the quick [living] and the dead at his appearing and his kingdom."

This locates the judgment at the close of human probation, a sublime description of which is given in Dan. 7: 9, 10.

But again we are brought face to face with the fact that if man has an immortal soul, and enters upon his reward at death, there can be no general judgment; for when the supreme court above should sit, there would be no one to judge. It would simply be to look over the books and ascertain the fact that they had all been judged before, and sent off to their reward. This removes the great and awful realities of the judgment of the last day into the field of the ridiculous.

In conclusion we ask, What evidence is there that man is immortal?—None whatever. But the evidence is overwhelming that he is mortal (Job 4:17) and that his only hope of eternal life is in Jesus, who says, "I am the way, the truth, and the life." John 14:6.

In the foregoing articles it has been briefly, yet we think clearly, shown how the doctrine of inherent immortality degrades the Son of God and exalts Satan, and destroys at least three of the central themes of the scheme of redemption,—the second advent, resurrection, and the judgment,—which stamps it forever as unscriptural and untrue. "For ye are dead, and your life is hid with Christ in God." Col. 3:3.

LIFE MORE THAN PROFESSION.

MEN are always testing their own religion and that of their neighbors by agreement about small points of disputed belief or variant ceremony; but Christ's test treats such things as supremely insignificant, and he says, "By their fruits ye shall know them." The real question to ask about any form of religious belief is, Does it kindle the fire of love? Does it make the life stronger, sweeter, purer, nobler? Does it run through the whole society like a cleansing flame, burning up all that is mean, and base, and selfish, and impure? . . . I am so convinced that there is no error more fatal than the notion that correct belief or church membership are of any value whatever in comparison with that righteousness of life which is the be-all and end-all of true religion, that I say plainly—and if I could find words to say it yet more plainly, I would say it yet more plainly—I would rather that any man should be a Romanist, or a Buddhist, or a Mohammedan, so that he were a holy and godly man, than ten times over a member of the most Catholic church that ever existed, and be a sly intriguer, or a rancorous slanderer, or an unclean liver, or a professed liar, or, in any one form of conscious wickedness, a hypocrite and a bad man.—*Archdeacon Farrar.*

MANY a man put in the seed who never saw the harvest, just as many another brought home ripe sheaves on which he bestowed no labor save that of the sickle. The worker for Christ, therefore, is to work in faith, expecting the divine hand to secure the result. He has abundant reason to believe that good is done of which he has no knowledge, and will have none until the great day. It may be necessary for his own spiritual welfare that he should be kept in this ignorance. And certainly he renders no small honor to the Master when he perseveres in the face of all discouragement.—*J. W. Chambers.*

"Dost thou love life? Then do not squander time, for that is the stuff life is made of."

CHRIST AND THE SABBATH.*

(Continued.)

BUT have we nothing further to tell us of God? It is true that the heavens, that every created thing that we see, testifies to us of the everlasting power and the divinity of God, but have we nothing which is a further sign to us of the power of God in redemption?—Indeed we have. It is very interesting to notice that there have been set up at different times signs to remind the people of God's dealings, as, for instance, when the people came through Jordan by the hand of God, Joshua set up a pillar as a memorial of the power of God in dividing the waters, that they might go through on dry land.

THE MEMORIAL OF GOD'S POWER.

We have also a sign of the power of God pledged to us for redemption. That sign God himself has set up as a reminder to all the human family that they might remember him, that they might remember his power, that they might remember that his creative power has been pledged for salvation. This sign is as old as the exhibition of the power, and it is worth while to notice that this sign is referred to again and again as a continual reminder of the power of God. Let me read three or four scriptures that will bring these things together, that we may see this fact.

In the first chapter of Genesis we have a record of the creative power of God as manifested through Jesus Christ. At the close of the work we read, beginning with the first verse of the second chapter: "Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made. And he rested on the seventh day from all his work which he had made." Remember that it was Christ through whom this power was manifested. Remember, therefore, that it was Christ who rested, and by whom this blessing was pronounced upon this day. Turning over now to the time when Christ spoke to the people from Mount Sinai, and when he rehearsed in their presence the ten commandments, we find this statement concerning this same day: "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man servant, nor thy maid servant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it."

But who was it that created all things?—It was Christ. Who was it that rested at the close of the creative work?—It was Christ. Who was it that pronounced the blessing upon this day?—It was Christ. Who was it that rehearsed this fact at Sinai, and gave as a reason for the rest that he created the heaven and the earth in six days and rested on the seventh?—It was Christ. Who was it, then, that pronounced a blessing upon the day, and hallowed it, and sanctified it?—It was Christ. And for what purpose was it?—It was as a reminder of the power of God manifested through Christ in creation, that we might be comforted, that we might be encouraged, as we remember that the same power which wrought through Christ in the creation of the heaven and the earth is pledged to work through Christ for our re-creation. It is to point out in a more definite way than we learn from the material universe the redemptive work of Christ.

I want it to appear very plainly, as it does in the Scriptures, that the Sabbath idea is to reveal Christ to the world, Christ in creation, and so Christ in redemption. It is for this reason that the Saviour said, in Mark 2:28, "Therefore the Son of Man is Lord also of the Sabbath day." Most certainly, because it was his day. So most appropriate it is that, in Rev. 1:10, John says, "I was in the Spirit on the Lord's day." Most appropriate. A day which is to remind us of the creative work of Christ, of the rest of Christ, of the power of Christ in re-creation, that is, in redemption. I want to bring out, as fully

as the time will permit, the fact that the Sabbath idea, the Sabbath institution, is to point Christ out to us, to reveal his power to us, and is designed to be an encouragement to every believer in Christ.

SPIRITUAL REST.

I want you to notice now what was done to this day. The record in the second chapter of Genesis, which is the first mention that we have of the Sabbath, says, "He rested on the seventh day from all his work which he had made." It is apparent to your minds at once that the Creator of the ends of the earth, who never wearies, and who never is faint, did not rest on that first seventh day because he had wearied himself in the work of creation. Said Christ to the woman of Samaria, "God is a Spirit, and they that worship him must worship him in spirit and in truth." God being spirit, his rest must be spiritual rest. And that is a matter of no small importance, because we overlook the whole idea of the Sabbath when we take it to mean a day of physical rest. Who rested on that day?—Christ, who was the agent in creation, rested on that day. Because he was tired?—Not in that sense. It was a spiritual rest. He rested and was refreshed. He took delight in viewing the works which he had made. That was the rest. Sabbath means rest, and from the very nature of the institution of the Sabbath, it means spiritual rest. Now I want you to see the practical application of that idea. If physical rest is the only idea of the Sabbath, man can rest on one day just as well as another. He can do more; he can divide up his rest during the several days of the week, and he can rest three or four hours each day, as may suit him. He may rest rainy days and work sunshiny days if he pleases, if physical rest is the only idea of the Sabbath.

Let it be understood that refraining from work is not Sabbath keeping. It may be Sunday keeping; it may be Saturday keeping; it may be Friday keeping; it may be Monday keeping, but it is not Sabbath keeping. It is not Sabbath keeping, because the idea of the Sabbath is spiritual rest. And in no other way can the Sabbath be kept than as a spiritual rest. You will therefore see at once that all theories of Sabbath keeping which rest upon the idea of physical recuperation, are good for nothing. It is true that man can enforce abstinence from labor, but he cannot enforce Sabbath keeping. A man may be forced to refrain from physical work; he may be kept in idleness, but no one can enforce Sabbath keeping. It is a spiritual thing entirely. You will also see the consequences that grow out of this, and that is that all human devices, all human power to compel rest, with the idea of keeping the Sabbath, are all wrong.

I hope we may see, before we finish the study of this subject, that many a man who has tried to keep the Sabbath, has been unable to keep it; that many a man who has longed to keep the Sabbath, has not kept it. He has refrained from work on the Sabbath day, but he has not kept the Sabbath. I hope we may see plainly why, before we finish this study. Think of the impossibility, nay, more, think of the wickedness, of trying to compel a man to do what he himself cannot do if he wants to, trying to compel a man to do that which he himself has tried to do, perhaps for years, and has been unable to do. There must be something more than human power, there must be the power of God in Sabbath keeping. We will see that more plainly as we go on.

THE SABBATH BLESSING.

Let us now follow out further the steps in Sabbath making, that we may see the steps in Sabbath keeping. The Lord blessed that day, and it became a rest day for man, a day for spiritual rest. The Lord blessed the seventh day, sanctified the seventh day, hallowed the seventh day. We read in Gen. 12:2 concerning Abram: "And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing." The blessing of God put upon any person or any thing is for the purpose of making that person or that thing a blessing to someone else. That is always so; that is always so in your Christian experience and in mine. The blessing that God gives to us is not exclusively for us, but he designs that, in blessing us, we shall be a blessing to others. Just so when he

*A sermon preached Sunday afternoon and Monday evening, May 14, 15, at Bushrod Park, Oakland, Cal., by Prof. W. W. Prescott, of Battle Creek College, Mich.

blessed the seventh day, he designed that the seventh day should be a blessing to others. Wherever Abram went, he was a blessing to the people with whom he was associated. In exactly the same way wherever the Sabbath comes it is a blessing to those who know the Sabbath. Those who were acquainted with Abram were blessed because of their acquaintance with him, because God had blessed him to make him a blessing to others. Those who are acquainted with the Sabbath which God has blessed, share in a blessing because God made it a blessing by putting his blessing upon it. It is true that God's blessing is upon us, and upon time all the time. But it is just as true that there is an added blessing upon that portion of time. To illustrate in this way: All the people of the earth were being blessed of God in Abram's time; but upon Abram God in a special manner put a blessing to make him a blessing to others. Just so every day of the week is blessed of God, but the seventh day has an added blessing; the seventh day has a double blessing.

Now let us see of what that blessing consists. The very idea of Sabbath is rest. That is the very meaning of the term. Read now in Exodus, thirty-third chapter. Moses requested of the Lord that he would not send him and the people up unless he went with them. So the Lord says, fourteenth verse, "My presence shall go with thee, and I will give thee rest." Who was it that went with the children of Israel?—"And they drank of that spiritual rock that went with them, and that rock was Christ." Whose presence was it, then, that was to give them rest?—It was the presence of Christ. With this agree the words of Christ himself in Matt. 11:28: "Come unto me all ye that labor and are heavy laden, and I will give you rest." It does not make any difference when it is, whether it be before the first advent of Christ or since that time, the presence of Christ gives rest. That is the promise, "I will give you rest." My presence shall go with you and give you rest, and that is the Sabbath idea, *rest*. It is Christ's presence which gives rest that constitutes the very idea of Sabbath keeping. It was the presence of Christ in the day that was the special blessing of the day. It is the presence of Christ in the Sabbath that makes it a Sabbath day, a rest day, that is, spiritual rest. When the Saviour invited those to come to him that were weary and heavy laden and he would give them rest, he did not mean simply physical rest, he meant that they could rest in him. But it is impossible to rest in the Lord unless the Lord rests in us.

But go a little further. Not only is it stated that he rested on that day, and blessed that day, and made it a rest day for man, a time for spiritual refreshing, but it is said that he hallowed the day; that is, he made that day holy. The very thing that made it a Sabbath, hallowed it, made it holy. And two or three scriptures very familiar will show this plainly. Refer again to the experience of Moses at the burning bush; when the Lord called to him out of the bush he said, "Draw not nigh hither; put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." The day before that time the ground around that bush was not particularly holy ground. It is true that God is everywhere; it is true that his blessing is everywhere, and it is true, in that general sense, that everything is holy as belonging to the Lord, but that particular portion of the earth was no more holy the day before that occurrence than any other particular portion, but just as soon as Christ revealed himself there, as we have already learned that it was Christ at the burning bush, that place became holy because of his presence. So the other event to which I called your attention, in Joshua, the fifth chapter, when the prince of the host of the Lord appeared to Joshua, he said: "Loose thy shoe from off thy foot; for the place whereon thou standest is holy." It seems likely that that was a place where Joshua retired for secret prayer. It is more than likely that he had visited this place before, and no such word had come to him, but here was the personal presence of the Prince of the host of the Lord; Christ himself was there, and the presence of Christ made that ground holy, and Joshua was commanded to loose the shoe from off his foot, because it was holy or hallowed ground. Peter says, in speaking of the transfiguration, the record of which we have in 2 Peter 1:18, "And this voice which came from

heaven we heard, when we were with him in the holy mount." The mount of transfiguration was called holy, because Christ in his divinity was manifested there. We have a very marked illustration of this at the time when the law was rehearsed by Christ on Mount Sinai.

CHRIST THE LAWGIVER.

It was Christ who came down to proclaim anew precepts that had long before been known to the people. Bounds were placed about the mount, and the people could not pass beyond them. That mount previous to that time was not specially distinguished from other mountains in that neighborhood, but when the Lord himself, Jesus Christ, the agent in creation, the agent in redemption, was to come down there in person, was to proclaim anew to the world the law of God by his own voice, his presence there made that mount holy. The mount was bounded off by lines that separated it from the other parts of the surrounding country. There was no particular difference between that portion of the country and other portions surrounding it, except this, that on that particular mount Jesus Christ himself descended in person, and his presence made that mount holy. If anyone stepped beyond the boundary into that mount, made holy by the presence of Christ, it was certain death to him. Here was a particular portion of the country, entirely separate and distinct from the adjacent country. Men could walk about as usual, but when they came to that boundary they must stop. That was in a special way God's land. To step over the line was to step upon holy ground.

Now, just as the presence of Christ at the burning bush made the ground holy, just as the presence of Christ with Joshua made the ground holy, just as the presence of Christ on Mount Sinai made that ground holy, so the presence of Christ, which constitutes the seventh day a rest day, which makes it a Sabbath, a spiritual rest, makes that day holy. And, just as there was a particular portion of the ground made holy in all these other cases, just so there was a particular portion of time made holy. The children of Israel could go about their own pursuits; they could walk about as usual outside of that boundary, but the one who treated that mount, thus marked off, the same as he treated other portions of the surrounding country, paid as the penalty his life.

It is none the less true to-day that the presence of Jesus Christ has made holy a particular portion of time. It is none the less true that man may go about as usual, may attend to his usual avocations on six days of the week, but when he comes to that boundary line which marks off the time that Christ has made holy by his own presence in it, if he knowingly steps over that line and treats that time just as he treats the other time, he does it at the risk of his own life.

It is the presence of Christ that makes holy, and his presence has been put into a particular portion of time in a special manner, and that portion of time has been bounded off, separate and distinct from other portions of time. When the children of Israel came up to the boundary of Sinai, they knew it. God did not leave them in ignorance of the boundary line between the common and the sacred. God has not left us in ignorance. He has appointed means that we may know when we come up to that portion of time which he has made holy by his own presence in it, and by his own blessing upon it. But just as the presence of Christ at Sinai made that mount holy, just as his presence in the Sabbath makes the Sabbath holy, just so the presence of Christ in the individual makes him holy. I said that the Sabbath was designed continually as a reminder of the work of God through Christ in redemption. Without holiness no man shall see the Lord. We are commanded, "Be ye holy, for I am holy." But we cannot make ourselves holy. There is one thing that always makes holy, and that is the presence of Jesus Christ. When Christ dwells in our hearts by faith, we are made holy by his presence.

(To be continued.)

"THE great desideratum of the present day is not more Christians, but a better brand of Christians."

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.

AT EVENING TIME IT SHALL BE LIGHT.

(Zechariah 14:7.)

BY JESSIE HOCKER.

TEMPESTUOUS broke the day at dawn,
And ere the shades of night were gone,
The rain clouds gathered grim and fast,
And shadows doubly deep were cast.
For life within and life without
Seemed steeped in gloom thus cast about.
The day was dark, and life seemed cold,
Its joy like stories oftentimes told.

"Dear Lord, beat back the clouds; draw nigh."
This was one soul's unceasing cry,
While duties pressed with heavy weight,
And care and toil did not abate.
Some selfish grief was mixed within
That eager cry—some tinge of sin.
And so His cleansing power he sent
To fit that soul for his intent.

But still the shadows hovered near,
And still were cherished grief and fear;
Still bore the doubly freighted load
Along the dull and painful road.
Exhausted at the day's decline,
This cry went up: "Thine, only thine;
My sin, my grief, my care I bring.
No worthy or perfected thing

Have I to give; my heart alone
I lay it passive at thy throne."
As when the waves on Galilee
Were bade to calm and quiet be,
So with that prayer a flood of light
Lit up that soul cathedral bright,
And gloom gave place to holy joy,
The wealth of trust without alloy.

But not alone within the soul
Did gloomy shadows backward roll;
A blaze of light o'erspread the west,
Reflecting on the mountain crest,
Fell gleaming on the distant lake,
And all its radiant glories break
O'er verdant hill and far-off dell,
Enchanting nature by the spell.

O Light of Life! how swift thy wings
To bring relief to him who clings
With faith implicit to that word
Whose power once quelled the throng that heard.
Come thus to light each newborn day
And drive the shades of sin away.
How blest that promise and how bright—
"At evening time it shall be light!"
College Place, Neb.

THE GIFT OF GOD.

BY MRS. E. G. WHITE.

JESUS said to the woman of Samaria, "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water."

The gifts of God are on every hand, and all his gifts come to us through the merit of Jesus, whom he gave to the world. The apostle Paul breaks forth in an exclamation of gratitude, saying, "Thanks be unto God for his unspeakable gift." And with Christ God has given us all things. The opening bud, the blooming flowers in their variety and loveliness, delightful to the senses, are the work of the Master Artist's expressions of his love toward us. What beautiful things his hands have made, and yet many behold the lovely things of nature, and do not associate God with these blessings. They do not realize that the beautiful things about them are tokens of God's love to

fallen humanity, his efforts to attract them to himself. The Lord has taken great care that everything should be grateful and pleasant to us, and yet how much greater effort he has made to provide us with that gift whereby we may perfect a Christian character, after the pattern of Christ.

Through the flowers of the field God would call our attention to the loveliness of Christ-like character. Jesus says, "Consider the lilies of the field, how they grow; they toil not, neither do they spin; and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these." God is a lover of the beautiful. He desires that we shall consider the lovely flowers of the valley, and learn lessons of trust in him. They are to be our teachers. They grow, as God has designed they should, in purity and natural simplicity. The Lord takes care of the flowers of the field, and clothes them with loveliness, and yet he has made it evident that he looks upon man as of greater value than the flowers for which he cares. He has lavished upon us such gifts as human hand could not fashion, and yet the great mass of humanity take his gifts as a matter of course, or as if they came by chance. They offer no grateful thanks; their hearts are not awakened with love toward the gracious Giver.

Suppose that our benevolent Father should grow weary with man's ingratitude, and for a few weeks should withhold his innumerable bounties. Suppose he should become discouraged in seeing his treasures applied to selfish ends, in hearing no response of praise and gratitude for his unmerited mercies, and should forbid the sun to shine, the dew to fall, the earth to yield her increase. What a sensation would be created! What dismay would fall upon the world! What a cry would be raised as to what we should do to supply our tables with food and our bodies with clothing! And yet, dependent as we are upon his bounties, many have taken his gifts as have the beasts of the field, and have never said, "I thank thee, kind Father, for thy daily benefits." If his mercies should be withdrawn, it would be no more than we deserve; for it would be treating us as unworthy of such unrequited love.

God has not only supplied us with temporal benefits, but has provided for our eternal welfare; "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." "If thou knewest the gift of God, and who it is that saith unto thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water." Oh, if we did but know the gift of God, if we did but appreciate what this gift of God means to us, we would have been earnestly seeking for it with unwavering perseverance! We would have offered such supplication, such appeals to God, that the gift of grace would not have been withheld, and the living water would have come to satisfy our longing, thirsty souls. "If thou knewest the gift of God." Yes, if the gift of God had been known, there would not be prayerless homes, and hearts as unimpressible as stone.

Jesus Christ, the Majesty of heaven, has been offered to the world, has been given to man as his Saviour and Redeemer. Well may the inhabitants of heaven and the unfallen worlds look with astonishment upon man's lack of discernment, upon his ingratitude. Many have hated and spurned the gift of God,

although Jesus clothed his divinity with humanity, and for our sake became poor, that we through his poverty might be rich. He left the courts of heaven, and came to the world, all seared and marred and polluted with sin; he practiced self-denial and self-sacrifice, descending lower and lower in the path of humiliation, that we might be enriched and exalted. Rich in houses and lands, in worldly honor?—No, but that we might have all heaven's imperishable treasure, an eternal weight of glory.

"If thou knewest the gift of God." Oh, if the deceptive, bewitching power of Satan were only resisted, blinded eyes would be opened, unbelieving hearts would be made to perceive, and unsaved souls would have a knowledge of the unspeakable gift, and would press to the throne of grace with importunate prayer, entreating that they might drink of the living water. God is willing to impart to men the knowledge of his gift. Jesus is "to give the knowledge of salvation unto his people by the remission of their sins, through the tender mercy of our God; whereby the dayspring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace." "If thou knewest the gift of God." Who is there among those who already know the gift of God, who will fail to make known its preciousness to those who know it not? If you know the gift of God, if you have an experimental knowledge of what the blessings are that Christ came to bestow upon the perishing, will your lips be silent, your heart ungrateful? Will you have no interest in others, and be indifferent as to whether or not they know the way of salvation? Will you not make known to others the precious light of truth, that they also may know, that they also may ask of him, and receive the living water?

Speaking of Jacob's well, Jesus said unto the woman: "Whosoever drinketh of this water shall thirst again; but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." How many are drinking of broken cisterns that can hold no water! Some think that if they could only have a certain salary, that would lift them above temporal want, they would be happy. But when the Lord grants them their heart's desire, and tests them by a larger measure of favor, they are just as desirous of a larger amount, and so it is with other things. Their hunger and thirst increase in proportion as his gifts increase, and humanity is ever crying, Give me this or that favor, and I will hunger and thirst no more; but when the desire is gratified, there is still a greater need. But there is one gift that God desires to bestow that will be as living water, and he who partakes of Christ will never hunger, never thirst.

Jesus, the loving Saviour, entreats the woe-stricken inhabitants of earth to come to him. He says: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Oh, have you found this rest? Have you been to the fountain of living water to drink? The knowledge of God is the most vital to you. Have you found it? Jesus says: "As thou hast given him power over all flesh that he should give eternal life to as many as thou hast given him." "And

this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent." The evidence of our knowledge of God and of his Son is seen in the fact that we reveal him in life and character, that we make him known unto others.

Shall we open our hearts to Jesus Christ? Shall we enthrone him in the temple of the soul? Shall we not cast away our idols, and surrender our all to God? God has had power to make the flowers fair and fragrant, and he has power to give meekness and lowliness to the heart, to impart purity and nobility to the character, to make us complete in Jesus. We may have loveliness of disposition, a meek and quiet spirit, which is in the sight of God of great price. Let us consider the precious gifts of God, think upon his tender mercies, yield our all to him, that he may give us hearts filled with gratitude, lives filled with the fragrance of deeds of love, a disposition to follow in the footsteps of Jesus, seeking to save those that are lost.

HE ADDETH NO SORROW.

BY M. E. STEWARD.

THERE are Christians who lose much of the sweetness of their blessings in the fear of some trial they believe is sure to come because of the blessing. This was the experience of a sister for many years. She remarked to an aged Christian that she expected some great trial because she had received such a blessing. "Not necessarily so," replied her friend. This opened the eyes of the sister, and ever after she enjoyed her blessings without the fear of coming evil.

"The blessing of the Lord, it maketh rich, and he addeth no sorrow with it." Are we then to conclude that the Lord has nothing to do with the troubles which sometimes follow blessings? Blessings are often given to strengthen the soul to endure trials. Jesus himself received the gift of the Holy Spirit, and the assurance of his Sonship, and his Father's approval, immediately preceding his temptation in the wilderness. Just before he suffered, he was greatly blessed in communion with his disciples, whom he loved so dearly. Said he, "With desire I have desired to eat this passover with you before I suffer."

The last prayer of our Lord (John 17) revealed holy satisfaction in the view of the absolute oneness of believers with himself and his Father. This prospect of the result of his sufferings must have nerved our blessed Redeemer to enter upon his last most terrible trial.

"They sang a hymn and went out." "Jesus," as our lamented Brother J. N. Andrews used to say, "went to suffer and be crucified; we go to our pleasant homes." He went to carry out the whole will of his Father through bitterest agony. We too often go from the place where we have had sweet communion with our God, and grow careless, forget to watch and pray without ceasing, are more or less unmindful of the will of God, and discouragement comes upon us. How different it might have been! Blessings never come to prepare us to be discouraged. That must be a wrong use of a blessing which turns it into such a trial.

All our blessings, and trials as well, which are of the Lord's appointment, work for our good, and lift us, if we use them properly, nearer the throne of God, even as our Sav-

four after he had suffered the will of his Father was "caught up to God and to his throne." Every blessing should be the stepping-stone to a higher plane of life, and this plane gained, the eye should be steadily fixed on Jesus, in humble gratitude and faith, and the hand should still reach earnestly toward heaven for help to climb up another step. We are told that the reason we have no greater blessings is because we would not use them aright.

After receiving God's blessing we should be most careful to keep nearer him than before. We should watch against any feeling of self-gratulation that we are noticed of heaven, or we will soon begin to think there is some good in us; then we lose our blessing and fall, and then we think that's just what I expected; its because I received such a blessing. "He addeth no sorrow;" it is all our own fault, even if Satan comes in with powerful temptations and overcomes us. All this would never be did we keep consecrated to God, trusting him and watching against the first approach of evil.

Many fail because they are satisfied with the blessings they receive instead of continually reaching for more. God begins to pour out his Spirit, designing to give much more; but they feel they have "already attained," and unconsciously settle down at ease. No wonder if the next thing they experience is the woe upon those who are at ease in Zion, and then comes the hard conflict to regain what they have lost. Those persons need an entire transformation. Only "he that is begotten of God keepeth himself, and that wicked one toucheth him not." Such an one is pavilioned by the angels; with his mind staid on God, he has peace all the time. If trials do succeed his blessings, he counts these trials his greatest blessings; they are no "sorrow" to him. He rejoices in the tribulations which fit him for the society of heaven.

God wants us to thoroughly, unselfishly enjoy his blessings, giving him the glory. When we give good things to our child, we are happy in seeing him enjoy them, and we expect he will love and trust us more for the gift. God is our Father, and it is reasonable to believe he is not unlike earthly fathers in these things. He is infinitely better in every respect.

"JESUS HIMSELF DREW NEAR."

JESUS CHRIST never accepted the position, "Stand back, because I am holier than thou," which friend and foe alike tried to force upon him. On the contrary, his whole life was one of conformity to everything which brought him into closest fellowship with humanity. When John the Baptist forbade him, saying, "I have need to be baptized of thee, and comest thou to me?" his reply was, "Suffer it to be so now; for thus it becometh us to fulfill all righteousness;" for, being made in the likeness of men, "in all things it behooved him to be made like unto his brethren."

When Peter objected, "Thou shalt never wash my feet," Jesus answered, "If I wash thee not, thou hast no part with me;" for if Peter would not allow the Lord to come down to his level for his good, he could never be lifted to his Lord's level to walk in fellowship with the Father and his Son Jesus Christ.

When the Pharisees and scribes murmured that he received sinners, and actually ate with them, in three parables he showed that it was just his successful following, seeking, and watching for the lost which made the highest joy in heaven. He received and ate with

them, that they might in turn receive him and have power to become the sons of God, and sit down at the marriage supper of the Lamb.

When Simon the Pharisee thought his tolerance of the anointing by the woman who was a sinner a proof of his lack of insight and a nullification of his high claims, saying to himself, "This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him," and if he had known, would he not have spurned her, a sinner? Jesus, answering, showed him that that outward touch of the poor creature weeping at his feet was not only acceptable to him, but that he had rewarded it by his inward touch in binding up her broken heart and anointing her with the oil of joy for mourning.

When Simon Peter fell down at the Master's knees, saying, "Depart from me; for I am a sinful man, O Lord," Jesus' reply was a special appointment to his service: "Fear not; from henceforth thou shalt catch men."

To the leper, while still a leper, he put forth his hand and touched him. He put his fingers in the ears of the deaf, laid his hands on the eyes of the blind, and took the little children in his arms. In every way he drew tenderly near to those he came to save, never standing aloof, but always with outstretched, welcoming hand, saying, "He that cometh to me, I will in no wise cast out;" and mourning with infinite pathos when they stood aloof: "Ye will not come unto me, that ye might have life." "O Jerusalem, Jerusalem, . . . how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not."

His answer to the two disciples, asking, "Master, where abidest thou?" was the prompt invitation, "Come and see." In Galilee he said, "Come unto me, all ye that labor and are heavy laden." In Jerusalem he said, "If any man thirst, let him come unto me;" and to John, in apocalyptic vision, he still repeated the invitation, "Let him that is athirst come."

If you and Jesus never become acquainted, it will not be because he holds himself apart in lonely dignity. No; he has loved you better than he loved his dignity, and made himself of no reputation, and took upon him the form of a servant. Do you despise him for his humiliation? There is no occasion, for this same Jesus is now exalted to be a Prince and a Saviour, and is able to save them to the uttermost that come unto God by him. Are you afraid that he will despise you because you are so sinful? Be of good cheer; the Jesus who "must needs go through Samaria" to meet the woman at the well, who said to Zacchæus, "Make haste, and come down, for to-day I must abide at thy house," is the same yesterday and to-day and forever, and is standing at your door, knocking, waiting for you to hear his voice and open the door, that he may come in and sup with you and you with him, still ready to be the sinner's guest, still ready to feed the sinner with the bread and water of life.—*Christian Advocate*.

"THERE is something wrong with the religion of the man who will not pay his debts because he cannot be made to."

"THE fruit of Canaan is good, but it will not bear exportation. We must live there to eat the good of the land."

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*.

BE GLAD.

Is it rainy, little flower?

Be glad of rain.

Too much sun would wither thee,

'Twill shine again;

The clouds are very dark, 'tis true,

But just behind them smiles the blue.

Art thou weary, tender heart?

Be glad of pain.

In sorrow sweetest things will grow,

As flowers in rain.

God watches and will send the sun

When clouds their perfect work have done.

—*Selected*.

HOW TO CONQUER AN ENEMY.

"I HAVE come to tell you," said Mr. Williams to Mr. Holmes, "that I cannot endure Smith's ill treatment any longer."

"I know," said Mr. Holmes, "that he has not treated you very well, but as I had heard nothing new lately, I was in hopes he was coming round a little."

"If I had given him any just provocation, his course towards me would not be so utterly intolerable."

"You have born his ill treatment thus far with a good deal of meekness. I hope he will not succeed in causing you to render evil for evil. That, I presume, is what he desires. If he could provoke you to some act of retaliation, he would not feel the trouble which he now doubtless feels from a sense of injustice."

"I have made up my mind to go and see him, and tell him how he has treated me, and warn him that I will submit to it no longer."

"I would do no such thing."

"Why not?"

"Because, in the first place, he does not need to have you tell him how he has treated you; he knows that already. In the next place, you would probably get angry and say something which you would have to repent of, besides furnishing him with a self-justifying plea. No, my friend, I will tell you a much better way: Do as Hezekiah did when he received the insulting letter from the king of Assyria. You know he went and spread it out before the Lord. Go and spread out your case before the Lord. Instead of telling Smith how he has treated you, tell the Lord how he has treated you."

"You may enter into all the particulars; for the Lord has a patient ear for all the troubles of his children. When you have made a full statement of your case, you will find yourself relieved, you will find yourself in a very different frame of mind from that which would result from telling your story to the author of your injuries."

"When you have told the Lord your affliction, ask him to give you grace to bear it without murmuring, and to sanctify it to your growth in grace. Use as an argument the fact that he in his wise providence has permitted the affliction, and that his glory is concerned in your bearing it aright. It is always wise for us to interest the glory of God in accomplishing the end sought by prayer. Use also as an argument when seeking for grace to bear your trial, the fact that Christ, your great Example, suffered patiently and silently the insults and injustice of men. Say, 'O Lord, help me to bear this grievous wrong calmly, because Christ when reviled reviled not again, when he suffered, threatened not, but com-

mitted his case to Him who judgeth righteously.' Ask him for grace to forgive your enemy; and urge as an argument the fact that otherwise you cannot obey your Saviour, who bids us pray, 'Forgive us our debts as we forgive our debtors.' You see you have strong arguments to use with the Lord—so strong that they must prevail. Now when you go home, enter your closet, and spread this whole matter before the Lord, somewhat after the manner I have set forth."

Mr. Williams sat for a few moments in silence, then thanked Mr. Holmes for his advice, and expressed his determination to follow it. He then bade him good-morning and retired.

About a week afterwards he called on Mr. Holmes again. He appeared to be in good spirits, and made no such complaints as he had been wont to make on former visits. After some conversation on a variety of topics, Mr. Holmes asked, "How are you and Smith getting on?"

"Much better then when I saw you last. He has been to see me and has made some concessions, and promises to do better for the future."

"What has caused the change in him?"

"I do not know."

"You did not go to him and give him warning to change his course, did you?"

"No, I tried to follow the advice you gave me."

"If you had gone and spread out your case before him, instead of spreading it out before the Lord, I doubt very much if he would have made any concession or promised amendment. I am satisfied from experience and observation, that it is best to make our complaints to the Lord, and to the Lord only. You can reach a man's heart more readily by prayer than in any other way. I make it a rule to tell the Lord all my troubles, and I have seldom occasion to tell them to anyone else."—*Exchange.*

A REAL HERO.

Not long ago on board an English steamer a little ragged boy, aged nine years, was discovered on the fourth day of the voyage out from Liverpool to New York, and carried before the first mate, whose duty it was to deal with such cases. When questioned as to his object in being stowed away, and who brought him on board, the boy, who had a beautiful sunny face, and eyes that looked like the very mirrors of truth, replied that his stepfather did it, because he could not afford to keep him, or pay his passage out to Halifax, where he had an aunt who was well off, and to whose house he was going. The mate did not believe the story, in spite of the winning face and truthful accents of the boy. He had seen too much of stowaways to be easily deceived by them, he said; and it was his firm conviction that the boy had been brought on board and provided with food by the sailors. The little fellow was very roughly handled in consequence. Day by day he was questioned and re-questioned, but always with the same result. He did not know a sailor on board, and his stepfather alone had secreted him and given him the food which he ate.

At last the mate, wearied with the boy's persistence in the same story, and perhaps a little anxious to inculcate the sailors, seized him one day by the collar and, dragging him to the fore, told him that unless he told the truth in ten minutes from that time he would hang him from the yardarm. He then made him sit down under it on deck; all around him were the passengers and sailors of the midday watch, and in front of him stood the inexorable mate, with his chronometer in his hand, and the other officer of the ship at his side. It was the finest sight, said the informant, that he ever beheld—to see the pale, proud, sorrowful face of that noble boy, his head erect, his beautiful eyes bright through

the tears that suffused them. When eight minutes had fled, the mate told him he had but two minutes to live, and advised him to tell the truth and save his life; but he replied with the utmost simplicity and sincerity by asking the mate if he might pray. The mate said nothing, but nodded his head and turned as pale as a ghost, and shook with trembling like a reed with the wind. And there, all eyes turned on him, the brave and noble little fellow, this poor waif whom society owned not, and whose own stepfather could not care for him, knelt on the ship's deck and prayed.

Our young friend was a true believer in the Lord Jesus Christ, and there, with clasped hands, and eyes upturned to heaven, he asked the dear Lord Jesus to take him to himself and to forgive the mate. Our informant adds that then occurred a scene of Pentecost. Sobs broke from strong, hard hearts, as the mate sprang forward to the boy and clasped him to his bosom, and kissed him, and blessed him, and told him how sincerely he now believed his story, and how glad he was that he had been brave enough to face death and be willing to sacrifice his life for the truth of his word.—*Watchword.*

THE TELAUTOGRAPH.

THIS is a writing telegraph. A man sits down at his desk in St. Louis and writes a message to his friend in New York. The latter receives the message in an exact facsimile of the handwriting of the sender. This operation requires no skilled labor. Anyone who can write can send a message, and, providing there is an electric wire connecting them and two transmitters and receivers, two persons can carry on a correspondence, though thousands of miles apart, and every stroke of the pen will be exactly and instantaneously reproduced over that distance.

The structure of these instruments seems to be remarkably simple. In the transmitter an ordinary lead pencil is used, near the point of which two silk cords are fastened at right angles to each other. These cords connect with the instrument, and, following the motions of the pencil, regulate the current impulses which control the receiving pen at the distant station. The writing is done on ordinary paper—five inches wide—conveniently arranged on a roll attached to the machine. A lever at the left is so moved by the hand as to shift the paper forward mechanically at the transmitter, and electrically at the receiver.

The receiving pen is a glass tube placed at the junction of two aluminum arms. This glass pen is supplied with ink, which flows from a reservoir, through a small rubber tube placed in one of these arms. The electrical impulses, coming over the wire, move the pen of the receiver simultaneously with the movements of the pencil in the hand of the sender. As the pen passes over the paper, an ink tracing is left, which is always a facsimile of the sender's motions, whether in the formation of letters, words, figures, signs, shorthand writing, drawing, or pictures.—*The Altruist.*

WIRE GLASS.

SOME of the recent improvements made in the manufacture of wire glass leave no doubt as to the practical value of that new and novel article. The form of apparatus by means of which the most satisfactory results are being produced is found to be a glass rolling table, having a three-roller carriage over it running on the side ledges, and upon this table the glass is rolled out, the ledges regulating its thickness; two of the rollers are smooth; the central roller has a series of grooves running around it, and between the leading and the corrugated roller a slide is placed for the reception of a sheet of wire gauze. Now, a proper quantity of melted glass being poured out upon

the table, the hot sheet of wire gauze is placed in its carrier, and the roller carrier started; the latter having progressed a little, the wire is dropped; the first roller has rolled out the glass; the wire gauze strikes the partly fluid glass, and is drawn under the corrugated roller; the latter seizes it, and, by its corrugations, forces it into the pasty glass to the required depth. At this stage the compound mass goes under the third roller, where it is rolled to the smoothest possible condition, and the operation is completed. The sheet is subsequently annealed in the usual way, and is ready for use.—*Selected.*

MOTHER'S AFTER-DINNER NAP.

THERE is one duty which every mother owes to herself and family, especially during the summer months—a nap after dinner. A busy woman once told me that she owed her health, her patience, and her happiness to this habit. She did her own housework, living in a dirty city, where it required a constant struggle to be clean; but daily, after her dinner work was finished, she locked her doors, bathed her two little children, put them first into their nightgowns and then in their bed between sheets. Then she took her own bath, donned her nightgown, and crept into her bed, which was close beside the children's. They would all sleep soundly for an hour or more, undisturbed if the door bell chanced to ring, but by four o'clock they were usually dressed, rested and refreshed. The children were no more trouble for the rest of the day, and when the husband came home at night, he found cheerful, bright faces to welcome him. There is, in truth, no time so well spent as in an after-dinner nap. We are all human, and it is not in the power of womankind to be able to present the much-lauded "cheerful countenance" unless she give some thought to her own individual comfort. We need not expect to keep the love of our husbands and children if we allow ourselves to grow fretful, and present a sorrowful and untidy appearance. We must keep our tempers sweet, and there's no ounce of prevention better than an afternoon nap. Try it.—*Floy L. Wright, in Babyhood.*

THE MORAL VALUE OF NEATNESS.

ONE of the serious mistakes made by mothers in training their children, is in supposing that careful habits can be cultivated in careless surroundings. A ragged or worn carpet, so little valued by the mother that grease or ink spots can be left on it without causing comment, may become a moral calamity. Tying the child up in a bib, and giving it the liberty to spill its food when eating, is responsible for bad table habits in the men and women whom we meet. A child who is made to eat its food carefully, in a room where the furnishings are respected, where a penalty will follow carelessness, naturally acquires careful, refined manners. Many a mother spends more time repairing damages—the results of careless habits, due largely to the furnishings in the dining room—than she would need to spend in setting a table carefully and keeping the room in order, so that its order and neatness commended the respect of the children. The ounce of prevention is worth several pounds of cure in the training of children, and it is a pity that the ounce of prevention is not administered in the infinitesimal doses necessary in early childhood, rather than in the radical doses necessary to overcome neglect in matters that are never minor—for manners and habits mark the man. A man may be a moral man and eat with his knife; but he would be a more valuable man in the community if he recognized the uses for which the knife was designed, and applied it only to those uses.—*Christian Union.*

ENDINGS OF SOME FAMOUS MEN OF THE WORLD.

KING DAVID died of old age.
 Louis XVI. died on the scaffold.
 Richard III. was killed in battle.
 Abraham Lincoln was assassinated.
 James A. Garfield was assassinated.
 Charles I. of England was beheaded.
 Louis V. was poisoned by his queen.
 Mustapha II. was strangled in prison.
 Darius Codomanus was killed in battle.
 Atilla the Hun died in a drunken spree.
 Millard Fillmore died of paralysis at seventy-four.
 Andrew-Johnson died of paralysis at sixty-seven.
 Achmet III. was strangled by his guards.
 Chester A. Arthur died of apoplexy at fifty-six.
 Louis I. died of fever during a campaign.
 James II. died in exile of gluttonous habits.
 Nerva is supposed to have been poisoned.
 General Grant died of cancer of the throat at sixty-three.
 Emperor William of Germany died of old age.
 Tiberius was smothered by one of his favorites.
 Solyman was dethroned and murdered in prison.
 Henry VI. of England was murdered in prison.
 Mustapha I. was deposed and strangled in prison.
 Charles III. Le Fou was deposed and died in prison.
 George IV. died from a complication of disorders.
 Feodor II. of Russia was assassinated in church.
 John Adams passed away at ninety-one from senile debility.
 Queen Anne died of dropsy, brought on by brandy.
 Gregor V. was driven from Rome and died in exile.
 Louis Napoleon died in exile at Chiselhurst, England.
 Adolphus of Germany fell at the battle of Gelheim.
 John Tyler died at seventy-two from a mysterious disorder.
 Richard II. is supposed to have been starved to death.
 Jehoshaphat, king of Judah, died in captivity in Egypt.
 Lothaire of France was poisoned by female relatives.
 George I. died from apoplexy, induced by drinking.
 Pope Lando is supposed to have been poisoned.
 Feodor I. of Russia was deposed and died in prison.
 Gustavus Adolphus was killed in the battle of Lutzen.
 Sultan Musa-Chelebi was deposed and strangled.
 Pope Donus II. died suddenly, presumably by poison.
 Pope John X. died in prison, it is believed by poison.
 Josiah, king of Judah, was killed in battle at Mejdiddo by an arrow.—*St. Louis Globe-Democrat*.

ARTESIAN wells were known at Thebes as long ago as the time of Timæon, 2,000 years before the beginning of the Christian era.—*Selected*.

"SEEK to gain and keep one another's confidence by upright, honest dealings and open-heartedness."

Mission Fields.

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

THE YEARS.

ARE you rich in the years of bright gold
 Yet untold?
 Do they leisurely go,
 Like a dream that is fair,
 Or a prayer?
 Oh be wise; use them well! You shall know
 How the years, growing shorter, with good can increase,
 And a life at the end be transfigured with peace.
 Does the thought that so few years remain
 Give you pain?
 Oh be glad that your quest
 Brings you into the light
 From the night,
 And the worker at last has his rest!
 In the home land above are no sorrows, no fears,
 And the life they live there is not measured by years.

—*Frances Ridley Havergal*.

A VISIT TO SERAMPORE AND ITS GRAVES.

BY REV. AUGUST KULLMAN.

ON the right bank of the river Hoogly, fourteen miles above Calcutta, is the little town of Serampore, where William Carey, the first Englishman who became a missionary to the heathen, found protection under the Danish flag when prohibited from preaching the gospel within the territory of the East India Company. Here Carey and his colleagues, Marshman and Ward, labored, and here, too, they lie buried.

Last March, in company with Dr. Ridgeway, of Garrett Biblical Institute, I visited Serampore.

The educational and evangelistic work begun by the great founder of modern missions is still carried on by the Baptist Society.

The college building, a two-story structure of magnificent proportions, shows signs of decay, as if in sympathy with the general dilapidated condition of the town.

The college was built to accommodate five hundred students, but at present only a hundred are enrolled, the smallness in attendance being due to the present policy of admitting Christian students only.

Located on the riverside, the college building affords a fine view up and down the broad Hoogly.

The library is well stocked with books, and, from appearance, more for use than for show. Several oil paintings adorn the walls, among which were those of the king and queen of Denmark, whose protection Carey enjoyed, Joshua Marshman, and some others whose names we have forgotten; "what does it matter," though, "when one pushes his little bark out upon the boundless sea of eternity, how long he is kept in sight by the watchers on the shore?"

The chairs of Carey, Marshman, and Ward are carefully preserved in the library, also Carey's pulpit. The house occupied by the three is still standing. Some distance down the river stands the ruined Hindu temple, called Martyn's Pagoda, after saintly Henry Martyn, who was accustomed to withdraw himself to this place and pour out his soul to God for India. I ventured beneath the tottering walls of this ancient heathen shrine, that I might stand on the spot hallowed by his feet who, far from Serampore and India, rests in a Persian grave.

The ancient car of Jagannath is still preserved here. Fifteen feet square and perhaps twenty-five feet high, it is fantastically carved and painted with representations of Hindu gods and goddesses. Yearly, thousands still

gather to draw the idol car, though happily the time is past when Christians were sometimes forced to help drag the car, and human beings were crushed beneath its wheels.

A short distance from the East India railway station is the cemetery, in which Carey, Marshman, and Ward lie buried. A pillar ten feet high marks the resting place of the great missionary Carey, his two wives, for he was twice married, and his eldest son with his wife.

The following simple inscription is on the stone:—

WILLIAM CAREY, D.D.,

Born 17 August, 1761. Died, 9 June 1834.

"A wretched, poor, and helpless worm,
 On Thy kind arms I fall."

On the other side of the gate is a grave, and on the stone above it are the words, "Joshua Marshman, the last of the Serampore missionaries, by whom Christian truth and general knowledge were first introduced into these provinces. He was born in Westbury, Wilts, England, April 20, 1768, and died at Serampore, December 5, 1837, and here lies buried at the foot of this stone and in the same cemetery with his beloved colleagues, Carey and Ward."

"They that turn many to righteousness shall shine as the stars forever and ever."

Back in the cemetery opposite the gate is the tomb of William Ward.

These devoted servants of God, "being dead, yet speaketh," call upon the young men of to-day to follow them, even as they followed Christ.—*Gospel in All Lands*.

"AT THE BOTTOM OF THE SEA."

BY DR. E. P. THWING.

"WHERE would you have been if I had not met you?" asked a lady of a bright young lad.

"At the bottom of the sea!" was the prompt reply.

Both the lady and the lad spoke in Cantonese. The one spoke reprovingly; the other answered in a low, serious tone, that showed shame for having grieved the heart of one to whom he owed his life.

Last May two missionaries were passing near the bank of the river that flows by the house where I am now writing, when they saw a man and woman about to drown a lad of thirteen. On inquiry they found that he was a bad boy, following in the steps of his father in dishonest gambling habits. His ugly temper grew more intolerable under cruelty; and so, as in other cases, this father and grandmother were to put him out of the way.

It was not unknown to the neighbors. They would not object, nor would anybody else. When a parent is murdered by a son or daughter, crucifixion or decapitation is the punishment. Christmas week a woman was bound to the cross and sliced to death, in this city, for parricide. But "the stubborn and rebellious son," as in Deuteronomy 21, may be stoned or drowned without consulting "the elders of his city."

To the protests of the missionaries the father replied, "Do you want him?"

"Oh, no! We cannot take him."

The stripped and pinioned lad must therefore be cast into the river, like a dog, to drown.

These American ladies begged for two days' respite. It was granted. The boy was then brought to them. No longer delay would be granted. If they did not take him, he must die at once. There was no alternative. Papers were drawn, and he became theirs. He soon verified the description given. In his fits of ugliness he acted like a maddened animal. He had been used to flogging, having been tied up by the thumbs.

One day, when shut up alone, he screamed so loud that the cook took the liberty to insert a gag. Compulsory silence led to willing submission. He began to improve, and to respond to loving approaches. He now goes to church and Sunday school, is quick to learn in his daily studies, and bright and capable in household duties. The better nature strengthens as the old one is suppressed. Surrounded by Christian influences, he bids fair to become a useful, good man. Now and then a tempest comes, but with diminished violence, and sooner followed by calm.

Then, as in the response just quoted, the frankness of the lad is seen. He feels that he owes his life to those who rescued him at the last moment, and is trying to serve them faithfully. He also feels kindly towards those brutal kinsmen from whom he was taken. Recent improvements on the building where he lives necessitated the hewing of large timbers. He wished to write to his father, asking him to come and get the chips for fuel. These are hopeful signs. We who know him believe that God may yet make him a chosen vessel. He was "at the bottom of the sea" of heathenism, and can say of God, as did David: "He sent from above, he took me, he drew me out of many waters. He delivered me from . . . them which hated me."

Do missions pay? Yea, verily, every way. And are not gentleness and love more potent factors in the work of drawing reluctant souls, everywhere, to a better life, than are more drastic methods?—*Sunday School Times*.

It has been intimated that it is possible that many persons who are planning to visit the Columbian Exposition at Chicago during the present season may be withholding their benevolent gifts to some degree in order to enable them to use the funds thus withheld to meet the necessary expenses of this visit. This will be a sad fact, if it be true, and will largely discount the value of such an excursion. The way to prevent it is to sit down quickly and send to the treasury of the board a sum certainly not less than the amount which will be spent for the excursion. The better way would be to double this amount, since this method will more than double the value of the visit. If the alternative is the omission of the benevolent offering or the omission of the Exposition, be sure that it is not the former omission which is chosen. "Seek first the kingdom of God and his righteousness," and it is quite possible that among the "all things" which will "be added unto you" may be included a sight of the great Exposition. The experiment is worth trying.—*Missionary Herald*.

THE London Missionary Society, in view of the expansion of its work in the islands of the Pacific Ocean, has at length decided to build a steamer to take the place of the *John Williams*. The new mission in New Guinea promises, it is said, to be more extensive and important than all the other South Sea missions combined. It extends over 1,000 miles of coast, with seventy native evangelists from the different groups. Navigation in this region is difficult, and a vessel with full steam power is deemed essential. It is proposed to build a vessel which will cost about \$80,000.—*Missionary Herald*.

REV. HIRAM BINGHAM has reduced the Gilbert islanders' language to writing, translated the entire Bible into the language, supervised its printing, and made it ready for distribution among that people. He has had the labors of a faithful wife to assist him. April 11 the revision of the last verse was finished.

THE wages of a Japanese are rarely more than sixpence a day, but last year the converts gave £5,400 for mission purposes.

Our Work and Workers.

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

MINISTERING.

WHAT though your feet are often weary,
On ceaseless errands sent,
And tired shoulders ache, and ache so sorely,
'Neath heavy burdens bent?
Be patient, lest the souls whom you are serving
Be soon beyond your care,
Lest little wayward feet that you are guiding
Slip past you unaware.

Ah, then no joy would seem so dear and blessed
As spending months and years
In ceaseless service for the vanished darlings,
So vainly mourned with tears!
But while you have your dear ones still around you,
Do not regret your care;
Far easier aching feet and arms and shoulders
Than aching hearts to bear.

And still beyond your household duties reaching,
Stretch forth a helping hand;
So many stand in need of loving comfort
All over this wide land.

—*Congregational Magazine*.

TRIP TO THE NORTHWEST.

WE had the satisfaction of being on the grounds of the memorable camp meeting lately held in Oakland before the meeting began and remaining till after the last benediction was pronounced. The meeting was in this respect, as well as others, quite remarkable, both people and laborers being in full attendance gave to the occasion its full measure of interest and importance—a very fortunate feature of any meeting.

Elder Olsen, accompanied by Elder J. H. Morrison, Brother A. R. Henry and wife, Brother Peter Wessels, wife and sister, and others who were leaving the grounds, left Oakland for Portland, on the evening of May 22. The journey by rail occupied two nights and one day. The first night was occupied in traversing the Sacramento Valley. Looking out and ahead to the northeast at early dawn the snowy pyramid of Mount Shasta looms grandly and beautifully from a setting of verdant hills that intervene. The mountain does not appear to be far away, but at noon we have not reached it, and until the day is nearly gone the train struggles with grades and curves, tempts the precipices and trestles within easy sight of this grand monarch of the mountains. The ascent of the upper portion of the Sacramento Valley is exceedingly beautiful and romantic.

It is rarely that a more entrancing scene is met than that at the celebrated Shasta Springs, where there is a large fountain of natural soda water. All around the soda springs the pure snow water comes dashing down the mountain side. By the use of pipes fountains are created which throw the water to great heights, whence it descends in clouds of spray. The train halts for passengers to test the soda fountain, and it is amusing to witness the disappointment of some who have obtained their ideas of soda water from the confectioners, and who fill their mouths with this free beverage, expecting to find it sweetened and flavored to taste, but suddenly experience the gentle biting of the carbonic acid gas, and a spasmodic disgust because the sirup is left out, which causes them to expel the water with even greater vehemence than that with which it was received.

It is so with many of earth's experiences; they are not what they seem nor what we anticipate they will be, and the pleasure of anticipation gives place to the discomfiture of experience.

Toward night the Siskiyou Range is crossed by some surprising feats of engineering, involving loops, tunnels, and switch tracks. The difficulties presented by these mountain passes long obstructed the ambition of railway builders, but now the "Shasta Route" adds another monument to skill and energy.

The most of the second night was spent in passing down the Willamette Valley, and in the morn-

ing we were greeted by Elder Graham and others, and conducted to the camp ground, located in the eastern borders of the city of Portland.

This was the early part of the workers' meeting and the camp was in process of preparation for the regular meeting, which was to open the following week. There were, however, a goodly number of people on the ground, and services were being held four times a day. Elder Olsen spoke twice to the workers, setting before them as fully as time would permit the expansion of the work and its increasing demands for consecration, and the necessity of thorough preparation in all branches of Christian work. It was considered something of a hardship by those assembled that they could not longer enjoy the benefits of Brother Olsen's labors, but other duties were pressing, and the party proceeded that evening up the banks of the Columbia River to Milton, Oregon, where the Upper Columbia Conference were convened in the annual camp meeting and conference.

This meeting was held in a cottonwood grove on the banks of the Walla Walla River, in the border of Milton, and about eight miles distant from the school lately established near Walla Walla. The situation was pleasant, though the inclosure was rather small and crowded. The attendance was larger than was expected and taxed the resources of the committee considerably. All the tents available were procured but were hardly sufficient for the demand. It was said there were one hundred and forty on the grounds.

As the meetings were in progress when we arrived and in progress when we departed, it will have to be left with others to give complete reports of the occasion, but there is no doubt it will prove to be the most successful ever held. As in other places, the people seemed very desirous to obtain the blessing of God. The services on the Sabbath were impressive, and we trust accomplished much good. Many sought and found the Saviour for the first time, while others who had lost their hold on God sought and found him anew. Sunday evening Brother Olsen and Brother Henry and wife started East, Brother Wessels and family left the next morning for the East by another route, and Elder Morrison remained to the close of the meeting.

The school at Walla Walla closed its first year's work very successfully just before the camp meeting began. The attendance through the year has been one hundred and sixty, and there is a prospect of a material increase the coming year. Many of the students were at the camp meeting and shared in the blessings.

G. C. TENNEY.

SEASONABLE OPERATIONS.

In operations of many sorts, success depends largely upon doing the right thing at the right time. Seasonableness is a factor which enters into all the other conditions and assumes a commanding place. When metals are being refined, it is all important to bring them to just a certain degree of heat, and to cease the application of this heat exactly at the proper time. In farming, the extent and quality of the crop will be found to depend not only on the soil and the seed, but also on the doing of certain things just when they ought to be done—plowing, harrowing, cultivating, cutting and shocking, and so forth—immediately when the opportunity is at hand. So too in religious work. Laborers for the Master must watch the signs of the seasons, and sow with all energy or seek to reap with all energy, according as the times indicate. In their hands is good seed, but to harvest the largest results, they must ever take advantage of the flood tide of opportunity. There is a time for the culture of the Christian life, but there are also times when persuasions to begin the Christian life must take the precedence.—*The Moravian*.

"THERE is something wrong with the man who gets mad while trying to persuade other people to be religious."

"THE man who works for God always gets his pay in advance."

FIELD NOTES.

THE second year of the Australasian Bible School at Melbourne began on the 6th inst.

COPIES of the SIGNS sent to Elder F. Smoot, 180 St. Thomas Street, New Orleans, La., postpaid, will be used in missionary work.

AN Arkansas canvasser reports a Baptist minister and his wife and two other persons keeping the Sabbath as a result of reading "Bible Readings."

As a result of meetings recently held in Knoxville, Iowa, twenty-two members were added to the church. The meetings were conducted by Elder M. Larson and Brother G. F. Watson.

AT Millington, Maryland, May 27 and 28, six persons were baptized, and others were expected to follow soon. At Ford's Store seven were recently received into church fellowship by baptism. At both of these places there is bitter opposition to the truth.

TWO CANVASSERS in Helena, Arkansas, and vicinity report orders for 1,041 copies of "Bible Readings." These are already bearing fruit, and three families are reported to be keeping the Sabbath of the Lord, two being the families of colored Baptist ministers.

In a former issue we made the mistake of stating that Elder Wm. Covert had returned from Vermont to his old field of labor in Indiana. The mistake occurred through a misunderstanding of directions for sending the SIGNS to his family. He is still laboring in Vermont.

THE elder of the church at Millington, Maryland, has been arrested for Sunday labor. A Methodist neighbor called upon him and found him laying a floor in his barn. On invitation the neighbor took supper with him, and the next day made a complaint against him. The complainant stated that his church had urged him to make the complaint. The trial has been postponed until the October term of court.

THE *Christian Statesman* commends the energy of Seventh-day Adventists in circulating their literature, "but not their habit of concealing the sectarian character and purpose of what they sell and give away, their 'Bible Readings for the Home Circle,' etc." As there is nothing concealed in the Bible or in authentic history, there is certainly nothing concealed in "Bible Readings," for it is simply a convenient topical reproduction of the Bible and corroborative history. If it is a sectarian book, then the Bible is a sectarian book. If the teaching of doctrines held by Seventh-day Adventists is a sectarian work, then the Bible is a sectarian book, for the said doctrines are all in the Bible. And this fact is fully demonstrated by "Bible Readings for the Home Circle." The commendation of Adventist energy in circulating their literature and the charge of their trying to conceal its purpose do not harmonize very well. But inconsistency is always a companion of misrepresentation.

THUS it is that one of our students at Ann Arbor, Mich., writes in a recent *Review*:—

"The Lord has most signally blessed those of us who are studying in the University of Michigan, now the largest university in America. A brief description of our missionary work will do more than anything else to show you that the time of preparation is not 'years thrown away,' but that the universities open before us the grandest field for work for Christ. For two years the *Sentinel* has been placed in the hands of hundreds of students, many of whom have been led from error to become the strongest advocates of religious liberty, by a perusal of its pages. In debates, thoughts and expressions taken

directly from the *Sentinel* are used by the leading men and women of the university, to expose and crush bigotry and intolerance.

"Day after day, opportunities are given us to help those about us in religious things. Some of our students spend all the time that they can spare in giving Bible readings. One of these classes is attended by twelve ladies, many of whom are becoming deeply interested in their souls' salvation. An interest is awakening throughout the city, so that entire strangers send to us, requesting permission to attend these readings. Others of our students spend much time in helping the sick and afflicted. I cannot hope to describe to you the good that has been accomplished in this way, nor the blessings which have come to the doers. But this much I do say, if I had a thousand lives, they would all be consecrated to medical missionary work."

CAMP MEETINGS FOR 1893.

DISTRICT NUMBER ONE.

Canada, Ayer's Flat, P. Q. June 28 to July 4
West Virginia..... Aug.
Virginia..... Aug. 2-8
Atlantic..... Aug. 17-27
Vermont..... Aug. 24 to Sept. 3
Maine..... Sept. 1-10

DISTRICT NUMBER THREE.

Indiana, Indianapolis..... Aug. 8-14
Ohio, Mt. Vernon..... Aug. 11-21
Michigan (State), Lansing..... Sept. 21 to Oct. 1
Michigan (northern), Traverse City..... Aug. 21-28
Illinois (State)..... Aug. 28 to Sept. 4
Illinois (southern)..... Sept. 13-19

DISTRICT NUMBER FOUR.

South Dakota, Madison..... June 21-28
Nebraska (northern), Crawford..... July 11-18
Nebraska..... Aug. 22-29

DISTRICT NUMBER FIVE.

Texas..... Aug. 10-20
Arkansas..... Aug. 24 to Sept. 3
Colorado..... Aug. 30 to Sept. 10
Kansas, Phillipsburgh, Phillips Co..... July 20-30
Kansas (southeastern)..... Aug. 3-13
Kansas (southwestern)..... Aug. 17-27
Kansas, Herrington..... Sept. 7-17
Missouri..... Sept. 20 to Oct. 2
Oklahoma..... Oct. 3-9

GEN. CONF. COM.

ADDRESSES.

THE permanent address of Elder H. A. St. John until further notice will be 914 Laguna Street, San Francisco, Cal.

THE mission in San Francisco has been moved from San Carlos Avenue to 413 Golden Gate Avenue.

THE address of our publishing house in England is 451 Holloway Road, London, N.

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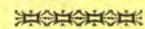
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WILL leave on Tuesday, June 20, under the supervision and personal management of the "Committee of 95" of the Young People's Society of Christian Endeavor, via the "Scenic Line of the World," through Salt Lake City, Glenwood Springs, Manitou (Pike's Peak), and Denver. Both Palace and Tourist sleeping cars through to Chicago without change. Secure an itinerary of the trip and you will find that it is just the excursion you want. Special features are stop-overs and accommodations en route. Attractions that have never before been offered. The party will be select, and it will in every way be a most enjoyable journey. Secure your sleeping car berths early. Low rates of fare. J. J. Warner, agent, 972 Broadway, Oakland, Cal., or W. A. Bissell, G. P. A., 650 Market St., Chronicle Building, San Francisco, Cal.

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

LESSON I.—SUNDAY, JULY 2, 1893.

PAUL CALLED TO EUROPE.

[NOTE.—The questions which follow are merely suggestive for the student on the leading points of the lesson; it is presumed that the thorough student will think of many more as he studies the subject. References, where verses alone are given, always refer to the lesson scripture printed above. All other references are given in book, chapter, and verse. The text printed is that of the Revised Version, not because it is especially preferred, but because it is not found in every family, as is the common version.]

Lesson Scripture, Acts 16:6-15.

6. And they went through the region of Phrygia and Galatia, having been forbidden of the Holy Ghost to speak the word in Asia;

7. And when they were come over against Mysia, they assayed to go into Bithynia; and the Spirit of Jesus suffered them not.

8. And passing by Mysia, they came down to Troas.

9. And a vision appeared to Paul in the night; there was a man of Macedonia standing, beseeching him, and saying, Come over into Macedonia, and help us.

10. And when he had seen the vision, straightway we sought to go forth into Macedonia, concluding that God had called us for to preach the gospel unto them.

11. Setting sail therefore from Troas, we made a straight course to Samothrace, and the day following to Neapolis;

12. And from thence to Philippi, which is a city of Macedonia, the first of the district, a Roman colony; and we were in this city tarrying certain days.

13. And on the Sabbath day we went forth without the gate by a riverside, where we supposed there was a place of prayer; and we sat down, and spake unto the women which were come together.

14. And a certain woman named Lydia, a seller of purple, of the city of Thyatira, one that worshiped God, heard us; whose heart the Lord opened, to give heed unto the things which were spoken by Paul.

15. And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us.

Golden Text.—"Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost." Matt. 28:19.

Introductory Note.—Six months ago we left our lessons on Acts, at the council of Jerusalem, chap. 15:31. Paul, with Barnabas, had just set out with the instructions of the council, which were received with joy by the new converts. Paul begins his second journey with Silas (Acts 15:36-40); starting from Antioch, he went through Syria and Cilicia (verse 41); thence over the mountains to Derbe and Lystra, where Timothy, whom Paul chose as a helper, was circumcised (Acts 16:1-5). The churches were by his visits established. Here our present lesson begins, about A.D. 50.

SUGGESTIVE QUESTIONS.

1. Where did Paul go from Derbe and Lystra? Verse 6.
2. Why did he not labor in Asia? Note 2.
3. When reaching Mysia, where did they think of going? Verse 7.
4. Why did they not go?
5. Where did they go? Verse 8.
6. What vision appeared to Paul in the night? Verse 9.
7. What plea was made in the vision?
8. How did this vision affect Paul? and why? Verse 10. Note 3.
9. What were the two first places he stopped at? Verse 11.
10. What was the first city of Macedonia reached? and what was the character of that city? Verse 12.
11. How long did Paul and his companions remain?
12. What did they do on the Sabbath day? Note 4.
13. What notable woman heard them? Verse 14.
14. Why did she give heed to these things?
15. What followed her faith? Verse 15, first clause.
16. What hospitality did she show toward the apostles? Verse 15.

NOTES.

1. For the location of the cities and provinces mentioned in this lesson see any good map of Paul's travels, such as is found in nearly all teachers' Bibles. For a description of these places, see any Bible dictionary.

2. Spirit suffered them not.—This was not simply an impression, it was so distinct an intimation

of the will of God that Paul had no doubt. And so in verse 7. God promised his Spirit to guide and lead; he is the same God to-day; his Spirit is the same. Oh, for more of the same faith and consecration!

3. Straightway we sought to go forth.—That is the way to obey God. David said he "delayed not." Paul was God's; he recognized the fact; he went without question or delay when God called.

"Oh, be swift my soul to answer Him; be diligent my feet; Our God is marching on."

It is never safe to refuse God's call.

4. Sabbath day.—The seventh-day Sabbath, the day which the Jews kept. See Acts 15:21. Paul seeks a place of prayer and worship. He observes the day. He never intimates that he regarded another day. God calls us to his truth to-day; he calls us to carry that same truth to others. Will we obey both calls "straightway"?

LESSON I.—SABBATH, JULY 1, 1893.

THE CHRISTIAN'S HOPE. I PETER 1:1-9.

I. Introduction.

1 Peter 1:1, 2: "Peter, an apostle of Jesus Christ, to the elect who are sojourners of the dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia, according to the foreknowledge of God the Father, in sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace to you and peace be multiplied."

1. By whom was this epistle written? and to whom is it addressed? Note 1.
2. According to what are we elected or chosen?
3. Through or in what are we chosen? Note 2.
4. What is the benediction pronounced upon us?

II. The Living Hope; the Tried Faith.

1 Peter 1:3-7: "Blessed be the God and Father of our Lord Jesus Christ, who according to his great mercy begat us again unto a living hope by the resurrection of Jesus Christ from the dead, unto an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who by the power of God are guarded through faith unto a salvation ready to be revealed in the last time. Wherein ye greatly rejoice, though now for a little while, if need be, ye have been put to grief in manifold temptations, that the proof of your faith, being more precious than gold that perisheth though it is proved by fire, might be found unto praise and glory and honor at the revelation of Jesus Christ."

1. For what does the apostle bless God?
2. According to what has the living hope been given?
3. Through what event does that hope come? Note 3.
4. Upon what does this hope lay hold?
5. How are those kept for whom this inheritance is reserved?
6. How do they obtain this power of God?
7. What does this faith lead them to do?
8. What sometimes causes seasons of heaviness?
9. Why are these temptations permitted? Note 4.
10. How does God regard this faith?
11. For what purpose is it tried?

III. Love and Joy.

1 Peter 1:8, 9: "Whom not having seen ye love; on whom, though ye see him not, yet believing, ye rejoice greatly with joy unspeakable and full of glory; receiving the end of your faith, even the salvation of your souls."

1. In whom do this faith and hope center?
2. What has this faith put in the heart? Note 5.
3. What do this faith, hope, and love cause?
4. In what glorious event does faith culminate?

NOTES.

1. Sojourners of the Dispersion.—This expression is thought by many to refer to Israel according to the flesh; but while believing Jews are doubtless included, it is very evident that the epistle is addressed, and comes with peculiar force, to Gentile believers. See chapter 2:10. As we proceed in the study of the epistle, it will be seen that while it has been a blessing to the church through all the past, it has special application and force in the last days. See chapter 1:13; 4:7, 12, 13, 17.

2. Elect of God.—The elect of God primarily is Christ himself (Isa. 42:1), and all those who are Christ's are therefore also the elect of God. They are chosen before the foundation of the world (Eph. 1:4), according to the foreknowledge of God (1 Peter 1:2), chosen to be holy and without blame (Eph. 1:4), chosen to salvation (2 Thess. 2:13; 2 Tim. 2:10), chosen through the belief of the truth, the sanctifi-

cation of the Spirit, and the sprinkling of the blood of Jesus (2 Thess. 2:13; 1 Peter 1:2); they are to give diligence to make this election sure (2 Peter 1:10). God stays the hand of persecution for their sakes (Mark 13:20), holds against them no charge which any power can make (Rom. 8:33), and will wholly avenge every wrong and answer every prayer put up by their earnest faith (Titus 1:1) during the long centuries of the past (Luke 18:7). All God's blessings are for his elect, and such are we if we are Christ's.

3. Living Hope.—Faith is based upon God's word, let that word be narrative or prophecy, prose or psalm, warning or invitation, precept or promise. God says it; faith says it is so, and so it is. Hope is based on God's promise. The one all-embracing promise of God is that relating to the seed, Jesus Christ. (See Gen. 3:15; 13:16; 22:17, 18, and other passages.) This hope centers in the death and resurrection of Christ. To this Paul refers as "the hope of the promise made of God unto our fathers." Acts 26:6. This hope included the resurrection of the dead (verse 8; 24:15); it is the "hope of Israel" (28:2); of the Lord's coming (Titus 2:13); of eternal life (3:7); of salvation (1 Thess. 5:8); of the incorruptible inheritance (1 Peter 1:4); of the gospel (Col. 1:23); it is Christ our hope (1 Tim. 1:1), Christ in you the hope of glory (Col. 1:27). We are begotten again unto that hope by the word of the gospel (1 Peter 1:23; James 1:18), but that word of the gospel is the living word, Christ in the word, who demonstrated his power over sin and death by his resurrection (Acts 2:24). This hope in Christ is therefore a "living hope," ever growing brighter, bigger, stronger, as we appropriate more and more the living word.

4. The proof of your faith.—That which shows that faith is genuine, that is, tested faith, approved faith. It is not the proving which is more precious than gold, but the faith. Every day brings its trials of faith, every temptation puts faith to the test; but to him who has genuine faith there is never any more danger of faith's failing under the one test than another. It matters not how great the test; power awaits on faith sufficient for every need. It is not a matter of the strength of the person tempted, or the strength of the temptation brought; it is a matter of simple faith in Christ. Faith puts Christ in our place, and Christ is equally able to meet all the armies of Satan as one of his lowest minions. He who thus endures temptation proves in every trial that his faith is genuine, a precious experience indeed here, but more precious when found unto praise and glory and honor at the revelation of Jesus Christ.

5. Love.—Faith begets love by continually proving God to be what he is. The Christian therefore knows Christ, though having never seen him. Faith has brought him into the heart (Eph. 3:17), put him into the life (Gal. 2:20), and proved him to be love in all places, under all circumstances, and the soul loves him with an ever-growing love. Again, the Spirit of God is given to those who ask in faith (Luke 11:9-13; Gal. 3:14), and to the sons of God (Gal. 4:6), and by that Spirit is the "love of God shed abroad in the heart" (Rom. 5:5). The Spirit of Christ is the spirit of love; for Christ is but the manifestation of God (2 Cor. 5:19), and "God is love" (1 John 4:8). Faith, hope, love are the trio of Christian graces, the greatest of which is love (1 Corinthians 13); and faith and love, in which hope is necessarily included, form "the gold tried in the fire" which Christ freely offers to all (Rev. 3:18). These graces, which are manifested in and through the believer, for God's glory, result in the end or object of faith, the climax of all, the salvation of the soul.

WORD THOUGHTS.—Sojourners (verse 1) means persons staying for a brief season in a strange country. Christians are citizens of the coming country. Phil. 3:20; Heb. 11:13, 14. Hope (verse 3); this word meant in the classical Greek expectancy, either good or bad, because they knew not what to look for from their gods. To the Christian it always refers to some good thing, for God brings good things only. Reserved (verse 4), *laid up and kept*, is the thought, under God's special care. Guarded (verse 5), literally, *garrisoned*. The term is military. God surrounds us with his hosts. Power of God (verse 5), faith in the "word of his power" (Heb. 1:3; Ps. 17:4). Manifold (verse 6); for manifold trials, God gives manifold grace and wisdom (see chapter 4:10; Eph. 3:10). Temptations (verse 6), better, "trials," as margin. Not only solicitations to sin, but all things which test or strengthen character.

News and Notes.

FOR THE WEEK ENDING JUNE 12.

RELIGIOUS.

—Enthusiastic Sunday-closing advocates urged President Cleveland to close the World's Fair gates on Sundays and have them barred with the Stars and Stripes and guarded by soldiers.

—The *Christian Statesman* says: "The mayor of Everett, Mass., is compelling druggists to stop their Sunday sales of candy to sabbath school children, who are thus led to embezzle missionary money."

—A noted Missouri highwayman and train robber named Sam Wilson, now in jail at St. Louis, has declared his intention to reform, and to join some church as soon as his term of imprisonment is over.

—The National Committee on Sunday Closing of the World's Fair proposes to raise a large fund to fight the battle in the courts and through the press. A national conference is to be held in Indianapolis on the 13th and 14th insts.

—The latest: "The Ben Hur League of the New York Avenue Methodist Church would like to hear from all church baseball teams in Brooklyn who would like to join an inter-church league and play scheduled games for a pennant." What next?

—A New York dispatch of the 6th inst. says: "Notwithstanding the many assertions that Dr. McGlynn has sailed for Rome, it is known by his closest friends that he is in a retreat in a monastery near Lexington, Ky., and will stay there some time, doing penance. After this he will probably go to Rome."

—The Polish Archbishop Sembratowicz, (Greek Church) was recently mobbed by forty students at Lemberg. He recently visited the pope at Rome, and the Poles deemed this action treason to the Greek Church. A bishop who attempted to defend the archbishop was also severely bruised. After a lively skirmish with the police, nineteen of the students were arrested.

—The *Missionary Review of the World* says: "In spite of the emphatic protests of the papal nuncio, the bishop of Madrid, and thousands of aristocratic Catholics, a Protestant church at Madrid has been consecrated with the consent of Premier Sagasta. The consecration ceremony had been postponed repeatedly because the approval of the conservative premier, just succeeded by Sagasta, could not be obtained."

—The "Christian nation" theory becomes more and more absurd in the light of the admissions of the church lights themselves. A prominent Presbyterian minister, in a discourse recently delivered in Washington City, said that seventy-five per cent of the people of this country manifested no interest whatever in religious affairs. We have the same testimony from ministers and religious papers regarding many localities.

—Professor C. A. Briggs, who has been the cause of so much turmoil in the Presbyterian Church, has written a letter to the *New York Evangelist*, in which he takes the ground that the majorities which have ruled against himself and Professor Smith, of Cincinnati, are the enemies of Presbyterian liberty. He expresses hope that the Assembly of 1894 will blot out the action of the past three Assemblies with reference to the questions in dispute.

—The *Christian Statesman* says: "A six-day law similar to that of France and California, decreeing a weekly rest day but not specifying the day, is pending in Illinois. We fear it is only a disguised attempt to repeal the Sabbath law." But let us go back a little. When that California law was enacted a few months ago, the *Statesman* called it a "Sabbath law," and the American Sabbath Union and W. C. T. U. representatives claimed it as a victory.

—The arrival of the Baptist mission car "Emanuel" in San Francisco, last week, calls out the fact that while this one and the "Evangel" are the only chapel cars in use, two others are being built at Dayton, Ohio. The "Emanuel" is seventy feet long, will seat 140 people, and cost \$7,500. Rev. Whesler, who is in charge, was formerly a railroad man and acts as conductor and brakeman. He has permission to hitch onto any train and go where he pleases.

—A Columbus, Ohio, dispatch of the 11th inst. says: "For the first Sunday in a great many years Columbus ceased to-day to be a 'wide-open' town. Yesterday the new Chief of Police, Pagets, issued an order to the police that hereafter saloons must be closed at midnight on Saturday night and remain closed until 5 o'clock Monday morning. Not only the front but the back doors must be locked Sundays, and policemen who winked at the disobedience of this ordinance would be summarily discharged. Gamblers and poolroom keepers were notified to quit business, and billiard halls are also closed. The Sunday theater must go, too; no performances will be allowed. An edict has also gone forth that baseball will not hereafter be permitted."

—Prof. Charles A. Briggs was, for heresy, indefinitely suspended as a minister in the Presbyterian Church, by the General Assembly. The report adopted found that "Charles A. Briggs uttered, taught, and propagated views, doctrines, and teachings contrary to the essential doctrine of the Holy Scripture and the standards of said Presbyterian Church, and in violation of the ordination vows of said appellee, which said erroneous views and doctrines strike at the vitals of religion, and have been industriously spread [and this General Assembly] does hereby suspend Charles A. Briggs, said appellee, from the office of minister in the Presbyterian Church in the United States of America until such time as he shall give satisfactory evidence of repentance to the General Assembly of violation by him of said ordination vows as herein and heretofore found."

SECULAR.

—The Mataafa and Malietoa factions in Samoa are again at war.

—Edwin Booth, the world-famous tragedian, died in New York City on the 7th inst.

—A new discovery of very rich gold deposits is reported in Fremont County, Wyoming.

—A San Francisco court has decided that no more than five dollars can be collected on retail liquor accounts.

—Three firemen were killed and one seriously injured by a falling chimney at a fire in San Francisco on the 7th inst.

—The Marine Hospital service at Washington has received information that yellow fever prevails at Limon, Costa Rica.

—Governor McKinley, of Ohio, has been renominated by the Republicans. There was no opposition, and the nomination was by acclamation.

—Official notice has been received at Washington that the Russian Government intends to raise its mission to this country to the rank of an embassy.

—A recent press dispatch from Guthrie, Oklahoma, relates the fact that a police judge left the bench to assault an attorney, and a fierce fight was the result.

—Six men held up an express train eight miles from Columbia, Illinois, on the 8th inst., and secured \$10,000 in money besides other valuables of considerable worth.

—Fifty convicts employed in quarries near Cairo, Egypt, revolted against their guards, last week, and attempted to escape. As a result thirty-nine of them were killed.

—A representative of the Associated Press reports President Cleveland as stating that Congress will be convened early in September to consider the financial situation.

—The Spanish Government has declared a quarantine of five days against all vessels arriving from Certe, on the Mediterranean coast of France, and from Hamburg.

—A Vienna dispatch says that over 2,000 iron and coal mines at Kladne, Bohemia, have quit work, and the strike is spreading. Troops have been ordered out to the mines.

—The river Czeremosz, in Austria, last week submerged Wischnitz. The town has a population of 4,000 and many were drowned. Scores of houses were demolished.

—It is officially stated that cholera has broken out at Bagdad, and is spreading amongst the Arab settlements and also at Red Sea ports. Twenty deaths a day are reported at Bassorath.

—The Great Northern Railroad has greatly reduced freights on merchandise between Chicago, Milwaukee, Minneapolis, and North Pacific Coast points. So much for competition.

—Spanish Camp, Wharton Co., Texas, was wrecked by a cyclone June 4. Six reported killed, and many injured. The cyclone at Hope, Ark., May 30 left 5,000 people homeless and destitute.

—There seems to be a good prospect for a mid-winter commercial exposition in San Francisco the coming winter, the principal materials for the exhibition to be furnished by the exhibitors at Chicago.

—A fire in the Lackawana Steel Company's establishment at Scranton, Pennsylvania, on the 29th ult., caused a loss of \$125,000. The works will necessarily be idle several months, and 1,200 men are thrown out of employment.

—Striking workmen on the drainage canal at Lemont, Illinois, attacked the contractors and laborers at work, last week, and a general fight ensued. Two of the attacking party were killed, twenty wounded, and thirty-two taken prisoners.

—Ville Marie Convent, at Notre Dame de Grace, two miles north of Montreal, the largest establishment of its kind in America, was almost totally destroyed by fire this afternoon. The total loss will amount to more than \$1,000,000.

—Peace has been established in Nicaragua, and Salvador Machado selected to head the new government. United States Minister Baker was instrumental in opening and conducting the negotiations through which peace was secured.

—The premier of Austria recently expressed such sanguine hopes regarding the amicable relations between his government and Russia that the German papers accuse him of designing to cut loose from the alliance with Germany and Italy and to join with Russia.

—A large amount of treasure has been found in the City of Mexico which had been hidden by the Emperor Maximilian. Certain old documents were discovered which revealed the place of hiding. The value of gold and jewelry is said to approximate \$2,000,000.

—A bank at Bentonville, Arkansas, was robbed of \$12,000 last week, and the sheriff's posse, which pursued the bandits, had five horses killed and six wounded in the fight which ensued. One of the robbers was afterward found dead, while the others escaped to Indian Territory.

—It is said that in the University of Oklahoma the students are taught that civil government is based on the ten commandments. Reference is made to the Justinian Code and to the recent decision of the Supreme Court of the United States that this is a Christian nation.

—A disastrous fire occurred at Fargo, North Dakota, on the 7th inst. The result was an estimated property loss of \$3,000,000 and 3,000 people left homeless. The fire was caused by someone carelessly throwing hot ashes on some loose paper in the rear of a store. Report says that six persons were burned to death.

—The new fast train on the Southern Pacific, the Del Monte Limited, between San Francisco and Monterey, broke all Pacific Coast records in her maiden trip, June 3. Her fastest speed was at the rate of seventy-two miles an hour. The fastest on the New York Central is one hundred twelve and one-half miles an hour.

—Official reports show that not more than 13,000 Chinese have registered under the Geary Exclusion Law. The total Chinese population is considerably over 100,000. Secretary Gresham denies the published statement of a prominent attorney for the Chinese Government, that notice of retaliation had been formally given by the emperor.

—The route finally selected as the most feasible for a submarine cable between California and the Hawaiian Islands has its termini at Monterey, Cal., and Honolulu, H. I. This route comprises the advantages of minimum length, even bottom, and favorable soil. The length of cable required is 2,107 miles, estimated to cost, for manufacturing and laying, \$1,200 per mile.

—An express train is now run daily between Chicago and New York, which makes the trip in twenty hours. It is called the Exposition Flyer, and on some sections of the route has attained a speed of ninety-one miles per hour. Fifty years ago scientific men would have argued that it was impossible for human beings to survive such rapid transit, even were it possible to acquire it.

—A Visalia, Cal., dispatch of the 11th inst. announces that officers had another fight with Evans and Sontag, the noted bandits, who have been at bay in the Sierra Nevada for nearly a year. One officer was wounded in the leg, and it was thought that Evans was killed or mortally wounded. Only Sontag was seen to escape, but close search for Evans had not been made when the report was sent out.

—The four floors of the old Ford's Theater building, in Washington, where President Lincoln was assassinated, fell through to the ground on the 9th inst., carrying down some 400 government employees. The building was occupied by the Records and Pensions Division of the Surgeon General's office, and had been officially pronounced unsafe for a long time. Twenty-two are reported killed, and twice as many more or less injured.

—After one death from cholera in Hamburg the disease shows no signs of spreading. In the department of Morbihan, France, there have been 40 cases, 23 of which were fatal. From May 21 to June 1 there were 14 cases and 11 deaths in Marseilles. Throughout all Russia there is reported 2,388 cases and 733 deaths. The great remedies against the spread of the disease are absolute cleanliness, and the use of freshly boiled water and cooked food.

—A facsimile of the style of ship used by the old Norsemen vikings (pirates) has just crossed the Atlantic from Norway *en voyage* to the World's Fair at Chicago. This particular specimen carries a crew of twelve, and is no doubt more comfortably arranged than the ancient specimens. The viking ship has one mast, and is in part propelled by oars. It is claimed that one Lief Ericsson, with a crew of thirty-five, crossed over to America in one of these ships 500 years before Columbus' time.

Signs of the Times

OAKLAND, CAL., MONDAY, JUNE 12, 1893.

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

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If a "Christian Sabbath" should be enforced by law, why not Christian baptism as well?

THE *Evening Tribune* of this city, of June 3, contains the article in the Signs of June 12, entitled "Two Sides to the Sabbath Question."

A LETTER from Sister Anna L. Ingels, received June 8, mailed at Auckland May 19, states that the voyage was a very pleasant one indeed, and that neither she nor Brother A. S. Hickox were seasick in the least.

WE are glad to note the increase in the circulation of the *Bible Students' Library*. Last week an order was given in this office for about 200,000 copies of this publication; and yet they ought to be circulated by the million. In this connection we wish to say that this library is undergoing revision, and every number will be revised and brought down to date, or thrown out. Any suggestions that our readers may have to make on this will be thankfully received.

A RECENT Methodist exchange has the following:—

Dr. McGlynn has finally started for Rome to confer with the pope. It was well for him that he refused to go while under ban.

What is the difference whether under ban or not? Dr. McGlynn may be called upon now to make some retractions as well as denials. If the Papacy had the power, there is absolutely no assurance that Dr. McGlynn's liberty, to say the least, would be worth a straw. The removal of the ban would be as lightly set aside as the safe conduct of John Huss. And yet it is not so much the men controlled by the Papacy; it is the very system itself. The system is evil, and tends only to evil.

A PRIVATE letter from Elder R. M. Kilgore, written from Nashville, Tenn., under date of June 2, states that the trials of our brethren, Frank Stem and Thomas Dortch, came off June 1, as before determined. The cases were called at 3 p.m., two juries impaneled and sworn, witnesses were called, sworn, and gave testimony, and a verdict of "Not guilty" rendered by the judge himself, by the consent of the

juries, all within one hour. There seemed to be no anxiety to "make a case." "Judge Swiggart," says Brother K., "was very fair and just in all his rulings," while Attorney General Lewis did not seem anxious to bring the brethren to punishment. The grand jury of the county has just closed its sittings, but no bill was found against Sunday labor. We are glad that Judge Swiggart sees the injustice of the work which has been done in Tennessee. Would that others could see it before it is too late.

In marked contrast to the spirit of fairness shown by Judge Swiggart, of Tennessee, is that exhibited by Judge Robinson, of Maryland, lately appointed by the governor of that State as Chief Justice of the Court of Appeals. In a conversation with Elder H. E. Robinson, of New York, he showed that he understood nothing of the principle involved in these Sunday persecutions, and was bitterly prejudiced against Sabbath keepers. He said:—

Judefind should stay in jail and all the rest of the insignificant sect who believe the same silly nonsense ought to be there too. It is useless to make any appeal on these cases; the law of the State will be enforced, and those who work on Sunday will suffer the penalty.

In the account of this conversation in the *Union Record* we read: "When reminded that the Constitution forbids laws on religious matters, he declared the Maryland Sunday law was not religious and the State had a perfect right to make it. He said he was sorry he allowed the Baker case to be continued without the condition that no more Sunday work should be done till it was settled. I assured the judge that our people could not conscientiously refrain from labor on Sunday, even though the penalty was death; but this only provoked a sneer for our foolishness." And this is the way that persecutors have ever talked and acted concerning those who possessed sufficient conscience to obey God. But God will care for his own, and his own will serve him, despite all human laws. "The foolishness of God is wiser than man; and the weakness of God is stronger than man." It is worth something to be "foolish for Christ's sake."

The World's-Fair-Sunday-Opening-Closing Muddle.—From the principles which have been followed, or rather lack of principle, we would naturally expect just such a state of affairs as has been manifest in this Sunday strife in connection with the World's Fair. The Sunday law of Congress was begotten in religious error, superstition, and bigotry; it was born of the government through fear of these same religious elements; and it must live, if it lives at all, by the same means. It is contrary to justice, to constitutional right, to the whole genius of American liberty, and, more than all else, contrary to the gospel of Christ. On the other hand, the majority of those who fought the Sunday bill did so from selfish and mercenary principles instead of basing their opposition on the broad and sure ground of constitutional right.

The present state of the case is about thus: The Superior Court of Illinois, through Judge Stein, granted an injunction against closing the Fair on Sunday. The United States Circuit Court granted an injunction June 8 to close the Fair. The judges sitting were Woods, Jenkins, and Grosscup. The first two (like many Sunday preachers) took widely different grounds, but came to the same conclusion, to grant the injunction to close the Fair. Judge Grosscup dissented. The case was immediately appealed to the United States Court of Appeals. June 10 this injunction to close was suspended by order of Chief Justice Fuller till a decision is rendered by the United States Court of Appeals. The hearing is set for Thursday, June 15.

It has been truly said by the *Examiner* of June 10:—

This is a much more serious matter than the mere question of Sunday opening of the World's Fair, important as that is. If the Federal Government can close Jackson Park on a particular day of the week, it can close Golden Gate Park. It can prevent the people of San Francisco from going to baseball games on Sunday. It can punish everybody who stays at home from church.

The *Examiner* thinks that the Supreme Court of the United States will not sanction this reckless in-

vasion of the rights of localities; but in view of the decision rendered by the Supreme Court on February 1 and 29, 1892, what have we to hope for from it? The Sunday law and worship will be carried through as it has begun. The *Examiner* fittingly concludes thus:—

It is worth mention that the opinion of the Circuit Court against Sunday opening was read by Judge William A. Woods, of Indiana, the distinguished jurist who reversed himself to keep Blocks-of-Five Dudley out of jail and was promoted by Mr. Harrison as his reward. With Quay for their leader in the Senate and Woods to back them up on the bench, the Sabbatarians [Sunday-law people] hardly need the assistance of Providence.

If they were assured of the help of Providence for Sunday they would never ask for the aid of civil law. It is because they know that there is no help in God to support or promote the "wild solar holiday" as his holy day that they seek the aid of the State. God is not in it; and though it will seem to triumph, its short-lived triumph is but the prelude to its everlasting destruction.

A SPECIAL correspondent writes in the *Independent* of May 4 that there is great commotion in Andover Theological Seminary, a Congregational institution. Two members of the senior class which graduates this month, have openly gone over to the Unitarian denomination. Another stood ready to do so, but he had been invited to take charge of a Congregational Church in Minneapolis; he stated his belief to the official board, saying that he was willing to serve them as pastor if they were willing to accept him. "They decided, in the language of the poet,

'With all thy faults I love thee still,'

and so that man is saved, at least for a time, to Congregationalism."

Rather, that Congregational Church committed itself to the watchcare of Unitarianism. We should say that the church, pastor, and all need saving. When a church professing to be Christian can so compromise the eternal power and Godhead of Christ as to accept of one who can in no sense be called a Christian, that church is by that act no longer Christian.

Another interesting feature in connection with these and other prospective defections is that they come just when the professors of the seminary have been doing their best to establish the divinity of Christ. But it seems also evident that the "Higher Criticism" has had a prominent place in the school. The faculty of the seminary may be surprised, but in our opinion they ought not to be, for the divinity and preexistence of Christ are inseparably connected with the plenary inspiration of the Scriptures. To deny that upon which the credibility, integrity, and infallibility of the Bible depends is to reject the One—Jesus Christ—of whom the Scriptures testify.

In speaking of the recently held Baptist anniversaries at Denver, the *Advance* of June 1 says:—

A vigorous resolution condemning the Sunday opening of the Fair, as both a wrong in itself and as a breach of faith, was one of the first things done. The Baptists have taken advanced ground on this subject.

Yes; the Baptists have "advanced" backwards. There was a time, and that not many years since, when Baptists would have protested with all their heart, and soul, and strength against all religious legislation, all interference of the State in religious matters, all appeals of the church for State aid, all union of Church and State. But all these things are involved in this Sunday question, and Baptists, sad the fact, are standing in the front ranks of the enemies of religious liberty and equality. Their "advance" is departure from Christ. Will all Baptists follow?

If the Sabbath is to be enforced as a hygienic measure, for the good of the public health, why not regulate by law the hours of sleeping and waking? A certain amount of sleep is requisite to health. If a law of rest for one demands a law of rest for all one day in the week, why is not that just as true concerning the hours of the day? Sunday or Sabbath laws from every standpoint would be a roaring farce were it not for the possible persecution and wickedness involved in them.