

Signs of the Times.

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

VOLUME 19.

OAKLAND, CALIFORNIA, MONDAY, JULY 8, 1893.

NUMBER 34.

Signs of the Times

PUBLISHED WEEKLY, AT OAKLAND, CALIFORNIA.

M. C. WILCOX, EDITOR.

TERMS:

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

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

Editorial.

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

RIGHT doing is the fruit of right being. One can no more do right who is not right himself than a bramble can bear grapes, or a thistle figs. "He that doeth righteousness is righteous, even as He [Christ] is righteous." 1 John 3:7. And this statement the prophet prefaces with the warning, "Little children, let no man deceive you." God must make us righteous before we can do righteousness, and this he is more than willing to do; Christ died that he might do it.

THERE are many professed Christians who think that it is a great hardship to be separated from the world. The reason is that they have learned but one side of the separation. They look upon the separation *from*, and their hearts still long for the past. What they need to learn is that they are separated *from* in order that they may be separated *unto*,—*from* the world, *unto* Christ, from sin to righteousness, from trouble to peace, from folly to joy, from weariness to rest, from self to love, from death to life. Is not such a separation a privilege rather than a hardship? Look not on the *from* side but on the side of *unto*, with all its blessings.

It is said that "lifeless imitation is decay." Right in the presence of the masterpieces of the Greek sculptors, medieval art produced nothing more than caricatures of the human form. They aimed to imitate, but their soul was not in the work. So with men who by their own strength seek to imitate Christ; so with the minister who seeks in his own wisdom to build after Christ. He will form but wretched caricatures of the divine. The only way to imitate Christ is to have Christ's life within. The only way to build after Christ is to have Christ building through us. An imitation of the long, heavy sermons of the past will not bring like results. They seem dry to us now, but when they were delivered, Christ spoke

through the messenger, and the messenger preached Christ. But to preach these sermons over is not preaching Christ. We preach him, we truly imitate him, only when he dwells within.

THE *Christian Statesman* says: "But above all these things, that which must not be overlooked is the fact that the opening of the gates of the Fair on the Lord's day is the rejection of Jesus Christ as the nation's King." Sunday is not the Lord's day, but let that pass. What we wish to notice is this: When Jesus was on earth and men sought to make him an earthly king he departed from them. (See John 6:15.) He is ever the same. Those who seek to make him king of this nation, with themselves as self-appointed vicegerents, are the ones who are rejecting Christ. His kingdom is not of this world, and the fact that any part of the church is seeking to make him so is evidence that they know not Christ any more than did the blinded Jews eighteen centuries ago.

HOW TO WORK THE WORKS OF GOD.

JESUS CHRIST wrought the works of God. He was God manifest in the flesh. He emptied himself and God filled him with his Spirit, not in stinted measure, but "it pleased the Father that in him should all fullness dwell." "For in him dwelleth all the fullness of the Godhead bodily." Jesus himself said: "Believest thou not that I am in the Father, and the Father in me? The words I speak unto you I speak not of myself; but the Father that dwelleth in me, he doeth the works." John 14:10.

Certainly he could work the works of God; he could not do otherwise than work the works of God, when he was emptied of himself and God dwelt in him in all fullness. His words were God's words, his works were God's works. Jesus Christ was like God because God dwelt in him.

How may we be like Christ? How may we work the works of God? We have no power in ourselves to make us like him. We have no riches by which we may purchase the transformation. We are utterly "without strength" to do this great thing of ourselves. We are "carnal, sold under sin;" the sinner is taken by his own iniquities and "holden by the cords of his sins." "None of these can by any means redeem his brother, nor give to God a ransom for him." How utterly unable man is to do God's will is shown in Rom. 3:7, and has been experienced in the life of every soul who has made the trial.

The only way by which man can become like Christ is to be "born again." To do this he

must deny himself as did Christ. Matt. 16:24. He must renounce all of self and sin, and yield himself fully to God. Luke 14:33. He must acknowledge his sins and come to Christ as his only Saviour from sin, according to the promises of the word of God. He must believe this because God has said so. He must believe that God for Christ's sake forgives his sin, because he believes what God has said. He must trust in the word, "If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." This is not true to the sinner because of any works he has done, is doing, or can do, it is true because God says so and he believes it. It is wholly of God's favor. This yielding to God, this submission to God's will, this confession of sin and faith in Christ, brings Christ to us as a pardoning Saviour, who forgives all our sins. It brings Christ into us as the life of God, so that we may say as did Paul, "I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me." Faith puts the Spirit of Christ within us, just the same as the Spirit of God was in Christ. Did Jesus meet the power of the enemy? It was by the Spirit of God (Matt. 12:28) which was given to him without measure (John 3:34). Even so will the Spirit of God through Jesus Christ be given to the man who renounces all and seeks for the Spirit that he may be filled. Luke 11:9-13.

The Spirit of God cleanses the heart, creates within a new spirit, new affections, new purposes and motives, makes of the man a new creature; in short, he is born again, born a child of God through faith in Jesus Christ. (See Eze. 36:26, 27; 2 Cor. 5:17; John 3:3-5, and many other passages. This work is wrought by the Spirit of Christ which faith brings into the soul, "but if any man have not the Spirit of Christ, he is none of his." Rom. 8:9. So also that Spirit gives a new life to the soul who believes Christ. "The Spirit is life because of righteousness" (verse 10), and that life will work out the righteousness (right doing) of God. The righteousness of the law, which is also the righteousness of God, for to it the law testifies (Rom. 3:21, 22) is fulfilled in those "who walk not after the flesh but after the Spirit." Rom. 8:4. Man could not by himself do God's righteousness; he does it because the *law of life* in Christ Jesus has made him free. Verse 2. Faith in the gospel of Christ, the mystery of God, does all this, it forms Christ within the hope of glory (Col. 1:27), and with Christ within we live Christ's life, we will work the works of God

through Christ. We cannot do otherwise than work the works of God. So Jesus answers the question, "What shall we do that we might work the works of God?" by replying, "This is the work of God that ye believe on Him whom he hath sent," and this faith is all; and all is in this faith.

THE TEN DIVISIONS OF ROME.

QUERIES are often arising as to just when the ten kingdoms of Western Rome arose, how long they existed as ten, when the first arose, when the last, their names, etc. In Dan. 7:7 is the prophecy of the beast as follows:—

"After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth; it devoured and brake in pieces, and stamped the residue with the feet of it; and it was diverse from all the beasts that were before it; and it had ten horns."

The prophet then continues:—

"I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots; and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things." Verse 8.

Now the obvious import of the first clause of the eighth verse is that the prophet considered the ten horns, and that among these ten horns there arose another horn, before which there were three plucked up or destroyed. The fulfillment of the prophecy would therefore demand that at the time of the rise of the power symbolized by the little horn—the Papacy—there should be just *ten* kingdoms in Western Rome, no more, no less. What are the facts in the case? We give below the kingdoms, with the date of their entrance into the Western Empire, as they were given in the SIGNS of October 28, 1886. The references to Gibbon are from Milman's Edition (5 vols.), published by Porter & Coates, Philadelphia, 1880:—

1. The ALLEMANNI, A.D. 351, Suabia, Alsace, and Lorraine. (See Gibbon, chapter 10, paragraph 26; 12:20; 19:20; 36:5; 49:22.)

[NOTE.—The figures immediately preceding the colon give the number of the chapter, those which immediately follow the colon the number of the paragraph.]

2. The FRANKS, A.D. 351, Northeast Gaul. (Gibbon 19:20; 36:5.)

3. The BURGUNDIANS, December 31, A.D. 406. (Gibbon 30:17.) Located in Burgundy, A.D. 420. (Gibbon 31:39.)

4. The VANDALS, December 31, A.D. 406. (Gibbon 30:17.) Located in Spain A.D. 409. (Gibbon 31:36.) Settled in Africa A.D. 429. (Gibbon 33:35.)

5. The SUEDI, December 31, A.D. 406. (Gibbon 30:17.) In Spain A.D. 409. (Gibbon 31:36.)

6. The VISIGOTHS, A.D. 408. (Gibbon 31:2, 14.) In Southwest Gaul A.D. 419. (Gibbon 31:39.) In Spain, A.D. 467. (Gibbon 36:22; 38:2, 29.)

7. The SAXONS, entered Britain A.D. 449. (Gibbon 31:41, 42; 38:33, Green's England 1:17; Knight's England 5:6.)

8. The OSTROGOTHS, in Pannonia A.D. 453. (Gibbon 35:16.) In Italy A.D. 489, final conquest A.D. 493. (Gibbon 39:7, 8.)

9. The LOMBARDS, A.D. 453, in Pannonia and Noricum, banks of Danube. Weber's Universal History, section 180; Gibbon 42:2; Encyclopedia Britannica, article "Lombards." In Lombardy A.D. 567-8. (Gibbon 45:5-7; Machiavelli's History of Florence, chapters 1, 2.)

10. The HERULI, in Italy A.D. 475-6. (Gibbon 36:28-33.)

We have not taken time to verify all of the above references. Those we have verified we have found to be invariably correct.

The three which were plucked up were the HERULI, in Italy, by the Ostrogoths, in A.D. 493; the VANDALS, in Africa, by Belisarius, and the army of Justinian, in the latter part of A.D. 533; and the OSTROGOTHS, in Italy, by the same power, in A.D. 538.

There were, therefore, *ten* kingdoms existing in Western Rome between A.D. 476, the date of the establishment of the Heruli, and A.D. 493, when that kingdom was overthrown. It was just at this time that the little horn was seen coming up; and its spiritual domination, its "diverse" power, was established as "HEAD OF ALL THE HOLY CHURCHES" and "the true and effective corrector of heretics." Three nations perished before this power, and only three, leaving seven of the ten among which it arose. The ten arose when from the prophecy we should expect them. The little horn arose when there were just ten. The prophecy has been fulfilled in every specification relating to the past. It will be as specifically fulfilled in every prediction relating to the future. It is a part of that "more sure word," whereunto we do well that we take heed as unto a light shining in a dark place, until the daystar arise, and usher in the reign of righteousness, which knows no night of sin.

WHO ARE THE MORE CULPABLE?

MUCH has been said of late about the "breach of trust," the "violation of contract," the "disgrace of the nation," etc., etc., *ad infinitum*, concerning the opening of the World's Fair by the directors. The Chattanooga *Methodist Advocate* says in its wrath:—

Better, far better, that a cyclone should come out of the West and sweep the whole thing into Lake Michigan, than that this stupendous triumph of all that is great in man should be the occasion of giving a national insult to the Christian's God. Not the almighty dollar, but the Almighty Lord, must be supreme.

The *Christian Statesman* says in substance that if the claim as to jurisdiction and the action of the directors is sustained by the Federal Court, "it will be, not only a national disgrace, but, also, national repudiation of truth in business ventures." "To open the gates of the Fair on the first day of the week will be to, practically, deny this fact [the influence of the American sabbath in this country] and substitute for it that infidelity and not Christianity has been our chief inspiration." "The opening of the gates of the Fair on the Lord's day is the rejection of Jesus Christ as the nation's king."

The above are sufficient. Many more characteristic utterances in the same line might be quoted. Many of the religious papers emphatically declare the open gates of the Fair on Sunday to be a transgression of the fourth commandment of the Decalogue.

Now we wish to inquire, Who are the more culpable—these worldly directors at Chicago, admitting they have violated a contract as claimed, or the greater part of the professed Christian church, who claim God's word as the standard of truth and morals, and that all are obligated to observe the requirements of the Decalogue? The fourth precept of the Decalogue declares expressly and unequivocally that "the *seventh day* is the Sabbath of the

Lord thy God." It shows the day to be not any one day in seven, but the seventh of the seven, on which the Creator, Christ, rested, and which he hallowed and blessed. That his people might make no mistake in the numbering of the days of the week, God pointed it out by a threefold weekly miracle for forty years. (See Exodus 16.) That no mistake may be made regarding New Testament times, he shows by three different accounts of his life and labors that the Sabbath came the very day *before* the first day of the week. (See Matt. 28:1; Mark 16:2; Luke 23:56; 24:1.) All men of education know that there has been no change in the numbering of the days of the week since that time. The Jews scattered all over the world are a demonstration of this.

Moreover, Christ positively shows in his teaching that he came not to change the law even to one jot or tittle (Matt. 5:17-19; Luke 16:17), and his own shining example in observing the seventh day is left us on record.

Yet in the face of all this here is the greater part of professed Christianity declaring that the law of God is of no account in this respect. "Oh, yes, the law is obligatory," they tell us, "but the seventh day means first day," a day on which God never rested, which he never blessed or set apart.

Thousands of honest souls approach their teachers in pulpit and press every year with questions concerning the Sabbath like the following: "Why," they ask, "do we not observe the seventh day as God commanded?" "What Scripture warrant have we for observing the first day of the week instead of the seventh day, as commanded by God?" And thousands of times they are turned away with a sneer, a falsehood, a sophistical answer, anything to cover up the simple explicit command of God. The replies to these honest questions are as varied as falsehood always is. Once in a while a teacher is honest enough in theory, false though he may be in practice, to admit that Sunday as a holy day has no scriptural warrant, and that the seventh day is the only Bible Sabbath.

Many of these inquirers follow the quest to the light of truth in theory and practice. Many, many more ease their conscience with the falsehood, sophistry, or ridicule of their teachers, and go on as before. But what has been the effect on their life and conscience? It has nullified the Bible, it has made God to them one like unto themselves, it has broken down moral restraint everywhere, and society and the world are reaping the fruit. Who are the more culpable, the professed church or the world? Well did the prophet say: "Her priests have *violated my law*, and have *profaned mine holy things*; they have put no difference between the holy and profane, neither have they shewed *difference* between the *unclean* and the *clean*, and have hid their eyes from my sabbaths, and I am profaned among them." "Because with lies ye have made the heart of the righteous sad, whom I have not made sad; and strengthened the hands of the wicked, that he should not return from his wicked way, by promising him life." Eze. 22:26; 13:22. God pity those who are blinded by the false shepherds; God pity the shepherds.

Doctrinal.

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

LET HIM WORK.

BY ELIZA H. MORTON.

He who works in earth and heaven
Has a work to do
In the hearts of those who love him.
He would work in you.

He would by his Holy Spirit
Make his will your own.
He would give you gleams of glory
From his Father's throne.

Let him work, O helpless mortal;
Choose to let him do
What he sees is for his glory.
Let him work in you.

Hands and feet and mind and body
All to him belong;
Let him take and let him use them.
Yours a glad new song.

Let him work complete salvation.
All his word is sure;
Make a full, entire surrender;
Praise him evermore.

North Deering, Maine.

THE WORK OF THE SPIRIT.

BY ELDER J. O. CORLISS.

TRUE to its mission as the representative of Jesus Christ, the first work of the Spirit for man is to convince him of sin. John 16:7-9. This is necessary; for the heart, the very place where the Spirit desires to dwell, has become the abode of sin, and must be vacated, by the removal of the old, corrupting tenant, before the pure and holy Comforter can consent to take up his abode there. Yet this work of the Spirit is not done on its own behalf; for it speaks only those things it hears from whence it came. It first calls attention, therefore, to God's law, the instrument by which one receives a knowledge of his sins. Rom. 3:20. But that law being the expression of an infinite mind, even its prohibitions cannot be properly understood by an unaided, finite mind. More than this, the human mind is carnal, and cannot, while in that state, be subject to God's law, which is deeply spiritual. Rom. 8:7; 7:14. Man must therefore have that enlightenment which only the Spirit of God can give, in order that his mind become spiritual, and he be able to discern the heinousness of that which the law prohibits.

This being true, it is readily seen that, the deeper one has plunged into sin, the more instruction from above is needed to enlighten his darkened mind in relation to the far-reaching restrictions of the eternal law of Jehovah. Without this assistance man could not possibly repent of his transgressions of the law, because, of himself, he is absolutely incapable of understanding the extent of them. For this reason the Spirit of God comes in to quicken the conscience, and give strength for repentance. Such is the exceeding graciousness of our God that "where sin abounded, grace did much more abound." Rom. 5:20. These words "much more" signify the great power of God which his Spirit is. Sin abounds, or *has a place*, in the heart, but when the Spirit of God is permitted to come in, it abounds *much more*. In other words, the grace of God received will be much greater and more power-

ful than the sin *could* be, hence will take its place and reign through righteousness unto eternal life by Jesus Christ. Verse 21.

It is true that the first impressions received from the Spirit are not pleasant, for they convey to the mind visions of condemnation. But since the sin it reproves is leading down to sure death, if its destructive reign can be quenched, and the grace of God be permitted to reign unto eternal life, joy and peace are sure to fill the heart, and these are an everlasting comfort. But by what process is this gratifying condition obtained? Knowing the sad plight into which the whole world has fallen, the Saviour issues the most gracious invitation: "Come unto me, ALL ye that labor and are heavy laden, and I will give you rest." Matt. 11:28. What a blessed promise is this! We may obtain rest from the load of sin and woe with which we have been freighted. Then how gentle is the condition! In it no heavy requirement is imposed. It does not even ask anyone to lay off any part of his load of sin before coming, for the blessed Saviour well knows that would be an impossible thing to do. Moreover, he knows that he paid the price of his own blood for those very sins, and is therefore ready to receive the sinner with his sins upon him. So, bound as he is in affliction and iron, with his heart bowed down in labor, the sinner responds to the blissful invitation. Coming to the Father, he faithfully confesses his sins, and right there finds God faithful and just to forgive them, and to cleanse him from ALL unrighteousness. 1 John 1:9.

While God is pleased to have sinners freely seek his forgiveness for their transgressions against his law, he desires that they may come in faith, for he has said that "without faith it is impossible to please him." So, then, when anyone makes earnest confession of his sins to God, and pleads the merits of the blood of Christ in his behalf, it is his privilege to *believe*, then and there, that his sins are all forgiven, even though no happy flight of feeling obtains. But the confession of sin is necessary as an acknowledgment of God's righteousness. By his confession the sinner changes his position of hostility toward God to that of harmony with him—from enmity against him to peace with him. The unrighteousness of the penitent one is, in turn, declared cleansed away, and he is, by faith in the power of that word, released from all condemnation. Rom. 8:1. But in cleansing away the unrighteousness of the sinner, his past life record is also removed; for his unrighteousness was all the record he had, since his whole life had been only one continued series of selfish and wicked acts.

Something must therefore be done to make a record in harmony with his declared innocence. If he is not condemned for his past life, its record must show it. Therefore God speaks the righteousness of Christ, which is the record of a pure and holy life, in the place where the sinner's unrighteousness was, and so there is bestowed on him the record of a righteous life from his earliest moment. Rom. 3:25, 26. This is the reconciliation of the sinner to God, but is only the foundation of his salvation. That must come through the reception of the Holy Spirit, which is the life of Christ. With this dwelling within, the life and works of Christ will be exemplified at every step. This is made plain by the following: "If, when we were enemies, *we were reconciled to God by the death of his Son*, much

more, being reconciled, *we shall be saved by his life*." Rom. 5:10.

Reconciliation is, therefore, but the first step in salvation. The righteousness of God as revealed in the life of Jesus Christ must be exhibited in the life of the reconciled one, that his salvation may be complete. But in his efforts to do this, man finds himself entirely helpless. Signal failure has marked every trial to live aright. Must he therefore perish? Is there no help—no "balm in Gilead"? Fortunately, there is a comforting answer to such questions for all who have ears to hear what the Spirit says; for it is just at this point where its effective work may be done, a thing not possible until the needy one realizes his own helplessness.

One part of the great work which the Spirit does is to convince, or persuade, the world of righteousness—not righteousness as measured by the standard of finite minds, but that which dwells with Him who doeth all things right. But has not God, in some way, expressed his righteousness in words, that man may understand it? Certainly, God proclaimed his righteousness in his holy law. Ps. 119:172. But that law is the expression of an infinite mind. How can a finite mind hope to fathom its unceasing depths? While that law may appear to be but simple prohibitions of certain wrongs, easily understood, yet who knows the infinite scope of the words there used? How can the perfect righteousness of God be comprehended by those who never knew anything but the extreme opposite qualities? Such a thing is utterly impossible.

There is another way to look at this. All must be agreed that, in order to keep that law in strictness, and so do only things that are just right, nothing short of the extreme opposite of its inhibitions can possibly meet its requirements. But who can tell to what extent those right things expand? Who knows what God's standard of right is? Can the corrupt, finite mind of man measure the pure and infinite mind of Jehovah? Had man retained, unsullied, the image of God, in which he was created, and so lived in constant communion with his Creator, he would have maintained his spiritual mind, and so have been able to discern the righteousness of God in his divine utterances. But when he renounced his loyalty to God in Eden, he laid aside the spiritual mind given him of God, and accepted the mind of Satan, which is altogether carnal. With this mind he is unable to discover that righteousness which is discerned only by spiritual observation. 1 Cor. 2:14. In other words, that law which expresses God's righteousness, and which would have discovered its intent to man had he not become carnal, has now become weak through man's inability to understand it. The righteousness it unfolds it cannot reveal to man, because of his moral incapacity to receive it.

NO UNIVERSAL SALVATION.

UNIVERSAL eternal salvation is contrary to the teachings of the Bible, as abundantly proved by many texts. We cite one that is conclusive: In Matt. 26:24 our Lord declares of his betrayer, "It had been good for that man if he had not been born." Now if Judas Iscariot were to suffer untold and incomprehensible torment for millions of ages, yet if he were to be saved therefrom, and bliss bestowed

upon him, it *would* be good for him that he had been born. The first moment that he would enter upon that state of never-ending bliss would compensate for all the miseries of the past; for he would know that that moment was but the beginning of a happiness that would never end. However great the misery endured or the torment suffered, it is good for that individual to live who is sometime—however far distant—to be given eternal life and immortal glory. Judas is no exception, and it follows, therefore, that absolutely universal salvation is not true.

THE GOSPEL IN NATURE.

BY ELDER S. N. HASKELL.

THE more critically the Scriptures are read and every expression weighed, the more beauty will be seen in them. And not only so, but if we study the word of God with interest, and pray to understand it, new beauties will be seen in every line. God will reveal precious truth so clearly that the mind will receive sincere pleasure, and have a continual feast, as its comforting and sublime truths are unfolded. Truly, in the words of Elihu, "God thundereth marvelously with his voice; great things doth he, which we cannot comprehend." He refers, when he uses this expression, to the lightning, snow, and rain, as a manifestation of His power, all of which, to a greater or less extent, are related to one another.

God "saith to the snow, Be thou on the earth; likewise to the small rain, and to the great rain of his strength. He sealeth up the hand of every man; that all men may know his work." "By the breadth of God frost is given; and the breadth of the waters is straitened. Also by watering he wearieth the thick cloud; he scattereth his bright cloud, and it is turned round about by his counsels, that they may do whatsoever he commandeth them upon the face of the world in the earth. He causeth it to come, whether for correction, or for his land, or for mercy." "Dost thou know the balancings of the clouds, the wondrous works of Him which is perfect in knowledge?"

Elihu, though living in the warm climate of Arabia, must have understood the philosophy of mist, lightnings, thunderings, and rain, snow, ice, and frost, and must have recognized the living, creative power of God in their existence. He then concludes his testimony, after dwelling upon the changing condition of the atmosphere as being among the most wonderful things he could mention: "Touching the Almighty, we cannot find him out; he is excellent in power, and in judgment, and in plenty of justice; he will not afflict. Men do therefore fear him; he respecteth not any that are wise of heart." Job 37:23, 24.

The Lord was pleased with this recognition of his power, and answered Job out of the whirlwind, taking up the same strain in the following manner. Referring to the time of the flood, he says: "When I made the cloud the garment thereof, and thick darkness a swaddling band for it, and brake up for it my decreed place, and set bars and doors, and said, Hitherto shalt thou come, but no further; and here shall thy proud waves be stayed?" He then asks Job, "Hast thou entered into the treasures of the snow? or hast thou seen the treasures of the hail, which I have reserved against the time of trouble, against the day of battle and war?" And again: "Who hath divided a water course for the overflowing of

waters, or a way for the lightning of thunder; to cause it to rain on the earth, where no man is; on the wilderness, wherein there is no man; to satisfy the desolate and waste ground; and to cause the bud of the tender herb to spring forth? Hath the rain a father? or who hath begotten the drops of dew? out of whose womb came the ice? and the hoary frost of heaven, who hath gendered it? The waters are hid as with a stone, and the face of the deep is frozen." And again, "Canst thou lift up thy voice to the clouds, that abundance of waters may cover thee? Canst thou send lightnings, that they may go, and say unto thee, Here we are? Who hath put wisdom in the inward parts? or who hath given understanding to the heart? Who can number the clouds in wisdom? or who can stay the bottles of heaven?" Job 38.

Solomon makes a beautiful allusion to the same grand truth in the following words: "The sun also ariseth, and the sun goeth down, and hasteth to his place where he arose. The wind goeth toward the south, and turneth about unto the north; it whirleth about continually, and the wind returneth again according to his circuits. All the rivers run into the sea; yet the sea is not full; unto the place from whence the rivers come, thither they return again." Eccl. 1:5-7.

In these, and many other references that might be given, we have the direct evidence of the controlling power of God in regulating those conditions which produce rain upon the earth. He who contemplates God in nature will discern an unseen Power controlling every natural law, and such an one can more fully comprehend and appreciate the gospel of Jesus Christ.

But in all this is there not another lesson to be drawn? is there not something deeper in its meaning, more far reaching in its design? and would he not have man understand and learn the great lesson of life, that he controls every circumstance, limits the effect of every power that is brought to bear against or for his people? Would he not impress his people with the fact that "the eyes of the Lord run to and fro throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect toward him." 2 Chron. 16:9.

It was in view of this comforting and mighty truth that the apostle declares: "We know that all things work together for good to them that love God, to them who are called according to his purpose." "What shall we say then to these things? If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through Him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is

in Christ Jesus our Lord." Rom. 8:28, 31-39.

Such are some of the grand lessons drawn from seeing the power of God in nature. Such are the conclusions drawn in the gospel of Jesus Christ as revealed by recognizing the creative power of God in nature. If such glorious truths can be elucidated by a drop of rain, by a flake of snow, by frost, ice, dew, and mist, what a field God presents before us for a lesson book to instruct all in the creative power that is manifested in the gospel of Jesus Christ!

CHRIST'S POWER IN US.

BY ELDER VICTOR THOMPSON.

"EVERY way of a man is right in his own eyes; but the Lord pondereth the hearts." Prov. 21:2. It is not the doing of an action, though it may seem ever so good, that makes the man acceptable to God, but the spirit and motive by which it is done. "Man looketh on the outward appearance, but the Lord looketh on the heart." 1 Sam. 16:7. If Satan can deceive the individual by persuading him to take praise to himself because of some good or philanthropic act, sin is committed. There is no doubt that Lucifer performed many great and noble things; but his self-love because of it occasioned his ruin (Eze. 28:14-18); and he desires to have others follow his course. If a good act is performed, he works to get the man to take credit to himself instead of giving God the praise, who gave him the spirit to perform it.

It is often stated that some of the most philanthropic men have not been Christians, but the philanthropist out of Christ, though he may take satisfaction in the thought that he has assisted the needy, is often liberal for the praise of men. It is good that the needy have been helped, but to seek the praise of the world is not the Christian motive. Jesus says:—

"Take heed that ye do not your alms before men, to be seen of them; otherwise ye have no reward of your Father which is in heaven. Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward." Matt. 6:1, 2.

"Whatsoever is not of faith is sin." Rom. 14:23.

Then there is sin somehow in every act that men do that is not done in faith in Christ. Faith in him evidently gives him the praise for the good acts we may do, as it recognizes it is only by his power and influence that we do good. Doubtless it is the Lord that moves on men to perform philanthropic acts, though they may not be connected with him by faith; but the philanthropist, not recognizing it, takes praise to himself. The Lord should be glorified in everything, that the universe may be taught there is no chance for goodness out of Christ, by whom all things are created; that even the "covering cherub" was dependent on his Creator for what he was in goodness, brightness, and power, and that he willfully destroyed himself in taking to himself the credit for what he was; and since the angels receive and retain their goodness through the power and influence of their Creator, it is folly to suppose that we, a sinful race, can in self accomplish good. Therefore Jesus says, "Without me ye can do nothing." John 15:5.

"The carnal mind . . . is not subject to the law of God, neither indeed can be."

Rom. 8:7. Hence a change must take place in the heart and mind of man before he is subject. God's subjects obey his law; but as his law is spiritual, so his subjects are spiritually minded. And we get the Spirit of God in the mind only by faith in Jesus Christ. Gal. 2:20. We are then the sons of God, led in obedience by his Spirit (Rom. 8:14; Gal. 4:8), by which the righteousness of the law is fulfilled in us (Rom. 8:4), hence the peace of mind of those who truly accept Christ by faith, "not having mine own righteousness, . . . but . . . the righteousness which is of God by faith." Phil. 3:9. "Great peace have they which love thy law; and nothing shall offend them." Ps. 119:165. Our hearts being controlled by the Spirit of God, we are influenced to love his law.

The Saviour teaches us that the two great divisions of his law are love; then we know that "God is love." And as all his attributes are infinite, so his love is exhibited to us in creative power. John 3:16; Eph. 2:10; Rom. 1:16, 17; 2 Cor. 5:17. Man out of Christ knows no such love, and finds no real peace and happiness. But God's creative love in the heart furnishes the "great peace" and love for his law. The law of love is written by the Spirit of God on the heart of the man in whom Jesus is received by faith. Gal. 1:16; 2 Cor. 3:2, 3; Heb. 8:10. "My son, give me thine heart." The Lord can tune it to accord with the music of his law of love; and it then experiences the peace that only God can give.

HEED THE LIGHT.

THE prophetic light is of no value to those who will not employ it. Its rays may shine forth with electric brilliancy, but all is darkness to those who are willfully blind. The angry roar of the billows of coming judgment may break upon the ears of the apostate and the worldling, but the warning voice is unheeded amid the present pursuit of evil pleasures, and the forming of plans for future peace. Poor dupes of the "false prophet," how soon will the "sign of the Son of Man" blight your giddy fancies, and disclose to you how futile are your hopes of refuge in other folds than the fold of Christ! You look for peace, "and, behold, trouble"—"destruction cometh, and they shall seek peace and there shall be none." "The time is come, the day of trouble is near." "The rod hath blossomed, pride hath budded, violence is risen up into a rod of wickedness."

It seems strange that those who read the Bible can be so blind to its teachings, and the signs around them, and so stupefied with the siren song of this world's delusions, that they are oblivious to all sense of Bible teaching, and exercise what zeal they have in perverting the grand truths of the word of God, to their own destruction. "His watchmen are blind, they are all ignorant, they are all dumb dogs, they cannot bark, sleeping, lying down, loving to slumber." "They are shepherds that cannot understand; they look to their own way, everyone for his gain." "Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity, but thou hast delivered thy soul." "But the path of the just is as the shining light, that shineth more and more unto the perfect day."

How real the coming of the Lord now seems, while the signs are so unmistakably herald-

ing his speedy approach to deliver his chosen and faithful people! While apostates and the world are seeking to combine their forces in the false hope of safety, let us who are endeavoring to follow the light unite in removing all dissensions by obeying the truth; and as its light illumines our pathway, we shall behold more perfectly the bond of fellowship that unites us to Him who is able to "save unto the uttermost all who put their trust in him." "In all these things we are more than conquerors through Him that loved us." "Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and forever. Amen."—George A. Carroll.

CHRIST AND THE SABBATH.*

(Concluded.)

THE WORK OF SATAN.

THERE is one being who has made it his purpose for these many years to oppose the work of Jesus Christ for the salvation of the human race. Created an angel of light, made an anointed cherub, standing in the immediate presence of God, one on whom the light of the glory of God shone in a most remarkable and special manner, Lucifer, filled with envy that he was not made equal to Christ, and that the honor which belonged to Christ was not given to him, rebelled against God. His heart was lifted up with pride and envy, and he turned against the government of God. In spite of every offer of mercy, he persisted in rebellion until his own course cast him out of heaven. Even so is our course now determining whether we shall inherit heaven, or be cast out of heaven, because no one, man or angel, can be permitted to dwell in heaven in rebellion against God. Since Satan was cast out of heaven, his purpose has been to defeat the plan of God for the salvation of men. Having lured man into sin that he might have him suffer the penalty with himself, he has sought to keep man away from God's plan to save him. He has sought to induce the human family to put their trust in him and his power, instead of in Christ and his power.

WHY SUNDAY THE RIVAL SABBATH?

There is but one sign of the power of God, whether manifested in creating the world, in delivering the children of Israel, or in redemption. That sign is the Sabbath, God's rest day. It is perfectly natural that, when Satan designed to lead men away from Christ's power and to trust in his power, he should set up a sign also. But someone will ask, Why should the choice of another day fall on Sunday? Why should the opposition day, the rival day, be Sunday? There is a reason for it which we can understand. In Isa. 14:12 we have another name given to Satan: "How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations!" Lucifer, light bearer, "daystar," says the margin. We read in 2 Cor. 11:14, "And no marvel; for Satan himself is transformed into an angel of light." The Revised Version says, "Satan fashioneth himself into an angel of light." That was the way he appeared to Christ in the wilderness, to tempt him.

Upon the first day light was created. God dwelleth in light that no man can approach unto. The nearest thing to counterfeit the glory of God is light. When Christ came down on Mount Sinai to speak the law, the record says, in Ex. 24:17, "And the sight of the glory of the Lord was like devouring fire on the top of the mount in the eyes of the children of Israel." Brightness, glory, light. Satan fashioneth himself as an angel of light. On the first day of the week light was created. Satan is spoken of as Lucifer, the light bearer. The sun was made the

light bearer to the world. It is the one object in creation which, above every other, attracts universal attention. Do you not see a connection between these things? In turning the minds of men away from Christ, and leading them to worship light, the sun, to human wisdom, the nearest thing and the next thing to God himself, yet the difference would be just the difference between God and Satan. Now the Sunday, the first day of the week, is just the next day to the seventh day. On it light was created—Sunday, the sun's day, the light day. And so, from the very earliest ages, we have had sun worship in all its varied forms.

SATAN'S AGENCIES.

Now, coming down the history of the world, we find that Satan's power and his working are manifested through earthly agencies. With the Christian it is God that worketh in him, both to will and to do of his good pleasure. With the one who does not surrender himself to God, it is the spirit that now worketh in the children of disobedience. That is, we are divided simply into two classes, those in whom Christ dwells and through whom God works, and those who yield themselves to the powers of evil, and through whom Satan works. He works through individuals. He works through nations. He works in any way and in every way to defeat the purpose of God in the salvation of men. The one power through which Satan has worked in this world in a more marked manner, and for a longer period of time, than any other power in the history of the world, is known as the Papacy. The underlying principle of the Papacy is the exaltation of man in place of God. It is the exaltation of the power of man in place of the power of God. It is self-exaltation. It is the principle which worked in Satan when he envied the position of Christ and sought to exalt himself to the same position. This power is spoken of in 2 Thess. 2:3, 4: "Let no man deceive you by any means; for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God." This is a description of the workings of the Papacy. It exalts itself in the place of God. I only need to remind you of certain facts in history. Those who are acquainted at all with the history of the Papacy, know that the record plainly shows to us that man has been put in place of God in the workings of the Papacy.

When Christ was on the earth and the man sick of the palsy came to him, he said to him, "Son, thy sins be forgiven thee," and those that stood about said, "Why doth this man thus speak blasphemies? who can forgive sins but God only?" The point is this: To forgive sins requires creative power, the power of God. But you will know that the Papal principle brings the church in between God and the sinner, and while the sinner is told in a theoretical way that he is forgiven of God, yet the priest, representing the church, controls that power of forgiveness, and if the priest refuses to anyone the forgiveness of God, he cannot obtain it. If the church forbids it, that man is lost. The church steps in to control the power of God in the forgiveness of sins. When Christ said, "Son, thy sins be forgiven thee," the scribes, who looked upon him as a man, said he blasphemed. And when any man, or any set of men, or any church steps in between the sinner and God to control the forgiving power of God's grace, he blasphemes God. But that is the principle of the Papacy, in exalting itself above God, and controlling God and his power toward the sinner. Here is a rival power. It is the working of Satan through any agency that he can control. He has used this agency so that that power has been used to wear out the saints of the Most High, to blaspheme God.

Now it is but natural that when another power comes in and claims to do what the power of God has been promised to do, that rival power should seize upon a sign, and so it did. So that rival power, in its self-exaltation, laid aside the day that Christ instituted, the day that he blessed and sanctified, and took up the day that the rival of Christ had instituted, that he had used as a means of turning the minds of nations away from God to idols. And so

*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.

Sunday comes in, adopted by the Papacy as a sign of its power.

Consider now that we have before us two days; one is the sign of the power of God in creation and salvation; the other has been instituted by Christ's rival, and has been taken up as a Sabbath, or a pretended Sabbath, by that power (the Papacy) through which Satan has wrought for a longer time, and in a more marked manner, than in any other power in the earth's history. One is a sign, or a mark, of the power of God; the other is a sign, or a mark, of the rival power. The question then comes, In whom shall we trust for salvation? in the power of God in Christ, or in any rival power? In whom shall we place our confidence for forgiveness of sins? in God, the Creator of the heavens and the earth, or in that rival power that would exalt itself against God? Who can save, the one of whom the true Sabbath is the sign, or mark, of his power for the creation anew in Christ Jesus, or the one of whom the false Sabbath is the sign of his pretended power?

WHY THIS AGITATION?

But what has that to do with the present agitation of this controversy on the Sabbath question? and why has that come up during this last half century? The Sabbath is a sign of God's completed work in the creation of the world. After he had created the world in six days, he rested on the seventh day, and he took delight in his completed work. But in the largest and fullest sense creation will not be completed, and the purpose of God will not be carried out in creation, until we have the new heavens and the new earth, in which will dwell righteousness. Then the Sabbath, as we have already seen, will be the sign of God's work in creation fully carried out.

When, therefore, the time is near that that grand work is to be consummated, attention must be called to the sign of the power of God to do that work. When the time is near that the creation of God shall be fully completed, and that the Sabbath, as of old, shall stand as the sign of the power of God, the true Sabbath, that which teaches men as nothing else teaches them of the power of God, must be brought to their attention.

Furthermore, the people who are to be prepared for the coming of Christ, who are to be changed in a moment, in the twinkling of an eye, who are to be translated without seeing death, are to have the character of Christ perfectly wrought in them, so that it shall be said of them, "And in their mouth was found no guile; for they are without fault before the throne of God." What did Pilate say of Christ?—"I find no fault in him." What is said of the people who are ready and are translated at the second coming of Christ?—"They are without fault." That is to say, they are just like Christ; the character of Christ is wrought completely in them. But in order that that should be so, their lives must be in perfect harmony with the character of God, because Christ was a representation to the world of the character of God. He interpreted God to the world. But the law of God is a transcript of the character of God. It is a statement of what God is, and when the life of man is made in harmony with the law of God, it is then that he is without fault; it is then that he is like Christ. It is therefore necessary that the attention of the people who are to be translated should be called to the fact that in disregarding the Sabbath of the Lord they are, in that point, out of harmony with the character of God, and out of harmony with the life of Christ; and if they are to be translated without seeing death, and if it is to be said of them that they are without fault before the throne of God, that point in character must be remedied.

And so just before the second coming of Christ the Sabbath truth must be preached; just before the second coming of Christ the people must be told what the meaning of Sabbath keeping really is, and what day is the Lord's day, and that, in choosing that day, they thereby take upon themselves the mark indicating that they belong to God; that they are trusting in the power of God in Christ for salvation, as against any rival power. So arises the Sabbath controversy, the calling the attention of the nations to the fact that the seventh day is the Lord's day, the seventh day is Christ's day, the seventh day is the day that Christ blessed and sanctified, that it

has been given as a sign of the power of God in Christ.

A PART OF THE GOSPEL MESSAGE.

So we find in Rev. 14: 6, 7: "And 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, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come; and worship Him that made heaven, and earth, and the sea, and the fountains of waters."

The highest form of worship is in obedience. To worship Him who made heaven and earth, the sea, and the fountains of waters, is to yield our obedience to him. And this message, given world wide, calls attention to the worship of the true God, the Creator, and really contains in it the essence of Sabbath reform, in that it calls upon us to worship the true God, the Creator, by obedience to him, and that we observe the day which is a sign or a mark of his creative power. So when this message began to be proclaimed, out of that grew the Sabbath reform, because the message of the Sabbath was in it. That is the sign or the mark of the true God, as opposed to any rivals of any kind, whether it be angels, whether it be Satan himself, or whether it be his power manifested through any agency, anything that is set up as a rival against God. The observance of the true Sabbath is the sign or mark of allegiance to the true God, the Creator of the heaven and earth. When Satan brought his temptation to bear upon Christ, the record of which we have in the fourth chapter of Matthew, he asked him directly to fall down and worship him: "And saith unto him, All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." "Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey?" Now the test comes in the rival days.

WHO ARE CULPABLE?

Those who *knowingly*, mark it, those who *knowingly* choose the sign of the other power, and who by their life testify that they accept the mark of the rival power, thereby show that Christ is not dwelling in them, with his sanctifying power, but they are depending upon some other power for their salvation. It is therefore necessary that the truth in regard to the Sabbath should be proclaimed world wide, that everywhere there might be an understanding choice in this matter; that everywhere men might know what is the sign of the power of God in Christ to save, and might hasten to yield themselves and put their trust and their confidence in him for salvation; that everywhere it might be proclaimed that a rival power has sought to turn men away from the true God, that a rival power has come in, with the effort to steal away the confidence of men in Jesus Christ as the only Saviour; that they might be shown who the true God is, and what his service really includes.

But you ask at once, of course, Are there no Christians except those who keep the seventh day? Have there not been Christians in all ages who never kept the seventh day? Are there not Christians now of every name and denomination who do not keep the seventh day, and I say, Most certainly. Well, then, you ask, what difference does it make? and why do you care to call attention to this matter now? Notice this; it is the root of the whole matter. He is a true Christian who yields himself to God; he is a true Christian who follows all the light that God causes to shine upon his pathway. We are responsible for the use we make of the light given to us of God. Now when one is a true Christian, he has the desire, he has the disposition, to be conformed to the life of Jesus Christ, and every point revealed to him concerning the life, the power, the work of Jesus Christ is what he wants to know. But just as soon as the true Christian receives light which he has not known before and refuses to obey it, that instant he ceases to be a true Christian. Just as soon as one who is a true Christian, a child of God, receives light, he welcomes that light. The disposition of heart is that he may be conformed to the image of God perfectly. But when light comes and he refuses the light, he turns against God, and is no longer

a true Christian, and, although up to that moment he may have stood a justified child of God, yet when God reveals to him more light, and says to him, "This is the way, walk ye in it," and he says, "No," just then he loses his standing as a justified child of God; just then his Christian experience stops, and it does not make any difference whether the invitation of God to him is to observe the true Sabbath in the true meaning, or whether it is any other duty presented.

CONCLUSION.

We have not finished by any means the study of the Sabbath question and its meaning to us. The fact is we could carry on this study indefinitely, because the whole truth now centers in the Sabbath. The whole controversy now is over the Sabbath. I do not need to tell you that; I do not need to tell you that Satan is stirring up every power to compel allegiance to him. God's way is to win by the power of love; the Sabbath draws Christians to God; the true Sabbath reveals Jesus Christ as the Saviour, and there is power in it to draw people to him. It is a characteristic of Satan to compel, and every effort in any way to compel the consciences of men is Satanic. Every effort to compel the consciences of men in any matter, whether it be the Sabbath or any other matter, is Satanic. God wins by the power of love; God leaves everyone free to choose; Satan would compel. And every law of any kind or nature tending to control, to bind men's consciences in their relation to God, is purely Satanic. And every effort to put laws upon the statute books of this country, compelling any religious observance whatsoever, is an effort gotten up by, controlled by, and in the interest of Satan. Everyone who by vote or by voice, helps on this work of compelling the consciences of men by law, is being used as an agent of Satan. It is purely Satanic from first to last, and the results will be Satanic. That is, these efforts will end in utter ruin and destruction; they will end in the utter ruin of any church that takes hold of them; they will end in the utter ruin of any State that is controlled by them; they will end in the utter ruin of every individual who yields obedience to them.

In every State Sunday laws are coming to the front. At this present time the agitation is world wide; everywhere the enforcement of Sunday keeping by law is being agitated. It is the manifestation of a rival power against Jesus Christ, and the question is for everyone, To whom shall I yield my allegiance? and the mark of whose power shall I receive?

While every effort to compel the conscience is Satanic, and the results will be Satanic, while there is this power now being manifested in the earth attempting to control the consciences of men, I am thankful that there is an increasing power in the love of Jesus Christ, and it is drawing souls to him. It is drawing true Christians of every name and denomination to rally around the standard of Prince Immanuel. It is drawing everywhere those who hear the truth; they gladly turn to Jesus Christ and his power in salvation. "There is none other name under heaven given among men whereby we must be saved." Our hope can be well founded only when it is founded in Jesus Christ. And the Sabbath of the Lord, the day instituted by Jesus Christ himself, blessed by him, sanctified by him, hallowed by him, is the sign to every Christian of his power to save. It is the measure of his Christian experience, his growth in grace and his knowledge of our Lord and Saviour Jesus Christ.

Receive Jesus Christ, the only Saviour, and receive his Sabbath, the sign of what he is to every believer in him.

NIGHT.

How beautiful is night!

A dewy freshness fills the silent air;
No mist obscures, nor cloud, nor speck, nor stain,
Breaks the serene of heaven.
In full-orbed glory, yonder moon divine
Rolls through the dark blue depths.
Beneath her steady ray
The desert circle spreads
Like the round ocean, girdled with the sky.
How beautiful is night!

—Southey.

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.

TWILIGHT MUSINGS.

BY A. K. ATTEBERRY.

NOW SLOWLY, softly fade away
The golden tints of closing day,
While shades of evening o'er the world,
Like sable banners, are unfurled.

The twinkling stars, like jewels bright,
Give out their pure and peaceful light;
And o'er the changeful, shifting scene
The moon sheds forth its rays serene.

Now hushed the song birds' last refrain,
And silence steals o'er hill and plain,
Unbroken save by softest sigh
Of wayward zephyr floating by.

The lovely landscape from the sight
Recedes as slowly fades the light;
But in my soul bright visions rise
Of scenes more fair beyond the skies.

I seem to see earth's long, dark night
Dissolving into heaven's pure light,
While to the eye of faith expand
The glories of that far-off land.

From sparkling fountains 'mong the hills,
Through valleys green, flow murmuring rills,
Where flowers more sweet than mortals know
In never-fading beauty grow.

And in its grandeur never told
Stands there the city paved with gold,
Its jasper walls, its mansions bright,
Its gates of pearl, and God its light.

O blissful thought, life's conflicts o'er,
We'll meet again on that fair shore,
The loved now sleeping in the tomb,
Then clothed in heaven's immortal bloom.

There pain, and death, and partings sore
Shall rend the aching heart no more;
In weariness no more we'll roam,
But find sweet rest with Christ at home.

Pensacola, Florida.

SEEK THOSE THINGS WHICH ARE ABOVE.

BY MRS. E. G. WHITE.

"NO MAN can serve two masters; for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." Through every age the experiment of serving two masters whose interests were divergent has been tried over and over, but the world's Redeemer solemnly assures us, as one who knows that the experiment is utterly impracticable, that "no man can serve two masters." He has given important lessons on this matter, lessons that we neglect at the peril of our souls. We are to be intensely in earnest in regard to heavenly things. We are to watch, to pray, to wait, and to work. "Why," he asks, "stand ye here all the day idle?" and adds, "Go work to-day in my vineyard." Work, earnest work, is before us. We are to consecrate our life wholly to the service of God, and to trade diligently on our Lord's intrusted talents. We are to permit nothing to interpose between us and God, but to look well to our soul's eternal interest, and meet the claim that God has upon his human agents. We would inquire of those who profess the solemn truth for this time, Have you received the Holy Ghost since you believed? Is your heart reaching heavenward, and does your soul contemplate heavenly things? Have earthly things more attraction for you than heavenly things? If heaven is the theme of

your contemplation, it will be the theme of your conversation. To him who is growing in grace and in a knowledge of the truth, the heavenly attractions become all absorbing, and he grows up into Christ, his living head. Responding to the glory of Christ, our righteousness is brought forth as the light, and our judgment as the noonday. In contemplating the matchless charms of Jesus, in realizing the light of his presence by faith, we have a foretaste of the joy of the heavenly world. He who follows on to know the Lord will know that his goings forth are prepared as the morning.

How much more may we enjoy in this life than that which we have enjoyed! In our present spiritual condition we have only a faint idea of what our life might become, of what our homes might be, if we would cultivate heavenly affections, and yield ourselves wholly to the service of God. We would live in joyful communion with God. Our human affections and sympathies are not to wane away and become extinct, but through living connection with God, our love is to deepen, our interest to become more intense, our efforts more successful in promoting the happiness of those around us. Through Jesus Christ, households are to have blissful harmony and unity, and parents are to live together in peace and love, neither speaking nor thinking evil one of another. Parents and children are to be kind, forbearing, forgiving, having their hearts softened by the grace of Christ.

The truth of heavenly origin received into the heart never makes its possessor coarse, rough, uncourteous, hard hearted, and unsympathetic. The reception of the truth is to work a result exactly opposite to this. Its influence will encourage, and strengthen the tender, finer feelings of human nature. Those who believe the truth will reveal its influence in their daily life. They will have the mind of Christ. They will be affectionate parents, loving children, faithful friends, and agreeable associates. They will not feel that they have occasion to blush when they give expression to feelings of tenderness and sympathy to those of their own flesh and blood.

He who cherishes the softening, subduing influence of the love of God, will not be coarse and rough and unforgiving, revengeful and full of bitterness. The true Christian will make his home a type of the heavenly home, and this he can do only as he has the abiding love of Christ in his soul. Souls about us are perishing for sympathy which is never expressed. Many have a cold, stern manner, and do not hesitate to reprove, while they withhold all praise, and never give a word of commendation to brighten the pathway of those who serve them. As the heavenly home would not be a home of bliss without the presence of Christ, neither can the earthly home be a happy one without his abiding love. Let us heed the words of Christ, "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God." If this injunction is obeyed from the heart, the life will be full of grace and peace, and our conversation will not consist simply of a set of dry phrases, but will bring happiness, peace, and joy to the members of the household. Thoughts and actions will reveal that we are in harmony with the divine will.

We shall be judged by our thoughts and words. There is need that we pray much, that all our thoughts may be brought into

captivity to Jesus. We should hourly seek the grace of God, that our natural irritability of temper shall not overcome us, or our desire to have our own way make us brace ourselves against the work of God. We should educate ourselves after the divine order, that we may not tear down but build up the interests of humanity. The workers must not draw apart. They will have to meet discouragements from without, and not one who claims to be making up the breach in the law of God, of building up the old waste places, restoring the foundations of many generations, should be found undoing the work that God has set his workmen to accomplish in different branches of his cause.

Cultivate confidence, love, and faith in one another. Let confidence be so thoroughly grounded that your love one for another may not be easily chilled or turned aside. Cultivate good will toward the children of God, and especially toward those whom God hath sent to bear a special message to the world. Do not find fault with and cast reflections one upon another. If you see anything in the servants of God which seems to you unworthy of their high calling, let it not be a matter of discouragement to you, but let it be an incentive to reach a higher level.

OUR GOD IS A GREAT GOD.

BY W. S. RITCHIE.

WE ought to expect great things from the strength that is in Jesus, our risen Lord. We ought not to be surprised when we receive great things and do mighty works. We should take them as a matter of course, and not be astonished and bewildered when they occur. Such a course shows very small faith when we are astonished because God does wonderful things in answer to our prayers. Nor should we look upon those who exercise strong faith as doing some remarkable thing. They do nothing extraordinary that requires a great strain upon them to perform. They act a far more natural or normal part than those who exercise less faith. They are not on a strain, but the strain is on those who do not exercise faith. They are the ones who are carrying the heavy load. God's word says, "Cast thy burden upon the Lord, and he shall sustain thee."

If we really believed that God has the power to create, is all wise, and that he loves man, it would be impracticable to conceive of any circumstances where we might reasonably become discouraged. There can be no such thing as discouragement, no matter what the circumstances are, to him who really believes these three things. How unreasonable it would be for one who says that he believes his God is the only one who can create from nothing, and that He loves him with wonderful love, to become discouraged! No matter what the circumstances might be, such a one could not be daunted in the least if he really believed.

The Bible throughout is an exhortation to believe. All the failures recorded in it have come through the one source of unbelief.

It is not a hard thing to believe. That is, we do not need to go to great scholars or institutions of learning and ask them to show us how to believe. We do not even need to go from our own door. Anyone may look at the solid earth, and the trees and animals growing upon it, and ask how these things came to be

in existence. Though all the people in the world should say that wrong was right, it would not make it so, and should all agree that the world was never created at all, yet there it is to speak for itself. Someone *must* have made it. Then when we are told that the true God made it simply by his word, we are led to see that it never could have been made in any other way. Can anyone conceive of material being made in any other way than by speaking it into existence?

Some are so foolish as to think it helps the problem somewhat to say that the world was a long time in *growing*, or evolving. But when a thing grows, it must have something to feed on, and who made the material from which the world grew? There is no way to avoid the conclusion that the world was made by someone. There is a wondrous display of power and love by someone, and it is a very simple and easy act of faith to believe that this One is the true God, of which we have all heard.

And, having believed that he created the earth and the planets and stars also, it is a very simple and easy matter to trust him with our little difficulties and trials of this life. Truly they are not worthy of mention, and are only allowed that we may be brought to believe in God.

WHY IS IT SO?

BY ELDER I. E. KIMBALL.

THE mystery of God's providence is scarcely discerned by many. Why does he allow this and that, and why does he not give more light and power? Yea, why does he not pour out his Spirit as in former days? Now it cannot be that there is an arbitrary withholding of God's Spirit. This would certainly stultify his word, and that could never be. Why, then, is not the Spirit as fully manifest now as at Pentecost, or at any previous time?

Evidently there is some failure on our part. "The way of the wicked is as darkness; they know not at what they stumble;" and if darkness is in our minds, and the ways and works of God are not discerned, we may well fear. This is not Christ or Christian.

It is a positive and undeniable truth that, among many who profess to have merged their life in Christ, spiritual discernment is so lacking that they are uncertain whether God or Satan is at their side. Now, before we have power over all the power of the enemy, before we get where unclean, wicked spirits can have no power over us, even though they assault us with forces massed, with carnal weapons and engines of death, and we still remain unconquered and unconquerable,—before this we must come to discern the enemy fully, and know when his power is exercised against us, and know whether we are walking with God. When we get where wicked spirits can have no power over us, we will know it.

But do we complain of insufficient light? Something is wrong in this surely. If the Lord does not give us light, we cannot be blamed for walking in the darkness. But what is light?—Whatsoever maketh manifest, and enables you to discern the way, the truth, and the life, is light. "The commandment is a lamp, and the law is light." The word of wisdom and truth is light. "The entrance of thy words giveth light." Is it possible in this our day to complain that God has not given sufficiently "line upon line, precept upon precept"? Have we been so sedulous and constant as to have taken in "every word

that proceedeth out of the mouth of God," and still complain of an insufficiency?

But the reason for the complaint in this direction lies in this, that you have not regarded the light God *has given*. And with some, yea, very many, although the word stands in their mind apparently accepted, it is not radically fulfilled; it stands as theory, not as fact. They have never taken hold of God's strength to live out that word, and, therefore, they have never found the strength to do it. They think they would not do this or that, but when the temptation comes, they do do it, and the Lord knew they would. "It is not in man that walketh to direct his steps;" and so long as we remain flexible with reference to the word, just so long wicked spirits will control us. But when with the prophet we say, "Have I set my face like a flint," God's word is then spirit and life to us.

The reason why God gives some no more light is because he loves them, and is merciful. For they have never conceived strength to live even according to the law of their mind. With their heart they serve the law of God, with the flesh the law of sin. They are continually brought into captivity, whether they realize it or not. They speak idle words, do idle works, serve divers lusts and pleasures. Something beside the Spirit of truth, or the Spirit of God, reigns within. They are continually compelled to cry out, "The good that I would I do not; but the evil that I would not that I do." "O wretched man that I am!"

Now is it not in mercy that God gives them no more? For if they have not taken hold of his strength and received grace to help, by faith, additional light would make sin more abound, and utterly sink them in discouragement. When they will live by every word of God, claiming his strength and the divine enlightenment in order to do so, then God will give more light, yea, all light, and he always grants strength to walk in the light. So all light and all strength will make all things possible to us, and clear up all that now looks dark and mysterious.

Jamaica, Vt.

TOY OR MINISTER.

(An Allegory.)

BY E. A. R.

IN a beautiful garden, at the foot of a stately syringa, grew a lily of the valley. Never were waxen petals whiter, or leaves greener, than possessed by that little plant, and never was perfume sweeter than that breathed from its chalice. All day it coquetted with the sunbeams, now drawing shyly back into the shadow, and now springing forth to meet them, looking, if possible, lovelier each time. The wind, as it came gently stealing by, paused awhile to enjoy its innocent companionship and to inhale its sweet odor. There it had dwelt secure; trouble had never come near it; and the songs of birds were the harshest tones it had known.

A young girl, with a pale, thoughtful face and earnest blue eyes, came wandering near the secluded spot. Pausing a moment to enjoy the beauty of the nook, she caught a faint perfume. Instantly her face brightened, and, dropping her eyes, she soon found the object of her search.

"What a beautiful lily!" she murmured; "this is what that poor young man has been wanting ever since he began to recover. He says it would seem almost like being at home

to see one again. To-night I will transplant it, and to-morrow morning carry it to his room. Poor fellow! his life has been anything but a round of pleasure."

So saying, she passed on, and a bend in the walk hid her from sight. The lily feigned not to hear her remark, but the syringa smiled and nodded approval.

As the day wore on, a handsome, thoughtless young man, book in hand, sought a quiet place to read, and, chancing upon the home of our beautiful flower, he threw himself down beside it. At first the lily drew shyly back. It was wholly unused to such distinguished company, and longed to shrink out of sight. But, try as it would, it could not long remain unnoticed. Its delicate odor betrayed its presence, and his sharp eyes soon found its retreat. Fascinated by the beauty of his dark eyes, and trembling neath his look of admiration, it emitted a still sweeter perfume than before, and he, throwing his book aside, came so near that his cheek brushed its snowy petals.

The stately syringa fluttered with apprehension.

"Have a care; have a care," she whispered to the lily; "remember that thou art promised to another,—one into whose life thou wilt creep as a healing balm, and who will love and cherish thee tenderly. This handsome stranger enjoys thy company for the moment only. He may pluck thee and wear thee for a few hours, then thou wilt be cast aside, and he will think of thee no more. His admiration may be genuine now, but it is of short duration. Accept not his caress with such evident pleasure; he may bear thee far hence from thy peaceful home."

But the lily heeded not what she said; it bent lovingly towards him, and he, charmed by its sweetness, took it from its home and placed it on his bosom. The syringa sighed heavily, and, as he departed, a tremor crept over her frame. She thought of the other young man, and mourned for the fate of the innocent lily. All that afternoon the lily rested tranquil and happy where its handsome admirer had placed it. It fondly trusted that it would remain there forever, and noticed not that its odor was becoming less delicate and its appearance less pleasing, until it was carelessly thrown aside. There, in a drooping condition, it was found by the young girl who had praised it in the morning. A faint suspicion crossed her mind that it might be the one she had intended for her sick friend; and, taking it in her hand, she bore it once more to its home at the foot of the stately syringa. A glance confirmed her suspicions; and, deeply disappointed, she dropped it on the grass and walked sadly away.

Poor lily! it was withered and faded; its perfume was no longer delicate as of old; but the syringa, every leaf quivering with pity, reached lovingly towards it, and the wind, with a soft, caressing motion, carried it close to her feet. All night the two friends watched over their loved one, and when morning dawned, they secretly hoped to keep it with them. But its power to live was gone, and when night again came on, a lifeless, withered thing was all that remained of the once beautiful lily.

A MORE glorious victory cannot be gained over another man than this, that when the injury began on his part the kindness began on ours.—*Tillotson.*

SHOW YOUR COLORS.

I WAS riding on the train through the eastern section of North Carolina. Nothing can be flatter than that portion of the country, unless it be the religious experience of some people. The rain was pouring down fast, and for a person so inclined, not a better day and place for the blues could be found. Looking out of the car window brought nothing more interesting to view than pine trees, bony mules, and razor-back hogs. Groups of men, white and black, gathered at each station to see the train arrive and depart. Each passenger that entered brought in more damp, moisture, and blues.

Two men at last came in and took the seat in front of me. Shortly after, one of them took a bottle from his pocket, pulled the cork, and handed the bottle to his companion. He took a drink, and the smell of liquor filled the car. Then the first one took a drink, and back and forth the bottle passed, until at last it was empty and they were full. Then one of them commenced swearing, and such blaspheming I never heard in all my life. It made the very air blue; women shrank back, while the heads of men were uplifted to see where the stream of profanity came from. It went on for some time, until I began talking to myself. I always did like to talk to a sensible man.

"Henry, that man belongs to the devil."

"There is no doubt about that," I replied.

"He is not ashamed of it."

"Not a bit ashamed."

"To whom do you belong?"

"I belong to the Lord Jesus Christ."

"Are you glad or sorry?"

"I am glad—very glad."

"Who in the car knows that man belongs to the devil?"

"Everybody knows that, for he has not kept it a secret."

"Who in the car knows that you belong to the Lord Jesus?"

"Why, no one knows it, for you see I am a stranger around here."

"Are you willing they should know to whom you belong?"

"Yes; I am willing."

"Very well; will you let them know it?"

I thought a moment, and then said, "By the help of my Master, I will."

Then, straightening up and taking a good breath, I began singing in a voice that could be heard by all in the car:—

"There is a fountain filled with blood,
Drawn from Immanuel's veins;
And sinners plunged beneath that flood
Lose all their guilty stains."

Before I had finished the first verse and chorus, the passengers had crowded down around me, and the blasphemer had turned round and looked at me with a face resembling a thunder cloud. As I finished the chorus, he said, "What are you doing?"

"I am singing," I replied.

"Well," said he, "any fool can understand that."

"I am glad you understood it."

"What are you singing?"

"I am singing the religion of the Lord Jesus."

"Well, you quit."

"Quit what?"

"Quit singing your religion on the cars."

"I guess not," I replied; "I don't belong to the Quit family; my name is Mead. For the

last half hour you have been standing by your master; now for the next half hour I am going to stand up for my Master."

"Who is my master?"

"The devil is your master, while Christ is mine. I am as proud of my Master as you are of yours. Now I am going to have my turn, if the passengers don't object."

A chorus of voices cried out, "Sing on, stranger; we like that."

I sang on, and as the next verse was finished, the blasphemer turned his face away, and I saw nothing of him after that but the back of his head, and that was the handsomest part of him. He left the train soon after, and I'm glad to say I've never seen him since. Song after song followed, and I soon had other voices to help me. When the song service ended, an old man came to me, put out his hand, and said, "Sir, I owe you thanks and a confession."

"Thanks for what?"

"Thanks for rebuking that blasphemer."

"Don't thank me for that, but give thanks to my Master. I try to stand up for him wherever I am. What about the confession?"

"I am in my eighty-third year. I have been a preacher of the gospel for over sixty years. When I heard that man swearing so, I wanted to rebuke him. I rose from my seat two or three times to do so, but my courage failed. I have not much longer to live, but never again will I refuse to show my colors anywhere."—*Rev. C. H. Mead.*

SUNDAY LAWS ARE "JEWISH."

"SATURDAY," the Bible Sabbath, is rejected because it is "Jewish." Men say, "It belonged to the old dispensation, and is unfit for the new gospel era." It is sufficient answer to note the fact that Christ loved and kept it, that he rejected what was "Jewish" about it; he Christianized and fitted it for the dispensation which he founded, and in which he is the central figure, the all in all.

But inconsistency could scarcely go farther than it does when those who reject the Sabbath because it is "Jewish" and "legal" rush to the Old Testament and the Jewish system as the foundation for Sunday legislation. "Nehemiah's Sunday law, Nehemiah as a model mayor, Nehemiah as bold reformer, to be imitated by all men in authority," appears almost every week in the columns of Sabbath Reform publications. Thus the men who sneer at the narrowness of those who go back to Moses for their Sabbath, build the whole structure of their "Civil American sabbath" on the narrowest State Church theocratic system of the Mosaic dispensation.

Christ founded Christianity upon the broad spiritual platform,—“My kingdom is not of this world.” Paganism, perverting true Christianity, united Church and State, made Christianity a “civil institution,” and put its “venerable day of the sun” in the place of the Sabbath as Christ left it.—*Evangel and Sabbath Outlook.*

“HIM that overcometh will I make a pillar in the temple of God.” Weak Christians are poor stuff to make pillars of. Men who tumble at every little accident are not worth much to sustain the Lord's temple. The strong ones who can resist temptation are put in the responsible place of pillars. What an honor to be thus trusted! But all may be strong in God.—*Selected.*

Home and Health.

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

THE MAN WITH A GRUDGE.

THERE was once a man who bore a grudge,

Stoutly he bore it many a year;

"Beware!" said the parson. He answered,

"Fudge!

Well it becomes me; never fear.

"Men for this world, and saints for heaven;

'Give as you get' is a good old rule;

My loaf shall rise with a livelier leaven;

Too much of meekness shows a fool."

The longer he bore it, the more it grew,

Grew his grudge, as he trudged along,

Till in sight of the pearly gate he drew,

And heard within it a wondrous song.

The shining porter said, "Walk in."

He sought to do so; the gate was straight;

Hard he struggled his way to win;

The way was narrow; the grudge was great.

He turned in haste then to lay it down;

He strove to tear it away—to cut;

But it had fast to his heart strings grown.

"Oh, wait!" he cried; but the door was shut.

—*Int. Good Templar.*

THE POWER OF LOVE.

BY JOHN W. KIRTON, LL.D.

LITTLE Harry Baker was enjoying a game with his school companions in the garden during the half holiday from school duties, when his father came to the door and in a harsh tone of authority called to him:—

"Here, Harry, I want you."

For a moment or two Harry did not seem to notice what his father said, but continued to play.

"Do you hear what I say?" shouted his father even more sternly than before. "Come this very minute."

With reluctant steps and sad-looking face Harry left his companions and approached his father as if afraid to come near him.

"Come, lift your feet a little quicker," said his father sharply. "When I speak I expect to be obeyed instantly, so don't come creeping along like a snail, but make haste. Take this note to Mr. Francis, and run as fast as you can, and don't let the grass grow under your feet on the way. Now look sharp and be back as quick as you can."

Taking the note from his father's hand, Harry moved away at a slow pace, with a cloud upon his face, which indicated that he was not by any means pleased or anxious to show his respect for his father's command. Observing this, his father called out with even more sternness:—

"Is that doing as I ordered? Didn't I tell you to be quick? Mind, if you are not back again within half an hour I will give you the cane about your back."

The boy, thus warned, made some show of quickening his pace, but evidently his feelings were hurt by his father's harsh words. By nature he inherited some of the qualities of pride and stubbornness which marked his father's character, and which, when once aroused, would lead him to act as if he was utterly careless, or fearless of the consequences. In this case he certainly felt that he had been treated unkindly and unjustly, and therefore realized that a wrong had been done to him. These feelings deepened as the distance increased between him and his companions whom he had left at play.

"I declare I never had to do with such a disobedient boy," said Mr. Baker to his friend

Mr. Archer, who was waiting for him to complete an order which he had given; "he seems to take no notice of what I say to him; my words make scarcely any impression on him."

"Perhaps it is because they are not the right kind of words," replied Mr. Archer.

"Right kind of words! What kind of words ought a father to use towards his child when he requires a thing to be done?"

"Kind ones," was Mr. Archer's quiet answer. "They are always more powerful than harsh ones. They are like the gentle rain and the refreshing dews, while harsh ones bend and break like the wild tempest. Kind words call forth and develop loving affections, while harsh ones harden the heart and blight all the nobler aspirations of a young spirit. Try your boy with kind words, and you will find they will prove a hundred-fold more powerful, or I shall be very much mistaken."

For a moment or two Mr. Baker felt hurt by this faithful rebuke from his friend, but better thoughts prevailed, and he said:—

"Thank you; I will try your plan. My own thus far certainly has failed."

"Do, and let me know the result," said Mr. Archer, as, taking up his parcel, he went on his way.

"I begin to think Archer is right," said Mr. Baker to himself as he went back into his office behind the shop. "I certainly should not like to be spoken to as harshly as I speak to the boy, or to be ordered about as inconsiderately as I in this and other cases have done. I really must 'set a watch carefully over the words of my mouth,' or I may completely drive him into open defiance of my authority."

Occupied with such thoughts, the time quickly and profitably passed away, but he became more and more convinced of the wisdom of trying the effect of kind words. Looking up at the clock he saw an hour had gone since the boy was sent, and a passing feeling of anger sprang up within him, but the faithful words of Mr. Archer rose to his mind, and he checked them by exclaiming:—

"No; I certainly will give the thing a fair trial. I've tried the other kind long enough to know it fails. And if this plan works no better, I shall feel satisfied in giving the boy up to take his own course."

Just then Harry's steps were heard, and he came slowly in, with a face and manner manifesting fear in every way. He knew he had lingered much longer on the way than he ought to have done, and expected, therefore, the threatened punishment would be his lot. Inwardly, however, he had resolved to receive it in a spirit of angry defiance. Having reported the result of his errand, he waited for the expected outburst of anger and reproach. To his surprise, however, he heard his father say, in a cheerful and kindly tone of voice:—

"That's a good boy. You have done well. You can go and play again until tea time."

Harry could scarcely believe his ears. To be praised for doing reluctantly and so slowly what he had done more than he could understand. The more he thought of it the greater became his surprise. He felt and knew he had disobeyed his father in spirit and in act, and he was unhappy. Harsh words had clouded his mind and aroused his anger, but kind words had subdued him. Instead of joining his companions, he went and sat down in a quiet corner of an arbor in the garden by himself. Tears at length burst from his eyes as he realized his acts of disobedience, and he wished he could go and tell his father how sorry he was. While thus occupied he heard his father, in a strange kind of voice, gently call:—

"Harry, Harry, my boy!"

"Did you call, father?" he replied, coming out of the little arbor where he had been sitting.

"Yes. I am sorry to call you away again so soon, but Mr. Thomas wants this parcel taken to the station to catch the next train,

and there is not a moment to lose. Will you run with it, please?"

"Yes, with pleasure," said Harry, and off he started, looking delighted, and manifesting no hesitation to hurry as quickly as his feet would carry him.

"There is no doubt about the truth of Archer's words, that's evident," said Mr. Baker as he saw his son bounding down the street with a light step. "There is a mighty power in a kind word. God grant that I may never forget the lesson. It is easier to draw than to drive, that's certain. What a pity I have not seen this before. How much sunshine it would have brought into our home and his heart, and how much sorrow it would have hindered from crossing our path! It is true 'kind words will never die,' while harsh words stir up anger in a thousand ways."

While thus musing, Harry came back, and, with a bright and happy face, entered the office, saying, "Can I do any other thing for you, father?"

"Yes, my boy. Come and kiss me and help me to be a loving and kind father, instead of a harsh and unkind one."

And they both wept tears of joy as they each realized the magic power of the loving spirit which had taken possession of their hearts.—*Christian Commonwealth.*

THE POISON OF TONGUES.

"YES, I have found a treasure this time. Esther has been with us a month, and she is all I could ask."

Mrs. Surrey's friend laughed. "What is a month? Remember it is the new broom that sweeps clean."

Mrs. Surrey was sunning herself in the thought of her good fortune, as she started out for a call one afternoon.

The friend she had wished to see was not at home, and, having in mind some necessary sewing, she returned home. She sat down at her sewing table without delay, noting carelessly that the children were talking on the veranda. They were out of her sight, because the blind of the end window was closed.

She had sewed some minutes, keeping company with her own thoughts, before it occurred to her that the children's high-pitched chatter was replaced by Esther's low voice, softened somewhat beyond its custom. A word caught her attention; her sewing slipped to the floor; she slid without noise to the window, listening, with frightened face close against the blind.

Upon the eager attention of the four children the trusted Esther was pouring a stream of filthy information and anecdote. An occasional laugh or comment in answer betrayed that the occasion was not alone of its kind.

The mother's energy was paralyzed for a few seconds by the unexpectedness of the affair. Truly, Esther had found a use for her magnetic power over the children, in compelling them to keep silence in regard to these lessons in evil—these children whose hearts had once been open for the mother to read.

Mrs. Surrey went to the side door, forcing herself to speak naturally.

"Gertrude, had you not better practice your hour before it is any later? Mrs. Bruce was not at home, so I came back again. And, Charley, will you do an errand in town for me?"

She went back to her sewing, the younger children following her, while the older ones went away as bidden. The eyes of the mistress and maid had met, and Esther knew that a reckoning would follow as soon as the little ones should be absorbed in their play.

Esther being dismissed, Mrs. Surrey set about administering antidotes to the poison. An earnest little chat, a renewal of confidence between mother and child, a few warnings, removed danger in the case of the little ones.

But for ten-year-old Charley and thoughtful Gertrude there was but one sure antidote—TRUTH.

Mrs. Surrey had not been one to withhold timely information. Yet she was reminded by this accident that she had erred on the side of reticence.

Suppositions may not always be profitless. What if Mrs. Surrey had not so soon discovered the poison at work in her family? What if she had been less wise in the matter of antidotes? What if her children had not been prepared for scientific truths by familiarity with natural laws at work in fields, garden, sky, and water? What if poison has touched your children, while you thought them safe?—*Ruth Merriam.*

SUMMER FOODS FOR CHILDREN.

In a recent number we give the Philadelphia Board of Health rules for the care of infants in hot weather. The board also sends out, with the stamp of its approval, the following recipes for special forms of diet for little children:—

1. *Boiled Flour or Flour Ball.*—Take one quart of good flour; tie it up in a pudding bag so tightly as to make a firm, solid mass; put it into a pot of boiling water early in the morning and boil until bedtime. Then take it out and let it dry. In the morning, peel off from the surface and throw away the thin rind of dough, and, with a nutmeg grater, grate down the hard, dry mass into a powder. Of this, from one to three teaspoonfuls may be used by first rubbing it into a paste with a little milk, then adding to it about a pint of milk, and finally by bringing the whole to just the boiling point. It must be given through a nursing bottle.

2. *Boiled Bran Meal or Unbolted Flour.*—An excellent food for children who are costive may be made by using bran meal or unbolted flour, instead of the white flour, preparing it as above directed.

3. *Rice Water, Barley Water, etc.*—Wash four tablespoonfuls of rice; put it into two quarts of water, with a little salt, and boil down to one quart, and then add sugar and a little nutmeg. This makes a pleasant drink.

A pint or half pint of milk added to the rice water before it is taken from the fire gives a nourishing food suitable for cases of diarrhea.

Barley, sago, tapioca, or cracked corn may be prepared in the same way.—*Christian Advocate.*

A RUINED LIFE.

ONE of the best Greek scholars in New York is a guard on the 6th Avenue elevated road. One morning I was rewarded by meeting the learned man. I asked him, "How does it happen," showing him my card, "that you, a Greek scholar of first rank, should be doing such work as this?" He looked at me sadly, and his red face grew more flushed than usual; "I was the best Hellenist of my year at Dublin," he said. "My Greek is still what it used to be, but my career has been ruined by whisky."—*Selected.*

WHEN an acre of ground has produced long and well, we let it lie fallow for a season; when a razor has seen long service and refuses to hold an edge, the barber lays it away for a few weeks, and the edge comes back of its own accord. We bestow thoughtful care upon inanimate objects, but none upon ourselves. What a robust people, what a nation of thinkers we might be if we would only lay ourselves upon the shelf occasionally and renew our edge!—*Selected.*

Mission Fields.

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

THE HARVEST.

THE harvest dawn is near;
The year delays not long;
And he who sows with many a tear
Shall reap with many a song.

Sad to his toil he goes,
His seed with weeping leaves;
But he shall come at twilight's close,
And bring his golden sheaves.

—Interior.

WOMAN'S LOT IN SIAM.

A PLEASANT song beginning with a high note and coming down to a plaintive, soothing



THE QUEEN OF SIAM.

falssetto, heard on every hand in Bangkok, is the lullaby of a Siamese mother over her little one asleep in its cradle. A Siamese cradle is called a play. It consists of a frame, from the four sides of which hangs a netting, woven like a fish net, the lower edges of which are fastened to a board which forms the bottom of the cradle. This is hung by a rope from the ceiling of the house, or from a frame made for the purpose, and thus it is easily swung to and fro. The little one in its mother's arms is a Siamese girl baby. If you follow her up through the various steps of life to motherhood or to great grandmotherhood, you will get briefly woman's life in this strange land.

A Siamese girl baby is usually pretty enough for anybody. She has a much better and warmer place in the hearts of her parents than do little girls in China, for Siamese parents really love their children. A natural question is, "What is baby's name?" Translated into English a girl's name may be Bright, Change, Color, Pearl, etc. Siamese girls, as well as the boys, are not bothered with clothing until they reach 7 or 8 years of age, but they have anklets and bracelets and necklaces put upon them. These articles are made of brass, silver, or gold. The girl's hair is all shaved off her head, except, it may be, a tuft or two at the back and always a tuft on top, reaching to the forehead. This topknot is not cut off until the child is from 11 to 13 years of age. It is a supersti-

tious belief of the Siamese that evil of some kind may befall the child if this is cut before the proper time.

When the time comes for the hair cutting, or kon chuk, a Siamese theater is hired and sometimes also a Chinese play, and they have a great time celebrating the important event. Buddhist priests say their prayers, guns are fired to frighten away the evil spirits, and a priest, or some other man appointed, shaves off this tuft with a razor. Then a white cotton cord is placed about the head to insure prosperity. Sometimes, while the child is still wearing the topknot, a circle of white beads or white flowers is placed about it, and it must be confessed it looks pretty and tidy.

These little girls begin while very young to use the betel. This is composed of an acrid leaf rolled up, with red lime spread on it, an astringent nut, sometimes also astringent bark, and some tobacco. When this is chewed it makes the saliva very red or reddish pink. Thus the girls' tongues and teeth and lips are discolored. Their excuse for chewing this wretched mess is that it keeps their mouths sweet. These young women assist in all the employments of Siamese life except a few of the trades, and even in many of these they are efficient helpers.

The next important step in the Siamese girl's life, after she parts with her topknot, is her marriage. This is brought about by means of various ceremonies. Frequently there is a go-between. It must be determined in what years the couple were born, for if she was born in the year of the timid rabbit, and he in the year of the dog, it would not do for them to join hands, for he might devour her. Should she have been born in the year of the tiger and he in the year of the chicken, who knows what might happen to the poor fellow? When their years are found not to be incompatible, it must be ascertained whether the girl is favorable to the project.

When there are sufficient means, feasting and other ceremonies are held. And, of course, the priests must be on hand to chant their prayers. The sum of money agreed upon is handed over by the young man. Some old persons give wise advice, and, the great event ended, they are husband and wife. According to Siamese notions, if she is faithful she becomes a real helpmate. If she belongs in ordinary walks, she is expected to help in all that is done. If he is a blacksmith, she may work the bellows, or even handle the sledge. If he is a brickmaker, she does her full share at that. If he is a worker in earthenware, she is as skillful as he. If he is a farmer, she

Thus one girl in married life does her full, in many cases more than her full share, in supporting the family.

Woman in Siam is favored above most of her oriental sisters. She is not condemned to wear the veil. She is not despised, nor is she treated as a mere animal. She is not condemned to wait while her husband and children eat the best of the meal, but she can sit with them. In the higher walks of life, the husband often eats alone. She goes to the holiday celebrations and sacred day doings with her husband. In the home she has more than a father's influence.

Yet it must be said the Siamese woman has her troubles, which should enlist the sympathies and call forth the prayers of her Christian sisters in America. Her husband can cast her off when he chooses. He can leave her and enter the priesthood, and upon leaving the priesthood take her back again or take another, just as he pleases. He can take her children from her. He can chastise her and no one interferes. Often she is left at home, to do alone what is to be done in caring



NATIVES AS YOU FIND THEM AMONG THE POOR.

for the cattle, cutting the wood, and carrying the water, while her big, lazy husband is off at the gambling house, drinking stand, or chicken fight. But it is sad to say very many of the women are inveterate gamblers themselves. She takes the principal parts in the theaters, both in the singing and acting.

In the upper ranks the women dress nicely, have the luxuries of life, have almost nothing to do and are well treated, according to Siamese customs. Many of them have exquisite, rich complexions, and are very pretty. As the Siamese woman passes on to old age, she receives much consideration and respect, and is laid away at last with honors.

Woman is sharing in the progress which is being made in Siam. Many more women can read now than a few years ago. They are glad to get our books, and many of them buy them. Women will have more and more influence as to the education of the children, for it does seem sometimes that the mother cares more for this than the father does.

Siam has homes and affectionate wives and mothers. Siam has a term to express our word family; it is khrawp khrooa. Siam has a word for home; it is ban. The Siamese man who is industrious has a home to go to and an affectionate wife and glad children to meet him. What is needed in Siam to-day is more schools. Let the people be educated, for they are intelligent, able to learn readily, and accurate in their pronunciation of English. You never hear pigeon English spoken in Siam. Americans first introduced schools. Ameri-



SIAMESE WOMEN PLOWING RICE FIELDS.

plows, helps plant, reaps, helps thresh, and then helps take the grain to market. She can row a boat; she is also an excellent saleswoman. The markets are alive with the women at their stands, behind which they squat, for a Siamese seldom stands when he can sit down, and a good part of the time does not care to sit, if it is as convenient to lie down.

cans first introduced steam rice mills and steam sawmills. An American established the first hospital. The first medical class was established by an American, and is now conducted by him. Americans have done more than any other nation to establish a friendly feeling and confidence with most of the foreign powers. Americans do not harass the Siamese or covet any of their territory. In the king's own words, "They bring peace and good will."—*San Francisco Chronicle*.

TWO SERMONS.

It is fair to judge of a sermon, not only by the pleasure which it gives a hearer while listening to it, but by the abiding impression it leaves upon his mind. Two friends, on a recent Sabbath, went to hear two distinguished metropolitan preachers, and at the close of the evening were comparing notes as to the day's experiences. "I cannot exactly define the flaw in the morning's discourse," remarked one friend. "It was able, brilliant, and, in a certain sense, spiritual; but it sent me home to speculate and philosophize over matters which heretofore I had accepted in simple faith. It unsettled old beliefs, and gave me nothing satisfying in return. But from the other sermon," he continued, "I came away with a great longing to get on my knees before the Lord and implore him to make me the man he designed me to be, and then send me forth to wider service for the blessing of mankind." One preacher stimulated the mental faculties; the other quickened the soul's noblest aspirations. Which sermon was the better of the two? Which effect is most to be desired?—*Congregationalist*.

THE Rev. Josiah Tyler, of South Africa, thinks that the Zulus are either of Hebrew origin, or have at some time been closely connected with the Hebrews. Many similarities exist.

THE MEDICAL MISSIONARY.

(J. H. KELLOGG, M. D., EDITOR.)

A TWENTY-FOUR page monthly journal, devoted to the various phases of medical missionary and benevolent work. It contains each month also articles of general interest on mission fields, and items of missionary intelligence. Each number is illustrated.

Published by S. D. A. Medical Missionary and Benevolent Association.

Price, 25 cents per year. Address *Medical Missionary, Battle Creek, Mich.*

HEALDSBURG COLLEGE.

A select boarding school, open to students of both sexes who present testimonials of good moral character. No others need to apply.

Four courses of study: **Normal, Biblical, Scientific, and Classical**, with a **Preparatory** course for those who are not qualified to enter upon the regular courses.

Careful attention is given to the **manners and morals** of the students, that they may develop those traits of character which distinguish the Christian gentleman and lady.

The discipline of the school is strict, but parental and reasonable.

It will enter upon its 12th year **Wednesday, August 16, 1893**. Length of session, 38 weeks.

Terms: For board, tuition, room, etc., \$142.50 to \$161.50. "tuition only, from \$90.00 to \$47.50.

For further particulars, or catalogue, address
W. C. Grainger, M.S., President,
Healdsburg, California.

BIBLE SANCTIFICATION: A CONTRAST OF TRUE AND FALSE THEORIES.

BY MRS. E. G. WHITE.

This is a pamphlet of only 84 pages, but its value is not to be judged by its size. It is just what its title indicates: a faithful presentation of Bible truth on this important subject, and an exposure of the false theories prevailing in regard to it. Every believer in Bible truth should read it. Buy it, read it, and lend it to your neighbor. Price, 10 cents.

Address, **PACIFIC PRESS, Oakland, Cal.**

Our Work and Workers.

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

THE WORLD'S HARVEST.

THEY are sowing their seed in the daylight fair,
They are sowing their seed in the noonday's glare,
They are sowing their seed in the soft twilight,
They are sowing their seed in the solemn night—
What shall the harvest be?

They are sowing their seed of pleasant thought;
In the spring's green light they have blithely wrought;

They have brought their fancies from wood and dell,
Where the mosses creep and the flower buds swell;
Rare shall the harvest be.

They are sowing the seed of word and deed
Which the cold know not, nor the careless heed,
Of the gentle word and the kindest deed,
That have blessed the heart in its sorest need;
Sweet shall the harvest be.

And some are sowing the seed of pain,
Of late remorse and in maddened brain,
And the stars shall fall and the sun shall wane
Ere they root the weeds from their soil again;
Dark will the harvest be.

And some are standing with idle hand,
Yet they scatter seed on their native land;
And some are sowing the seed of care,
Which their soil has borne and still must bear;
Sad will the harvest be.

They are sowing the seed of noble deed,
With a sleepless watch and an earnest heed;
With a ceaseless hand o'er the earth they sow,
And the fields are whitening where'er they go;
Rich will the harvest be.

Sown in darkness or sown in light,
Sown in weakness or sown in might,
Sown in meekness or sown in wrath,
In the broad work field or the shadowy path,
Sure will the harvest be.

—Selected.

UNION COLLEGE AND THE DES MOINES MEETING.

AFTER having attended the camp meeting at Milton, Oregon, our party returned to the East, via the "Short Line." The trip was uneventful except for the ordinary circumstances of such a long ride. Our destination was the annual camp meeting and conference at Des Moines, Iowa. In company with Brother H. C. Lacey I broke the journey in Nebraska, in order to spend a day at Union College, located near Lincoln. There is no feature of any work which affords us greater satisfaction than the progress made in the educational branch. This progress is manifested in an increase of the number of schools, and more particularly in the increased devotion and earnestness with which the youth among us are embracing the opportunity of obtaining an education to fit themselves for a part in the work of God.

Union College has sprung into existence within the last three years. The circumstances of its inception are familiar to many, perhaps to most of our readers. But with a knowledge of all these circumstances as they have been given through various reports, a very pleasant surprise awaits the interested visitor to College View. The site is an elevated portion of prairie, five or six miles southeast of the city. The air is doubtless very pure in quality, and as to quantity, there is not much ground for complaint of scarcity. In the brief time mentioned, a pleasant village surrounding a twenty-acre campus has come into existence. The campus contains three large buildings; the central and largest one is for school purposes. The south hall is a lady's dormitory and the north has hitherto been used as a home for the students in the foreign departments, and a dormitory for English-speaking young men. Besides these is a large boiler house in the rear. The sum of \$170,000 has been expended upon the place, and it is very evident the money has been well invested and judiciously expended. The buildings face the west and though not extravagant or ornate in their adornment they are pleasing in outline and within are neat, capacious, and well adapted to their purpose. Some changes are contemplated in the

home arrangements, which will bring the different departments into one family, a step that will doubtless meet with general favor.

We were pleased to find the school in session, and to witness the cheerful, earnest spirit which characterized the students, the unity and peace that everywhere prevailed. Nearly all have given their hearts to God, with their lives and strength, to do his will. There have been nearly one hundred baptisms of students in the past year, and before the year shall end it is expected that that number will be fully reached. There are one hundred and ten of the students preparing to enter the canvassing field during vacation, and over two hundred have some branch of God's work in view in their studies.

This school is the center of interest for a large section. The influence it will exert cannot be estimated. For this and similar institutions we should not cease to give thanks to God, and to pray his blessing upon them continually.

A workers' meeting had preceded the camp meeting at Des Moines, and when we reached there the latter was two or three days advanced. The situation was in a pleasant grove, two and one-half miles from the center of the city. Two hundred and thirteen tents were on the ground. The attendance at the Sabbath school on the last Sabbath was over 1,600, more than twice as large as the year before. During the camp meeting Elder O. A. Olsen, A. T. Jones, J. H. Durland, and E. W. Farnsworth were the principal laborers, though others were in attendance upon the workers' meeting. This was spoken of as an interesting meeting and profitable time.

The meetings on the last Sabbath were solemn and impressive. The power of God was manifested in a large degree, and many found peace in believing. At the close of the afternoon services three brethren, C. W. Gardener, Wm. Everhardt, and Geo. Watson, were ordained to the work of the ministry by prayer and imposition of hands. The Spirit of God was present to testify of the acceptability of the work. Some of wide experience thought it the best day they had ever seen. On Sunday forenoon the rain prevented a large outside attendance. In fact not many strangers came during the day, doubtless on account of the wet weather and ground. In the morning an opportunity was given for subscriptions to the mission funds, and about \$2,400 was raised. The Sabbath school offering the day before came to nearly \$150, as I was informed. On Monday baptism was administered to ninety candidates.

The meeting closed on Monday evening, June 5, though quite a large number took their departure during the day. Altogether there was a deep feeling of satisfaction with the people as they departed for their homes. It had been good to be there, and thus another stage in the heavenward journey is marked. May none of the steps be retraced.

G. C. TENNEY.

FIELD NOTES.

ELDER A. P. HEACOCK is holding tent meetings at Gurley, Alabama, and reports encouragingly of the prospect.

ELDER WM. INGS reports a very encouraging work in Reno, Nevada, to the great good of the church in that place.

CLEAN copies of the *Review, Signs* and *American Sentinel* will be used in missionary work if sent postpaid to Larzell Bernard, Salem, Oregon.

ONE of the features of the recent camp meeting near Portage, Wisconsin, was the baptism of fifteen persons one evening in Silver Lake by torchlight.

THERE are now three tents in the Illinois field, one at Rock Island, one at Rockford City, and one at Enfield, and one in the southeastern part of the State.

THREE sisters were in New York two weeks ago, en route to foreign fields. Sister E. Hiva Starr goes to South Africa, and Sisters Jennie Owen and Mattie Sharp to London.

At the recent session of the Iowa Conference the following officers were elected for the coming year: President, E. G. Olsen; Secretary, C. W. Smouse; Treasurer, C. F. Stevens; Conference Committee, E. G. Olsen, Mathew Larson, C. A. Washburn, Jacob Shively, C. M. Gardner.

THE *Southern Review* says the work on the school building at Graysville, Tennessee, is progressing finely. The design is to have it ready for occupancy at the beginning of the next school term.

BRETHREN J. W. COLLIE and C. P. Whitford report an unusual interest in the tent meetings at Oakland, Florida. It is a small village, but nearly all the people attend, excepting only a few representative Presbyterians.

PROFESSOR F. S. HAFFORD, of Healdsburg College, is spending his summer vacation in advocating health and temperance in connection with educational interests. In Red Bluff and Woodland he succeeded in interesting the religious people of other denominations, and was invited to occupy their pulpits.

FROM the Ohio State meeting recently held at Yellow Springs, five tent companies went out to engage in the work. At this meeting several of our brethren were entertained by citizens not of our faith, and Elder Lindsey was invited to speak both in the Christian Church and in one of the M. E. Churches.

ELDER C. H. KESLAKE reports the baptism of seven candidates at Findlay, Ohio, and eight at Toledo. He also reports that a sister who had suffered a long time with a disabled hand, and was about to have it amputated, decided to take the disabled member to the Great Surgeon, and the prayer of faith was answered, so that she could go about her usual duties.

BROTHER E. C. CHAPMAN and wife, who went out as missionaries on the last voyage of the *Pitcairn*, have located permanently at Papeete, Tahiti, instead of going to the Fiji Islands, as formerly arranged. They join Elder Read and wife, and it is designed to do a publishing work in the Tahitian language. They have secured a good dwelling house, large enough to accommodate both families, at a mere nominal rental, thus showing that in every locality the Lord will provide. Paul did a great work in a "hired house" in Rome, although a prisoner.

CAMP MEETINGS FOR 1893.

DISTRICT NUMBER ONE.

Virginia, Harrisonburgh.....July 26 to Aug. 8.
Atlantic, Newark, Del.....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), Olney.....Sept. 13-19

DISTRICT NUMBER FOUR.

Nebraska (northern), Crawford.....July 11-18
Nebraska, Seward.....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), Thayer, Neosho
Co.....Aug. 3-13
Kansas (southwestern), Turon, Reno
Co.....Aug. 17-27
Kansas, Herrington.....Sept. 7-17
Missouri, Sedalia.....Sept. 13-24
Oklahoma.....Oct. 3-9

GEN. CONF. COM.

BIBLE ELECTION. By M. C. Wilcox. A brief presentation of God's plan and purpose concerning man, showing that the doctrine of election, or predestination, according to the Bible, is full of comfort and instruction. It throws new light on old controversies. *Bible Students' Library*, No. 67; 24 pp.; price 3 cents. Address Pacific Press Pub. Co., Oakland, Cal.

THE TALENTS. By M. C. Wilcox. A brief essay on "The Parable of the Talents," showing that the talents represent the various gifts of the Spirit which God bestows as he will upon those who are consecrated to him, with the duties and blessed privileges involved therein. *Bible Students' Library*, No. 77; 16 pp., price 2 cents.

International S. S. Lessons.

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

LESSON III.—SUNDAY, JULY 16, 1893.

PAUL AT ATHENS.

[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 17:22-31.

22. And Paul stood in the midst of the Areopagus, and said, Ye men of Athens, in all things I perceive that ye are somewhat superstitious.

23. For as I passed along, and observed the objects of your worship, I found also an altar with this inscription, TO AN UNKNOWN GOD. What therefore ye worship in ignorance, this set I forth unto you.

24. The God that made the world and all things therein, he, being Lord of heaven and earth, dwelleth not in temples made with hands;

25. Neither is he served by men's hands, as though he needed anything, seeing he himself giveth to all life, and breath, and all things;

26. And he made of one every nation of men for to dwell on all the face of the earth, having determined their appointed seasons, and the bounds of their habitation;

27. That they should seek God, if happily they might feel after him, and find him, though he is not far from each one of us;

28. For in him we live, and move, and have our being; as certain even of your own poets have said, For we are also his offspring.

29. Being then the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and device of man.

30. The times of ignorance therefore God overlooked; but now he commandeth men that they should all everywhere repent;

31. Inasmuch as he hath appointed a day, in the which he will judge the world in righteousness by the man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.

Golden Text.—"God is a Spirit; and they that worship him must worship in spirit and in truth." John 4:24.

SUGGESTIVE QUESTIONS.

1. Give a brief account of Paul's travels since our last lesson. Note 1.

2. Give the opening words of Paul's speech. Verse 22.

3. What altar did he especially notice in the city? Verse 23. Note 2.

4. Whom did he preach? Verse 23.

5. What distinguishing characteristics did he give of this God? Verse 24. See also Ps. 96:4, 5; Jer. 10:10-12.

6. What memorial has God given us of his great power?

"Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is a Sabbath unto the Lord thy God; . . . for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it." Ex. 20:8-11.

7. What is also the sign of God's sanctifying power?

"Moreover also I gave them my Sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them." Eze. 20:12.

8. Who is our immediate Creator, Redeemer, and Sanctifier?

"In whom we have our redemption, the forgiveness of our sins;" "for in Him were all things created, in the heavens and upon the earth, things visible and things invisible, whether thrones or dominions or principalities or powers; all things have been created through Him, and unto Him." Col. 1:14, 16.

"And for their sakes I sanctify myself, that they themselves also may be sanctified in truth." John 17:19.

9. What kind of a being is he? and how is he to be worshiped? Golden text.

10. Can we truly worship God while knowingly holding error for truth?

11. Did God need all those altars and the offerings placed upon them? Verse 25.

12. What do all receive from him?

13. Does he make a difference between various nations and people? Verse 26.

14. For what purpose has God given men life and breath and all things? Verse 27. Note 3.

15. With what words did he confirm God's love to them? Verse 28. Note 4.

16. Man being of such high origin, what ought he not to think? Verse 29. Note 5.

17. How mercifully does God regard man in ignorance? Verse 30.

18. But what is necessary when light comes? Same verse.

19. In view of what is repentance demanded? Verse 31.

20. By whom will he judge the world? Same verse. See also Rom. 2:16.

21. What pledge has God given of this? Same verse.

NOTES.

1. AFTER the jailer was baptized, as recorded in our last lesson (Acts 16:19-34), the magistrates, hearing of the manifestations of God's power, and doubtless fearing supernatural wrath, sent to the sergeants, and instructed them to let the prisoners go. These words were brought to Paul and Silas. Here the apostle asserts his citizenship, and demands public acquittal. This was granted, God overruling the incident so that respect would be shown to his servants. At the solicitation of the magistrates, Paul and Silas departed and passed through Amphipolis and Appolonia to Thessalonica, where they remained over three Sabbaths, Paul preaching on that day. Here they were assailed by a mob, and fled to Berea, where they found those who searched the word daily, and not a few believed because of this. The Jews following from Thessalonica stirred up trouble here, and Paul was conducted by his friends to Athens, the great center of Greek culture and worship. Here the apostle remained waiting for Silas and Timothy, from whom he was separated at Berea. While waiting, surrounded by the fearful idolatry, he reasoned with the Jews, and with some of the philosophers of different schools, who desired to learn his doctrine. He was taken to the Areopagus, where he might preach to the public assembly. Here our lesson opens.

2. **To the unknown God.**—It is said that Athens had 30,000 gods, and lest there should be some other—and the best instincts of their heart told them that there was One greater than all—they erected an altar to the great unknown God. It was against the law, some tell us, to introduce a new religion or new gods, so Paul, with the wisdom which God gave, met them on their own ground. He brought a message from the God whom they worshiped in ignorance, the Creator of heaven and earth. But God created the world through Christ; Paul therefore preached Christ.

3. **That they should seek God.**—Verse 26 seems to be largely parenthetical, showing the oneness of all men, and that God is no respecter of race or nationality. And he gives to all these, as stated in verse 25, "life and breath and all things," that the goodness of God might lead them to repentance (Rom. 2:4), "that they should seek after God." All that God sends us is to lead us to him. **Feel after.**—Groping for, as one blind, but, thus groping, if God is earnestly desired, he will be found. God is not far away; we turn from him; our iniquities, held and loved, come between. Isa. 59:1, 2.

4. **Your own poets.**—Aratus, a poet of Tarsus, 270 B.C., used these words; and so had Cleanthes, a contemporary of Aratus, and a disciple of Zeno, the founder of the Stoics.

5. **Being then the offspring of God.**—Such was man by creation. How low has he fallen! Paul could not show the contrast more forcibly. Knowing that they must have been created, and that they were worshiping gods of gold, silver, and stone, of man's device, how vivid their low estate must have seemed! The child of God worshiping an image of his own hands! How it should have revealed a true picture of their fallen condition, and brought them to feel their need of Him!

BATTLE CREEK SANITARIUM HEALTH FOODS.

THE unequalled health foods manufactured by the Sanitarium Health Food Company are neither made nor sold by others than their authorized agents. The Rural Health Retreat, St. Helena, Cal., is authorized to manufacture our granola and most of our other health foods for the Pacific Coast. The Union College is authorized to manufacture granola in Lincoln, Nebraska, and to supply members of the Seventh-day Adventist Conference living in that State. Our granola and other special health foods are not manufactured by any other parties.

SANITARIUM HEALTH FOOD CO.,
BATTLE CREEK, MICH.

BAPTISM: Its Significance, Its Nature, and the Necessity for It. By E. J. Waggoner. *Bible Students' Library*, No. 79. Pacific Press Pub. Co., Oakland, Cal. 16 pp.; 2 cents.

LESSON III.—SABBATH, JULY 15, 1893.

BOUGHT WITH A PRICE. 1 PETER 1:1-25.

REVIEW QUESTIONS.—(a) How should we be fashioned? (b) Who alone can thus transform us? (c) Upon what conditions will he do it?

I. Our Redemption.

Verses 17-21: "And if ye call on him as Father, who without respect of persons judgeth according to each man's work, pass the time of your sojourning in fear; knowing that ye were redeemed, not with corruptible things, with silver or gold, from your vain manner of life handed down from your fathers; but with precious blood, as of a lamb without blemish and without spot, even the blood of Christ; who was foreknown indeed before the foundation of the world, but was manifested at the end of the times for your sake, who through him are believers in God, which raised him from the dead, and gave him glory; so that your faith and hope might be in God."

1. How should we seek God? Note 1.
2. What characteristic is here given of God?
3. According to what does he judge?
4. In view of this how should we live? Note 2.
5. From what has God redeemed us? Note 3.
6. With what price did he redeem us?
7. How long has this sacrifice been effectual? Note 4.
8. When was he manifested?
9. Through whom do we believe in God?
10. What manifestation of God's power has been shown in Christ?
11. Why has God thus manifested his power? Note 5.

II. The Living Word.

Verses 22-25: "Seeing ye have purified your souls in your obedience to the truth unto unfeigned love of the brethren, love one another from the heart fervently; having been begotten again, not of corruptible seed, but of incorruptible, through the word of God, which liveth and abideth. For all flesh is as grass, and all the glory thereof as the flower of grass. The grass withereth, and the flower fall-eth; but the word of the Lord abideth forever. And this is the word of good tidings which was preached unto you."

1. How had their souls been purified? Note 6.
2. What feeling toward brethren did this produce?
3. That we may grow and be confirmed in that love, what injunction did he give?
4. Through what were they begotten?
5. What is the character of this word? Note 7.
6. How is the word contrasted with mortal man?
7. From what scripture is this contrast quoted?
8. What is this living word declared to be?

NOTES.

1. **As Father.**—This is the privilege of every soul of man, if it is of any. God is no respecter of persons. He loves all. Christ died for all, and by his death redeemed all. Everyone may, therefore, come to God through Christ. By faith in him we may become children of God, and have the privilege of coming to him as Father. We have the spirit of adoption, "whereby we cry, Abba, Father." Rom. 8:15.

2. **In fear.**—Not with a fear of impending judgment, not with the spirit of bondage, but the spirit of loving reverence. This is a fear lest we should offend, dishonor, or grieve one who is so great and good.

3. **Manner of life.**—In the common version it is "conversation." It means the whole course of life. Christ redeemed us from all iniquity (Titus 2:14), soul and body, unto himself. We are not our own, we are bought with a price from all sin unto all righteousness.

4. **Foreknown before the foundation of the world.**—God knew it before *kosmos* (world) was brought out of chaos. God's "own purpose and grace" "was given us in Christ Jesus before the world began." 2 Tim. 1:9. God did not ordain the evil which would come, though he knew it. He could not have willing servants rendering willing service without giving man the awful responsibility and privilege of choosing between good and evil, life and death (Deut. 30:19; Prov. 1:29-31); yet his purpose was so arranged that all might be saved (John 3:16; Rev. 22:17). Man did not even lose by sin entering, for where sin abounded grace did much more abound. Rom. 5:20. Therefore, when man fell, Infinite Wisdom was not taken by surprise, for the redemption was provided in the sacrifice of his Son, the "Lamb slain from the foundation of the world" (Rev. 13:8); so while Christ did not die till 4,000 years after creation, he in will and purpose

made the sacrifice in the beginning, and it was accepted as effectual in behalf of the world. He has therefore been a present dying Saviour as well as a mighty living God from righteous Abel to the present time. See Hebrews 11.

5. **For your sake.**—Christ was manifested "for your [our] sake," and God's great power was shown in his resurrection and ascension (Eph. 1:19-23), "that your [our] faith and hope might be in God." Yea, verily, "all things are for your [our] sakes" (2 Cor. 4:15). All that God has done in power, in wisdom, in love, are eternal pledges to us of what he will do for all who trust, till the last trusting soul is safe forever.

6. **Purified in your obedience to the truth.**—This text is a parallel to Acts 15:9, "purifying their hearts by faith." The faith is in the cleansing, purifying word (John 15:3); the obedience is the obedience of faith (Rom. 16:26) to the word or truth of the gospel. The cleansing power in the word is the Spirit of God. Compare with 1 Peter 1:2 and 2 Thess. 2:13.

7. **The Word.**—Christ is the incarnate Word of God (John 1:1-3), called this because through him all the Word of God has been given (1 Peter 1:11; 1 Cor. 8:6). That Word—the incorruptible seed from God—is spirit and life (John 6:63), living and powerful (Heb. 4:12); by it the material creation was wrought (Ps. 33:6, 9; John 1:3); by it man is recreated (Eph. 4:24), or cleansed (John 15:3), or begotten again (James 1:18). By that word are we fed (1 Peter 2:2), and built up and fitted for the kingdom of God (Acts 20:32). This word cannot fail, cannot die; its life is from above. Christ is in it. (See note 1, last lesson.) Note that the special portion of the word here exalted so truly is from Isaiah 40.

WORD THOUGHTS.—"Without respect of persons" (v. 17), that is, God is not partial. Rank, wealth, station, do not affect him. "Redeemed" (v. 18) is found only in two other places in the New Testament, viz., Luke 24:21; Titus 2:14. It has the idea of a ransom price. "Without blemish" (v. 19), just as in the type, see Ex. 12:5; Lev. 22:20; in a physical sense, perhaps. "Without spot" (compare 1 Tim. 6:14; James 1:27; 2 Peter 3:14), in a moral sense. "Foreknown" (v. 20) not as in the common version, "foreordained"; "foreknown" is literal. Foreknown all the time, manifested at one time. "At the end of the times," that is, of the ages past, the fullness of time. See Gal. 4:4. "Obedience" (v. 22), from a word not known in classical Greek; in the Septuagint only in 2 Sam. 22:36, rendered by "gentleness" in the common version, defined by Young to be "a submissive hearkening." "Unfeigned," that is, not to play a part, not hypocritical, but "from the heart." "Of"—"seed," "through"—"word" (v. 23). The incorruptible seed, the origin and source of life, the word of God, the medium.

OUR GENERAL AGENTS.

Arkansas Tract Society—H. Clay Griffin, Van Buren, Ark.
Atlantic Tract Society—T. A. Kilgore, Sec., 43 Bond St., N. Y.
Australia—Echo Publishing House, North Fitzroy, Victoria.
and A. Reekie, 76 Pyrmont Rd., Glebe, Sydney, N. S. W.
California Tract Society—1059 Castro St., Oakland, Cal.
Canada—Mrs. A. E. Taylor, 97 Plymouth Grove, Montreal, Canada.
and G. W. Morse, 20 Melbourne Ave., Toronto, Ontario.
China and Japan—A. LaRue, International Tract Society
Queens Road 219, Hongkong, China.
Colorado Tract Society—Miss Leah Vandermark, Sec., 920 W.
Sixth Ave., Denver, Col.
Dakota Tract Society—Mrs. A. H. Robinson, Vilas, S. Dak.
England—Pacific Press Publishing Co., 48 Paternoster Row,
and 451 Holloway Road, London.
Illinois Tract Society—125 W. Monroe St., Springfield, Ill.
Indiana Tract Society—J. W. Moore, Sec., 175 Central Ave.,
Indianapolis, Ind.
Iowa Tract Society—C. F. Stevens, Sec., 603 East 12th St.,
Des Moines, Iowa.
Kansas Tract Society—Lucy M. Olds, Sec., 821 West 5th St.,
Topeka, Kan.
Maine Tract Society—B. F. Davis, Box 181, Hartland, Me.
Maritime Provinces Tract Society—Mrs. I. H. Cowie, Sec.,
Box 85, Moncton, N. B.
Michigan Tract Society—J. S. Hall, Sec., *Review and Herald*
Office, Battle Creek, Mich.
Minnesota Tract Society—C. N. Woodward, 336 East Lake St.,
Minneapolis, Minn., P. O. Box 989.
Missouri Tract Society—Vita Morrow, Sec., 2010 East 23d St.,
Kansas City, Mo.
Montana—Mrs. Emma Emmons, Sec., Box 97, Livingston, Mont.
Nebraska Tract Society—Mary F. Beatty, Sec., 1505 E. St.,
Lincoln, Neb.
Nevada—Cal. Tract Society, 1059 Castro St., Oakland, Cal.
New England—N. E. Tract Society, Mrs. E. T. Palmer, Sec.,
South Lancaster, Mass.
New Jersey, Del., Md., New York City, and Brooklyn, N. Y.,
and Dist. Col.—T. A. Kilgore, No. 45 Bond St., New York.
New York State—J. V. Willson, Sec., N. Y. Tract Society, 317
West Bloomfield St., Rome, N. Y.

New Zealand Tract Society, M. H. Tuxford, Agent, Banks'
Terrace, Wellington, N. Z.
North Pacific—Geo. E. Henton, Sec., 727 East Taylor St., East
Portland, Oregon.
Ohio Tract Society—L. T. Dysert, Sec., 74 Kinsman St., Cleve-
land, O.
Pennsylvania Tract Society—W. M. Lee, Sec., Box 644, Wil-
liamsport, Penn.
Scandinavian Tract Society—Akersgaden 74, Christiania, Nor.
South Africa—International Tract Society, Somerset House,
Roeland St., Cape Town.
Southern District Tract Society—L. Dyo Chambers, 23 Early
St., Chattanooga, Tenn.
Switzerland—Imprimerie Polyglotte, 48 Weiherweg, Basel.
Tennessee—Miss M. G. Mason, Sec., Nashville, Tenn.
Texas Tract Society—T. T. Severson, Sec., Box 9, Oak Cliff,
Dallas Co., Texas.
Upper Columbia—Mrs. M. E. Ford, College Place, Wash.
Utah—J. J. Ireland, 1059 Castro St., Oakland, Cal.
Vancouver Island—B. Robb, 231 Pandora St., Victoria, B. C.
Vermont—Lizzie A. Stone, lock box 237, Essex Junction, Vt.
Virginia—Amy A. Neff, Box 221 Winchester, Frederick Co., Va.
West Virginia—T. E. Bowen, Newburg, W. Va.
Wisconsin Tract Society—Geo. M. Brown, Sec., 865 Fifth St.,
Milwaukee, Wis.

BIBLE STUDENTS' LIBRARY.

ANY of the following publications will be sent, post-
paid, on receipt of price. Address Pacific Press Pub-
lishing Company, Oakland, Cal.

No.	1. Bible Sanctification.....	10 cts.
2.	Abiding Sabbath.....	20 "
3.	Views of National Reform, Series 1.....	15 "
4.	The Saints' Inheritance.....	10 "
5.	The Judgment.....	2 "
7.	The Definite Seventh Day.....	2 "
10.	Scripture References.....	4 "
12.	Samuel and the Witch of Endor.....	4 "
13.	Spiritualism a Satanic Delusion.....	4 "
14.	The Sufferings of Christ.....	4 "
15.	Law and Gospel.....	2 "
16.	Christ in the Old Testament.....	2 "
19.	Who Changed the Sabbath?.....	3 "
22.	Ten Commandments not Abolished.....	4 "
23.	Honor Due to God.....	10 "
24.	*Is Sunday the Sabbath?.....	1 "
25.	The Sanctuary of the Bible.....	2 "
26.	The Sabbath in the New Testament.....	2 "
27.	*The Bible; Its Inspiration and Importance.....	2 "
29.	Justification by Faith.....	5 "
30.	The Perfection of the Ten Commandments.....	1 "
31.	The Second Advent.....	4 "
32.	The Present Truth.....	4 "
33.	The Two Thrones.....	4 "
34.	God's Memorial.....	2 "
35.	The Millennium.....	3 "
36.	The Signs of the Times.....	3 "
39.	The Lost Time Question.....	2 "
40.	Seven Reasons for Sunday Keeping Examined.....	2 "
41.	Thoughts on Baptism.....	25 "
42.	Elihu on the Sabbath.....	2 "
43.	Old Moral Code of Ten Commandments Not Revised.....	2 "
44.	The Sabbath Made for Man.....	2 "
45.	Sketches from the Life of Christ (Spiritual Gifts, Vol. 1) 25 "	
46.	Without Excuse.....	1 "
47.	Thoughts for the Candid.....	1 "
48.	Which Day Do You Keep, and Why?.....	1 "
49.	Can We Know?.....	1 "
50.	Is the End Near?.....	1 "
51.	Is Man Immortal?.....	1 "
52.	Why Not Found Out Before?.....	1 "
53.	The Sabbath and the Law.....	20 "
54.	*Nature and Obligation of the Sabbath of the Fourth Commandment.....	10 "
55.	*Order of Events in the Judgment.....	15 "
57.	*Tent-meeting Lessons on "The Life of Christ".....	2 "
58.	*Matthew 24, or The Second Coming of Christ.....	10 "
60.	*Tent-meeting Lessons on "Prophecy".....	2 "
61.	*Tent-meeting Lessons on "Sin and Righteousness".....	1 "
63.	*The Sure Foundation and the Keys of the Kingdom.....	2 "
64.	*The Full Assurance of Faith.....	2 "
65.	*The Great Day of the Lord.....	5 "
67.	*Bible Election.....	3 "
68.	*The Old Testament and the New Dispensation.....	3 "
69.	*"Jewish;" "Christians Are Israelites Indeed.....	1 "
70.	*Immortality of the Soul; Is It a Bible Doctrine?.....	4 "
71.	*Righteousness, Where It Is, and How Obtained.....	1 "
72.	*Christ and His Righteousness.....	15 "
73.	*Can We Keep the Sabbath?.....	2 "
74.	*The Counterfeit and the Genuine.....	2 "
75.	*Living by Faith.....	2 "
76.	*Bible Questions and Answers Concerning Man.....	2 "
77.	*The Talents.....	2 "
79.	*Baptism; Its Significance.....	2 "
80.	*Sunday; Origin of Its Observance in the Christian Church.....	15 "
81.	*God's Message for To-day.....	1 "
83.	*Angels; Their Nature and Ministry.....	20 "
85.	*Evidences of Acceptance with God.....	1 "
86.	*Justification, Regeneration, Sanctification.....	2 "
87.	*Will the World be Converted?.....	1 "
89.	*A Foundation Stone of the Temporal Millennium.....	1 "
90.	*The Bible Doctrine of the Trinity.....	2 "
92.	*Peter's Denial of Christ.....	1 "
93.	*Christian Science—Is It Science? Is It Christian?.....	20 "
94.	*S. S. Lessons from the Acts of the Apostles, July- Sept., 1892.....	5 "

Numbers marked thus * contain entirely new matter, and are
published only in the *Bible Students' Library*.

**SUNDAY LAWS OF THE STATES AND TERRI-
TORIES.** A comprehensive collection of laws and decisions
regarding Sunday observance, especially useful as a com-
pendium of information. Paper covers, 25 cents. Pacific Press
Pub. Co., Oakland, Cal.

News and Notes.

FOR THE WEEK ENDING JUNE 26.

RELIGIOUS.

—Oregon papers speak of a traveling preacher and lecturer who passes as a Presbyterian and yet works the name and fame of Dr. Robert Collyer, the noted Unitarian minister of New York.

—Some of the Methodists talked quite loudly about withdrawing their exhibit from the World's Fair if the gates were opened on Sunday, but now that the decision is finally made to open the grounds on that day, they have decided not to withdraw.

—Rev. George S. Mott, D.D., chairman of the Sabbath observance committee of the Synod of New Jersey, has accepted the position of acting president of the American Sabbath Union, to supply the vacancy occasioned by the death of Elliott F. Shepard.

—Professor Chas. A. Briggs, lately suspended from the ministry of the Presbyterian Church by the General Assembly, does not propose to stop preaching. He discoursed before an audience of 5,000 at the Auditorium in Chicago on the 25th inst., on "Church Unity."

—The successor of Father Mollinger, the Pittsburgh priest who in his lifetime acquired considerable notoriety as a faith healer, is a negro, and is maintaining the reputation of his predecessor. A dispatch of the 25th inst. gives "Brother Day" credit for five miraculous cures.

—Spiritualist authorities claim that Italy is placing itself at the head of the Spiritualist movement. Why not? Prophecy connects very closely both the work and the fate of the "beast" and the false prophet." See Rev. 13; 19:20; 20:10. As their united work is at hand, it is fitting that their headquarters should be coming together.

—Dr. Talmage has announced that the floating debt of \$110,000 against the Brooklyn Tabernacle has been provided for, and he will remain as pastor. But the Presbyterian Review states that this indebtedness was cleared off by the willingness of the creditors to accept twenty-three cents on the dollar, and that a mortgage of \$125,000 remains, secured by insurance on Dr. Talmage's life.

—The publishers of a religious paper entitled the *Christian Standard* are desirous of dropping their patent medicine and other advertisements of a questionable character. But they announce that it will be necessary to procure 5,000 new subscribers to replace the financial loss. It seems too bad that a religious paper should continue to be run by an acknowledged "questionable" financial support; but there are many of them that evidently do exist by the help of that class of advertising.

—Religious fighting is reported in Burnah. The Moslems were preparing for a religious celebration, and as they were about to sacrifice a cow near the Hindoo temple, the British magistrate sent an order forbidding it. The Moslems began stoning the police. The magistrate, who had been wounded in the conflict, ordered the police to fire. Twenty Mahomedans fell dead, and several more were wounded. The military was called, and further hostilities were threatened at last reports.

—The Boys' Brigade is one of the popular fads connected with the modern "form of godliness," and the absurdity of a military organization for the furtherance of a peaceful work is demonstrated by a Missouri Sunday school man. In order to become more efficient in his work he advised his boys to join the Boys' Brigade, and he himself enlisted in the militia that he might become better qualified to drill them. When Satan fails to keep men from professing to be Christians, his next game is to deceive them as to what Christianity is.

—In Pittsburgh, Pennsylvania, fourteen congregations of different denominations have united to form an East End Union Sunday School Teachers' Association. The president is an Episcopalian, the secretary, a German Reformed, while the Presbyterian, Baptist, and Methodist Churches are represented on the committee. The sessions were held in churches of different denominations, and the program was so arranged that the teachers' meetings, say in the Baptist Church, are taught by a Lutheran, addressed by a Methodist, while prayers are offered by a Presbyterian and a United Presbyterian, an Episcopalian presiding.

—Monsignor Satolli thinks the Catholic journals of the United States would exert more power if they were associated together, and still more if in some practical way they could be connected with the Catholic journals of Europe. Satolli's mission to this country is mainly that of a peacemaker and unifier of the church, which was becoming quite discordant, not only in regard to the school question, but because of the personal ambition of several prominent individuals. After unification here, his next point is to more securely connect the growing structure with the Old World, and he seems to thoroughly understand his mission.

SECULAR.

—At Whatcom, Washington, the First National Bank, the oldest bank in the city, closed its doors on the 22d inst.

—The new German Reichstag will be convened July 4, when the government's strength will again be tested in the Army Bill contest.

—At Queretaro, Mexico, last week, thieves broke into the great cathedral and stole sacred vessels and golden ornaments valued at \$10,000.

—Of 121 candidates for West Point cadetships who reported for examination last week, only fifty-five passed both the mental and physical tests.

—From the 13th to the 20th of this month 830 deaths from cholera were reported at Mecca. The malady is said to be rapidly decreasing in Russia.

—The Northern Pacific Railroad Company has reduced first-class passenger fares to \$33.60 from Chicago to Portland, Oregon, and \$25 from St. Paul to Portland.

—The viceroy of China is reported to have said that a new treaty with the United States will be necessary in view of the present condition of the immigration question.

—Michigan has now a law giving to women who are able to read the English language a right to vote for all school, village, or city officers, and on any question pertaining to such regulations.

—Typhoid fever, which has developed to a considerable extent in this city, has been traced in several cases to the dairies patronized by the victims. Impure milk is a prolific source of typhoid.

—The city of Berne, Switzerland, is reported to be in a state of "petty siege" in order that recent Socialists and Anarchist disturbances may not be repeated. All parades and public meetings are forbidden.

—San Jose, this State, has now an ordinance prohibiting the holding of religious meetings of any sort within certain bounds, including the central part of the city. The ordinance is especially aimed at the Salvation Army.

—Senator Stanford, who was also an ex-governor of California, and one of the original projectors and one-fourth owner of the Southern and Central Pacific Railroad systems, died at his home at Palo Alto, this State, at midnight of the 20th inst.

—A destructive cyclone passed south of St. Joseph, Missouri, on the 21st inst. Several houses were destroyed and crops greatly damaged. Fearful storms are also reported in Polk, Nodaway, and Atchison Counties of that State, on the same day.

—Rev. Rodney Edwards, until recently superintendent of the Crocker Home for Old People in San Francisco, has been indicted for embezzling money belonging to a lady member of the Trinity Church, of which he was formerly assistant pastor.

—There were extraordinary runs on the banks of Los Angeles and San Diego, Cal., last week, and six were temporarily closed—four at the former and two at the latter city. The Bank of Anaheim was also closed. It is claimed, however, that all the concerns are solvent.

—The entire board of trustees of the Whittier Reform School, this State, recently resigned and the following gentlemen were appointed instead: Dr. W. G. Cochran, Dr. Francis L. Haynes, and Andrew Mullen. Internal trouble is said to have been the cause of the change.

—The secret of the smuggling of Chinese laborers and opium into the United States from Victoria is out at last. It has been carried on with the connivance of customs officials at Puget Sound ports. One has been dismissed, and others, together with prominent citizens, are said to be implicated.

—The Southern Pacific Company has offered to pay one-tenth of the entire expense of the proposed midwinter display in San Francisco of the commercial part of the Chicago Fair. In addition to this, the company will run low-rate excursion trains during the continuance of the Exposition.

—A leading South Carolina paper says that those States, districts, and counties in the South where there has been the most lynchings, are the ones where the most serious crimes are most frequently committed. And it gives this fact as a good reason why we may discredit the efficacy of lynching as a prevention of crime.

—Now that Lizzie Borden, of Fall River, Mass., has been acquitted of the charge of killing her father and stepmother, the tide of popular sentiment has been turned in her favor. A few months ago she had but few friends, now she is overwhelmed with congratulations, and even offers of marriage. Yet no one knows any more about her guilt or innocence than they did before her acquittal. So much for the depth and stability of popular opinion. Generally speaking when one is down professed friends desert him; when he is up, all do him homage.

—The Secretary of the British Embassy at Constantinople has presented to the Porte a formal request for a detailed report of the proceedings and the evidence given at the trial at Angora of the Armenians charged with seditious rioting, which resulted in the sentencing to death of seventeen of the accused persons.

—A cyclone swept a portion of the country adjacent to Williamstown, Kansas, on the 22d inst. Its path was half a mile wide and six miles long. In its wake fifteen dead bodies were found, and nearly everyone was injured, three fatally. Thirty houses were blown down, including the famous stone house of "Old John Brown."

—On the 21st inst., at Borisoglebak, Russia, while a large church was packed with pilgrim worshippers, a false alarm of fire, given it is supposed by thieves, caused a panic. In the rush 136 people were trampled to death. Besides this, several other persons were killed and twenty fatally injured by jumping from windows thirty feet from the ground.

—An epidemic of suicide has broken out in Buda-Pesth and other Hungarian towns. Seven cases of suicide were reported at Buda-Pesth in one day. Cases of insanity are increasing and the lunatic asylums are full. This is attributed to the drinking of the poisonous concoctions substituted for wine, which has become scarce through the ravages of the phylloxera.

—The general uneasiness in financial matters struck San Francisco last week, and the Pacific Bank, the oldest chartered bank in the State, was forced to close its doors, also the People's Home Savings Bank, a younger house allied to the Pacific Bank. The telegraph brings daily announcements of bank failures all over the country. On the 23d inst. seven national banks and as many State banks closed their doors.

—The leaders of the striking coal miners about Pittsburg, Kansas, have determined to shut down all the mines in that State, Missouri, Arkansas, Indian Territory, and Colorado. A conference between them and a committee of employers failed to reach any agreement. So far there are no hostile demonstrations, but the strikers fear the introduction of colored miners from the South, which if carried out will probably cause trouble.

—On the 23d inst. the British battleship *Victoria*, flagship of the Mediterranean squadron, was run into by the *Camperdown*, of the same squadron, and sunk. Over four hundred men went down with the vessel, among them Admiral Tryon, commander of the fleet, and twenty-one other officers. There were 718 men, all told, on board. How frail are the greatest works of man! The *Victoria* was a twin-screw ship of 10,470 tons and 10,000 horse power, carrying fifteen guns, yet but a single crash of a sister ship sent her to the bottom of the sea.

—A large dynamite bomb was exploded near the residence of the Spanish ex-Premier Castillo, in Madrid, on the 21st inst., and many houses in the neighborhood were badly damaged. One of the men who placed the bomb was blown to pieces, and another was severely wounded, and was caught crawling away from the scene. The shock caused the explosion of other missiles which the men were carrying on their persons. Five other Anarchists in Madrid and seventeen in Barcelona have been arrested as accomplices in the conspiracy to destroy property. The explosion caused a panic in a circus, and two men were trampled to death.

TO THE WORLD'S FAIR.

Weekly Excursions.

ARE you going? If so, it will be to your interest to call on, or write to, the undersigned before arranging for your trip. The "Santa Fe Route" being the only line under one management from California to Chicago, we can offer you advantages, for a safe and pleasant journey, unsurpassed by other lines.

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

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

FARM FOR SALE.

BROTHER GEORGE D. BALLOU, Grant's Pass, Oregon, has 80 acres of choice fruit land in Rogue River Valley, near Grant's Pass, Oregon, worth, according to ordinary estimates, \$1,500. Sixteen acres fenced, good house and well of water, nearly 1,000 fruit trees, some nursery stock, grapevines, gooseberries, etc., some in bearing this year, three miles from railway station, climate excellent, land level and easily worked. Prefers to sell, or would trade for city house and lot. Reason why he wishes to sell is that he may give himself to the work. Anyone wishing to invest in this way will do well to correspond with Brother Ballou at once.

M. C. W.

Signs of the Times

OAKLAND, CAL., MONDAY, JUNE 26, 1893.

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

CONTENTS OF THIS NUMBER.

Editorial. —Notes and Comments—How to Work the Works of God—The Ten Divisions of Rome—Who Are the More Culpable?.....	529, 530
Doctrinal. —Let Him Work (poetry)—The Work of the Spirit—No Universal Salvation—The Gospel in Nature—Christ's Power in Us—Heed the Light—Christ and the Sabbath (concluded).....	531-534
Miscellaneous. —Twilight Musings (poetry)—Seek Those Things Which Are Above—Our God Is a Great God—Why Is It So?—Toy or Minister—Show Your Colors—Sunday Laws Are "Jewish".....	535-537
Home and Health. —The Man with a Grudge (poetry)—The Power of Love—The Poison of Tongues—Summer Food for Children—A Ruined Life.....	537, 538
Mission Fields. —The Harvest (poetry)—Woman's Lot in Slaves—Two Sermons.....	539, 540
Our Work and Workers. —The World's Harvest (poetry)—Union College and the Des Moines Meeting—Field Notes—Camp Meeting Notices.....	540, 541
International S. S. Lessons. —Paul at Athens (Lesson 3, Sunday, July 16, 1893)—Bought with a Price (Lesson 3, Sabbath, July 15, 1893).....	541, 542
News and Notes. —Religious—Secular.....	543
Editorial. —Question Corner, Nos. 94, 95, 96—Various Notes and Comments.....	544

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.]

94. REV. 13: 10.

Please explain Rev. 13: 10, which reads: "He that leadeth into captivity shall go into captivity; he that killeth with the sword must be killed by the sword." E. S.

The truth stated in these words is general, similar to the words of Jesus to Peter in Matt. 26: 52, and to Gen. 9: 6. The special application of the truth in Rev. 13: 10 is to the Papacy. As the Papacy had led into captivity during the 1260 years of its reign, so would it be led into captivity; as it had killed by the sword, so would it be killed by the sword. This was fulfilled in the captivity of the Papacy and the deadly wounding of its head, in 1798.

95. A QUESTION OF CONSCIENCE.

If a person humbly and honestly seeks God for wisdom and guidance to do a certain thing, truly desiring to do nothing to injure the cause of God, will He leave him to himself, or turn him over to the adversary? TROUBLED

Many questions similar to the above are asked, to which no definite answer can be given by man, because man does not know all the facts having a bearing on the case. This we may say with assurance, God will leave no one to himself or to Satan who fully trusts in him. God's "ways are ways of pleasantness," and all his "paths are peace." But the Lord may not have wanted the person to do the certain thing. Sometimes we wish a certain thing done, and we persuade ourselves that we are the one to do it, though we are not, and then we ask God for wisdom to do it. We may have started on a wrong principle in the first place. On this we may settle, God does nothing wrong; he does all things right; he will always keep his word. If we fail, it is our fault not his. In our blindness we may not see our fault; it may be farther back than we wish to look; but if there be fault, it is with us not God. Yet, after all, what we may call failures or mistakes may in God's wisdom be success. It is ever safe to trust God. See Isa. 45: 19; Rom. 9: 33.

If in our human wisdom we have made mistakes, let us confess the mistakes to God and to those directly affected by them, and then leave them with him. He will take care of all results. If some will hold hard feelings over mistakes we have made, but

have tried to rectify, we cannot help that. God will see that his cause does not suffer by our repented-of and forsaken mistakes.

96. THE TITHE AND DEBT.

If I owed a debt, would my tithes and offerings be accepted till the debt was paid? Or does God's own being to him always? and should it be paid to him before man's debts are paid? S. T. H. B.

These are questions which frequently arise. First of all does the tithe belong to the Lord? Lev. 27: 30-33; Mal. 3: 8-10; Matt. 23: 23, and other scriptures seem positively to prove that the tithe is the Lord's. Secondly, to whom should our first and best service and gifts be rendered? Matt. 22: 37, 38; Prov. 3: 9, 10, and many other passages of Holy Writ expressly declare that the first and best of ourselves and our possessions should be rendered to God. And this is reasonable, because all that we have, "life, and breath, and all things," come from God. Acts 17: 25. Again, not only by creation, but by redemption, we are not our own; God has bought us with the blood of the Lord Jesus Christ. 1 Cor. 6: 20; 1 Peter 1: 18, 19. We are but stewards of what God has given us. And stewards should be faithful. Although all of our time belongs to God, he specifically demands but one day in seven, namely, the seventh. Although all our means belongs to God, he specifically demands but one-tenth. He asks neither the one nor the other because he needs one or both, nor arbitrarily to exact of us a certain amount of what is in our possession, but to develop in us honesty and integrity of heart and faith in the great God and Father of all.

Therefore, if we recognize the truths stated in the Scriptures referred to above, we will render to God all that he claims as his own. Does he in his providence place in our hands one dollar, one-tenth of it belongs to God. "But I owe that dollar to someone else." No; you owe ninety cents of that dollar; one-tenth is the Lord's. If we were working a ranch, vineyard, or farm "on shares," for one-half, and the proceeds of the whole should amount to \$4,000, and we should owe just that sum to our neighbor, would we be justified in paying that whole sum?—No, we would say at once, \$2,000 of that does not belong to us, but to the owner of the ranch. Of the \$4,000 I can only owe one-half, because only one-half of that belongs to me. Therefore, of what God gives us we can only owe nine-tenths, because only nine-tenths of it belongs to us; and if we use that which does not belong to us for our own purposes, are we not robbing God?

The above presents somewhat of the moral aspect. There is another phase and that is the privilege of doing just what God says, that he may fulfill to us just what he has promised in Prov. 3: 9, 10 and Mal. 3: 10. But God's promises are not for those who pay tithes or keep the Sabbath because it pays financially or commercially so to do, but because of faithful love to God and simple faith in his precious promises. All the world is his; can he not bring us all blessings? Will not nine-tenths be better with God's blessing than ten-tenths without his blessing? Is it not worth while to trust God? Let us not say, "It is vain to serve God" (Mal. 3: 14), but let us be among those who shall reap of his blessings, and be found among his jewels.

Was It Misapplication of Scripture or Otherwise?—We admire the zeal of the Salvation Army, the wisdom manifested in making so many of their converts workers, and the love and burden possessed by many of them for souls. We believe on the whole that these features exist among Salvationists in a much greater degree, in proportion to the light they have received, than in most of the religious denominations. But we do not believe in their ornate, boisterous, irreverent methods, attitudes, and expressions, which sometimes border on the blasphemous. Often they are as ludicrous as they are irreverent and unscriptural, striking back with treble force on those who use them. An instance of this kind came under our notice the other day in this city. One member of the "Army" was driving round the city an advertising van attended by two other "soldiers," one having a cornet seated with the driver, and the other inside beating the big drum. On one side on white cloth was a picture designed to represent Satan with a three-tined fork in the

flames of tophet, and a notice of "Hell Fire at the Army Barracks to-night;" the other side we could not see. On the rear end of the van was this text in bold letters: "And these shall go away into everlasting punishment; but the righteous unto life eternal." The word *these* would naturally refer to those in the van, and on their own motion it might well be applied to the whole "Army." Certainly the contrast was drawn between *these* and the *righteous*. We presume, however, that the "Army" did not mean to so apply the text, although they really did; but it seems to illustrate the ignorance of the Scriptures which exists in many circles besides the Salvation Army, and the constant misapplication of the Sacred Word. It is akin to the remark reported to have been made by "General" Booth, that as the "Army" had been first in the slums and saloons, it would be first at the battle of Armageddon. In the light—or darkness—of this remark are we not justified in asking if the text above quoted was a misapplication after all?

COL. ROBERT J. INGERSOLL is credited with the following statement of the labor problem, which contains food for thought:—

Rich men meet in the bank, the clubhouse, or parlors. Workingmen, when they combine, gather in the street. All the organized forces of society are against them. Capital has the army and navy, the legislative, judicial, and executive departments. When the rich combine it is for an "exchange of ideas." When the poor combine it is "conspiracy." If they act in concert, if they really do something, it is a "mob." If they defend themselves, it is "treason." In this country the political power is equally divided among men. Why should the rich control? There are certainly more poor men than there are rich. Why should not the laborers combine for the purpose of controlling the executive, legislative, and judicial departments?

Being an infidel, of course Colonel Ingersoll does not reason from a Bible standpoint, but his statement of the case calls to mind a plaintive cry of labor against capital predicted by the inspired word, and which is evidently near to fulfillment:—

"Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter. Ye have condemned and killed the just; and he doth not resist you." James 5: 1-6. W. N. G.

A MISSIONARY from Tarsus, Asia Minor, speaking of Sabbath observance in heathen countries, says that the first efforts in a new field are directed to putting a fence around the Lord's day and separating it from all secular uses. "Within that fenced space," he says, "we can sow all manner of good seeds, and can expect them to spring up and bring forth fragrant blossoms and life-giving fruit. We find on mission ground that when the fourth commandment is kept, all the other nine are kept with it; when the fourth commandment is broken, all the others are broken with it."—*Christian Statesman*.

If missionaries bore to the orient world the Sabbath of the Lord, the true Lord's day, they would not need to put forth their first efforts to put a fence around it; Christ, preached in the fullness of his revelation, would do all of that; in fact, that would "build the old waste places," which God laid down, with material of his own furnishing. See Isa. 58: 1, 12, 13. The fourth commandment is never kept, can never be kept, in any other way except that enjoined by the commandment. The only Bible Lord's day is the seventh day of the week.

THE SIGNS OF THE TIMES

is a 16-page weekly Religious Journal, and will be furnished at the following

PRICES OF SUBSCRIPTION:

Single copy, one year, postpaid,	\$1.50
In clubs of 10 and over to one address, @	1.25
To foreign countries in Postal Union, (\$2)	85

Address, SIGNS OF THE TIMES,

12th and Castro Sts., Oakland, Cal., U. S. A.