

Signs of the Times.

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

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Signs of the Times

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Editorial.

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

WHERE God calls you to go, and you go in hearty submission to his will, and implicit faith in his power, he will keep you; but if seeking your own pleasure outside the path of duty, not all the power in humanity can preserve you from the evil one. If kept at all it is through the mercy and forbearance of God.

COMPLETE submission of one's self to God, the renunciation of the entire being to him, implicit faith in God's promises, and daily feeding upon God's word will completely change the motive and character of everyone who will do it, and make him a child of God. Just how this change is wrought we do not know. The mystery of the new birth is the mystery of incarnation. It is a miracle of God's grace. It is making man partaker of the divine nature. In short, it is "Christ in you the hope of glory."

"WHATSOEVER a man soweth, that shall he also reap" is the declaration of Holy Writ. This is invariably true. We do not mean that God will not forgive, that his grace will not abound over the sin and many times over its consequences; but, in order that his grace may do this, the sin must be heartily and wholly renounced. Some persons cover sin with falsehood. They are brought face to face with their transgressions, and they endeavor to excuse the sin, or to mitigate their guilt before those who may have become acquainted with it. Sometimes the falsehood is directly told, sometimes the truth is evaded. It seems expedient, and for the time profitable, and the soul hopes it may be well. At times the sin is forgotten, and a hoped-for peace seems to come, and the deceived heart believes that it will be always thus. But the evil seed-sowing bears its baleful crop. One lie told demands others to fortify it, and these in turn demand still others, till the whole

heart and character become a lie. Oh, better to "be not deceived; God is not mocked"! Be honest with him; confess all the sin, in all its wretchedness and vileness, and he will wash it all away, and give completest victory. Man may scoff and sneer at the humiliation necessary, but angels will rejoice. "Humble yourselves therefore in the sight of the Lord, and he will lift you up."

THE Greek Church seems to be fully equal to the Roman in the numerous misdeeds of her priests. Recently at the anniversary of the czar's coronation at the Tchoodova Monastery at Moscow, the church was robbed of valuable ornaments, vessels, jewels, etc. The police suspected the monks, and, searching the monastery, found the greater part of the stolen property in the monks' cell. Diamonds and pearls had been stripped from the gorgeous vestments. The discovery was also made that the monks had a number of women secretly living with them in the cell. Vows of celibacy do not destroy lust, nor do vows of poverty destroy covetousness. Submission to God, faith in the Lord Jesus Christ, daily nourishment from an open and well-studied Bible received as the word of God, are the means, and the only means, which will keep men from sin, whether in the city slums, the crowded mart, the court palace, the popular pulpit, or church cloisters. Christ within, Christ in the heart by faith, the life of Christ in the soul, this will keep the soul anywhere that duty calls.

MISTAKES AND CHARITY.

ONE of the most precious Christian graces is charity for those who have sinned grievously, especially in ways considered disgraceful by the world. Professedly Christian people have no difficulty in recognizing as one of their "set" men who deny some of the most important doctrines of Christianity, while they would spurn from them the man who had stolen a dime to satisfy his hunger. Adultery and robbery are overlooked if the wealthy sinner escape the law, while, if poor, he would be utterly despised.

Among Christians there are two classes which frequently show less charity than others. The one is composed, strange to say, of those who have committed heinous sins themselves, which, in a public way, have never come to light, and of which they have never truly repented. They are outspoken against the sinner in order to lead people to believe that they are better than they are. Like the guilty child, they in a sense declare that they are not guilty of such things before they are

accused of them. It is a bad reputation, however, that must needs build itself up on another's downfall.

The other class is made up of those who have never fallen in open sin, who are strong because of early training, whose sins do not lie in that direction,—strong, perhaps, "for lack of test."

The remedy for the lack of charity in both classes is to get low at the foot of the cross and there see their own sins in the light of Christ's sinlessness and love. A contemplation of his love for them will beget love for others; love, not for the sin, but for the greatest sinner.

Charity, or love, is the crowning grace of the Christian character, that which is absolutely needed to fit one for the society of heaven, without which we are profited nothing. God is anxious that we should obtain it, that "the love of Christ" should "constrain" us to persuade sinners to come to Christ; but if we do not know that wondrous love, if we will not exercise it toward our fallen brother or sister, God will permit us to fall, that we may be taught charity by seeing how weak we are when standing in our own strength and righteousness.

WHY NOT EXTEND IT?

A PEACE or unity which is not willing to extend itself may well be questioned. A peace which is possible only on the most narrow, circumscribed lines, among a chosen few, is very apt to have woven into its woof some very selfish elements. It sometimes happens that serious objection, amounting to rebellion, meets every suggestion or step toward change in church or Sabbath school. The members of a division, or a class, or some other organization, think that they are getting along so well, have such good times, they like each other so much, and, therefore, they do not believe in change, so much so that opposition akin to subordination or rebellion is roused. The peace, the affection, the unity of such a circle may always be set down to exist because of compromise and unity of selfish interests. We do not for one moment decry the very closest union among workers in every branch and division of God's cause; such union ought to exist because each worker is first of all united to Christ. In the limitation of human wisdom a change may not seem good or wise, and every worker interested has the right, in a Christian way, to so express himself to proper ones and at proper times; but if the majority of the church or governing body think otherwise, every true worker will acquiesce, not that his union and peace with former associates may be broken, but that union and peace may be extended into other circles, diffused

without weakening, scattering yet increasing. There is a privilege side to the question.

"Just as the eagle, in teaching to fly,
Forceth her young from their covert so high—

Murmur then not that He stirreth thy nest,
Ever remember—'tis all for the best."

Brother, sister, what is the basis of your union with your fellow workers? If it is peace and union with Christ, why not extend it?

Sunday Opening and Conscience.—National Reform Field Secretary William Weir would not enter the World's Fair grounds because the Fair had been open on Sundays. He points out the inconsistency of some of the Sunday temperance people. He says that scarcely ever any allusion is made to the evil of liquor selling, and "not one-half dozen times probably has a Christian been heard by the writer to say that liquor selling would bar his attendance on it [the Fair]." And yet the curse of liquor selling is ten thousand times greater than any "Sunday desecration" can be; for Sunday is not a sacred day, but the evil of liquor selling is fearfully real. But we wonder why these people ever visit California, which has an open Sunday; or why they do not leave the United States, which did not enforce Sunday closing at the World's Fair. If they say they have a right here and wish to do missionary work for the benighted Sunday openers, we reply, Very well, so have they a right at the World's Fair, as have others who pay the admission fee, and missionary work is needed on the Fair ground. The Fair is simply this country condensed. If we could not conscientiously go to the Fair because it is open on Sunday, we do not know how our conscience could allow us to visit Chicago, or Illinois, or remain in any part of the United States, unless it were Tennessee, Pennsylvania, and Maryland. But it is convenient sometimes to have an adjustable conscience; yet for a Christian, especially so radical as Mr. Weir, it is hardly consistent. But consistency does not belong to Sunday.

Privilege to What?—The following is one of the sophistries by which professed Christians seek to blind their fellows on the Sabbath question:—

The Jews were *commanded* to keep the Sabbath. The Christian is *privileged* to keep the first day. The Jew was *compelled by law*. The Christian is *impelled by love*.

But the Jew was not *compelled* to keep the Sabbath as commanded, for no manner of compulsion can make a man keep the Sabbath *holy*. The law is spiritual, and only he who is in the Spirit can keep it. The Christian is *privileged*, if he choose, to keep the first day, make the sign of the cross, and confess to a priest, and reap all the consequences which follow the errors. At the end of sin, however, lies death. Rom. 6:23; James 1:15. The gospel does not compel; it persuades; but it does not persuade us to do what God has *not* commanded, but what he has commanded. Says Jesus, "Ye are my friends if ye do whatsoever I command you." And he who is connected with Christ, he who has the Spirit of Christ, will be *impelled by love*, will esteem it a

gracious privilege, to observe the Sabbath, as he will all the other commandments of God; "for this is the love of God, that we keep his commandments; and his commandments are not grievous." 1 John 5:3.

UPON WHOM SHALL WE DEPEND?

THE liberties of the people in this world hang on the brittle thread of frail human opinion. We may imagine that our governmental structure is an impregnable bulwark, in which is safely consigned all our so-called "inalienable" rights, civil and religious. But where these are brought to the test in the courts, "due process of law" may carry the issue to a point where all hangs on the opinion of a single individual. Despite the Constitution, one man's opinion on the supreme bench of a single State, yea, one man's prejudice, may sweep away a right theoretically *guaranteed* by that "fundamental law" which is supposed to carry with it all the physical power of the nation. So much may hang upon the judgment or prejudice of one fallible man, that entire classes of honest citizens may be deprived of the right to earn a livelihood because of a religious conviction. The rights of all the people, therefore, despite all theories to the contrary, depend upon who it is that sits in the chair of decision at the critical moment. If it happens to be a man with unbiased judgment and appreciation of constitutional intent, liberty wins; if a man lacking in ability to grasp the situation from the standpoint of the oppressed, then national guarantee goes for naught.

Various decisions of noted cases have demonstrated that constitutional guarantee is not by any means an absolute safeguard, but that, put to the test of the courts, it may be no stronger than the individual desire of one man, and the whole issue, involving a fundamental principle of the government itself, may be subject to a petty prejudice. There is, there can be, no such thing as an absolute guarantee of right in human affairs so long as the control rests with frail and fallible humanity.

Then why should Christians put their trust in human government? The highest court, even in such a republic as the United States, may decide one way to-day and reverse the decision to-morrow. One judge may construe the Constitution or the law in one way and a succeeding official take a different view; or the highest authority, executive or judicial, may pander to a popular clamor or a sentiment averse to the law.

Christians cannot afford to depend upon the shifting sands of a political world or look to the conflicting sentiments of fallible lawmakers and judges to bring about lasting reforms. And especially in a time when God's word tells us that wicked men will "wax worse and worse," we cannot expect human governments to perfect the work of the Lord. If they cannot conduct human affairs in peace and equity, how can they take the place of God in directing the affairs of his church? "Put not your trust in princes, nor in the son of man, in whom there is no help." Ps. 146:3. "Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else." Isa. 45:22.

W. N. G.

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.]

97. ADAM'S TEMPTATION.

One correspondent (J. Q.) of New York, writes in reference to Adam's temptations as stated in Gen. 2:15-17, and asks: "Do you think that God, who is righteousness, and justice, and mercy, would place a poor fallible being in a position where he was continually tempted, and punish him for doing a thing of which he had no knowledge of its consequences?"

God demands willing service. In order that man shall render willing service, he *must* have free choice. That God gave him in its fullest exercise. But to have free choice man must be created with the possibility of falling, or there could be no choice. Willing service necessarily involves both of these, possibility of falling and free choice. Man also knew the consequences in the very surest way; for God told him just what those consequences would be. That man did not know it by experience is true, but this sad lot is just what the Lord wanted to keep him from, as he does every sinner now. Man ought to have believed God. Did not God give him proof sufficient that he should be believed? Man saw evidences of God's *power* in all creation above, below, and around him. He saw evidences of God's *wisdom* and *knowledge* in the wonderful variety and adaptation of means to end in every part of that creation. He knew that God *loved* him, by the beautiful, sinless home that God had made for him, and in the faculties and capabilities given him for contemplating, appreciating, and enjoying all these things. With such proofs of God, certainly man should have believed him. God gave him to eat of every tree save one. He reserved only one to himself, in order to develop faith in man. He did this because faith in a higher power was absolutely necessary to man's highest development and chiefest good; and so God chose that Power absolutely good and infinitely above man. Without faith man's thoughts would center in self, and he would get no larger than his little selfish sphere. With faith in God he would ever be reaching out after the Infinite, ever growing and expanding, and finding increased enjoyment in his continually growing knowledge. It was all for man's good, and in it all only wisdom, justice, and love on God's part were displayed, not only before man sinned, but since.

98. BAPTIZED FOR THE DEAD.

Please explain 1 Cor. 15:29: "Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?" Mrs. L. S.

The argument of Paul is on the resurrection of Christ, in which the twenty-ninth verse immediately follows the twenty-second verse. The only hope of the Christian was in Christ's resurrection. If there were no resurrection, then Christ was not raised; and if Christ was not raised, those who had fallen asleep in him had perished. Christ by living again brings life to everyone. Verse 22. If this be not so, "what shall they do which are baptized for [in respect to, in the hope of, the resurrection from] the dead, if the dead rise not? Why are they then baptized for [or in respect to the resurrection of] the dead?" Those who had been baptized knew that they were doomed to death because of sin, that they were really dead so far as any power in themselves could benefit them. In Christ, his death and resurrection, they had found hope, and in that hope of the resurrection of the dead through him, they had been baptized. "The Greek expositors," says Vincent, "regarded 'the dead' as equivalent to 'the resurrection of the dead.'" There are about thirty different views taken, but we believe that the above is in harmony with the apostle's argument.

99. DEAL BETWEEN BROTHERS.

If a brother having deal with another brother finds him to be dishonest and at the same time a prominent member, having a faculty of winning the esteem and confidence of most of the church, would it be the duty of the offended brother to bear and forbear, thus letting the matter rest between him and his God? or should it be made known to the church? A. L. K.

Christ, the head of the church, has told us just what course to pursue in such a case:—

"If thy brother shall trespass against thee, go and

(Continued on last page.)

Doctrinal.

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

GOD-COMFORTED.

BY BERTHA H. BURNHAM.

On glory's shore, where falls no shade of night,
Where sunlight pure and radiant ever falls,
Where peace and beauty, life and love and light,
Are aye within the shining crystal walls,

On that blest shore, if some are missing there,
And we, within, miss those we erst did see,
Can we be happy? can we ever bear
The separation through eternity?

Yet "God shall wipe away our falling tears."
My foolish heart has doubted—nay, not there
Can we be joyful through unchanging years,
While we remember they are not with us.

How can it be? As in heart-broken cries
A little child weeps for a toy denied,
Until at last she stops in mild surprise
And asks, "Mamma, why was it that I cried?"

So we, in that fair glory land above,
Our sorrows shall forget—forget our lost,
Because our Father wills it so in love,
And would not have his children sorrow tossed.

We shall forget; in mercy he must slay,
Not, not in wrath. And so, that we may be
Not broken hearted through that endless day,
He'll give forgetfulness to you and me.

Yet but in part; we'll meet and talk somewhere
Of all the joys we've known in other days;
We'll drink the sweetness from the balmy air,
And to our Father give unending praise.

And they, our loved?—as if they ne'er had been,
Though sinning willful,—Love's great law above
Proclaims the past, with all its weight of sin,
Forever blotted out—for He is Love.
Lynn, Mass.

CHRIST AS THE DESIGN OF THE LAW.

BY ELDER J. O. CORLISS.

God desires that everyone shall understand his righteousness. But when the law which envelops it was violated, and its power to reveal that righteousness was impaired, it could do nothing but condemn all who should after come before it. So the Son of God, whose righteousness the law is, came to the world in the likeness of sinful and degraded flesh, that in this form and condition he might live the life of God, and thus reveal the righteousness of the law which was given as the standard of man's actions. By this he not only condemned unrighteousness in the flesh, but also provided a way whereby the righteousness of the law might be fulfilled in everyone who would walk as directed by the Spirit, rather than the flesh. Rom. 8:3, 4.

While here in the flesh, Christ was tempted in all points, just as the weakest mortal. Heb. 4:15. In these temptations he felt every pang to which human nature is subject. Heb. 2:18. Yet in every step of his earthly career, he faithfully kept every commandment of the law. John 15:10. Not the least stain of sin tainted his character. 1 John 3:5. In every act of his life the righteousness of God was manifested, and was witnessed by the law and the prophets. Rom. 3:21. Whatever the law testifies to as being right, must be in accordance with its demands; therefore the righteousness of the life of Christ is the same that the law requires, hence is the righteousness of God. Thus in his life among men, "in the likeness of sinful flesh," Christ became the

end, or design, of the law for righteousness to everyone who believes in him. Rom. 10:4.

The work of the Spirit of God, then, in teaching the world of righteousness, consists in holding aloft the example of Christ, as the only pattern to copy. His life in the flesh having been an exact reproduction of the righteousness demanded by the law of God, whoever copies his life, follows the righteousness of the law. But in order to do this the principles of the law must be fixed in the heart. This is accomplished when Christ abides there, who is the embodiment of righteousness, and therefore the design of the law for righteousness. Then to receive Christ by faith in the heart is to receive the law, which is God's expressed righteousness—his revealed will. Thus man is brought into covenant relation with God; for he said: "This is the covenant that I will make with the house of Israel after those days, saith the Lord. I will put my laws into their minds, and write them in their hearts." Heb. 8:10.

The heart is the seat of every evil. Every word spoken is but an outflow of the heart's abundance. Matt. 12:34. When adultery, murder, theft, covetousness, blasphemy, and the like, appear in the life, it is because those things are in the heart, and so are a part of the individual. Mark 7:21-23. Just as the heart is, therefore, so is the individual, and the actions of his life reveal exactly what is in the heart. Says the Saviour: "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." Matt. 7:18. Then a person who has evil in his heart, can only do just what he is—sin. But when the law, which is the righteousness of God, finds a place in the heart, through the provisions of the new covenant, the individual thus becomes righteous, and then produces righteousness as the fruit of his life.

But the righteousness thus seen will not be that which the individual has worked out of the law, but the righteousness which Christ wrought out for him, and put in his heart, in the place of that unrighteousness which was cleansed away by faith in the blood of Christ. This is the reception of righteousness by faith. But as already seen, the law of God is righteousness; so that in having righteousness in the heart by faith in Jesus Christ, the entire law of God finds a place there also. It follows, therefore, that the righteousness which is by faith in Christ, cannot be secured by any who oppose the law of God, since that would be to oppose Christ himself, who is the design of the law for righteousness. So, then, faith in Christ in no sense makes void the law, but rather establishes it. Rom. 3:31.

Thus the law of Jehovah is not only established by faith, but is also firmly implanted in the heart, from whence its fruits of right doing flow out in every act of the life. Former unrighteousness having necessarily been removed to give place to Christ's righteousness, past imperfections of character are not to be dwelt upon, but Christ is then to be the only attractive object, that his life may be made a daily pattern. In doing this, the will of God, as expressed in the life of Christ, will be made the motive of the heart, and the rule of every action. Then the human will is in conformity to the will of the Most High, which cuts off every desire of a selfish nature. When, therefore, the will of any person is in perfect accord with the will of God, there are no impossibilities before him; for whatever God wills in behalf of anyone must certainly

be accomplished when the will of that person consents to have that thing done. So, then, whenever anyone, in faith, asks God for a thing which is in accordance with the will of God, that person cannot be disappointed; for he has the assurance of the infallible word, that God heard the request, and that having heard, he granted the very thing desired and asked for. 1 John 5:14, 15.

CALLED UNTO LIBERTY.

BY FANNIE BOLTON.

WE are living in days when our attention is called to the subject of religious liberty. The very fact that this is so is one that does not wholly forebode evil. There were times more dark, when men were under so cruel a bondage that the very thought of liberty was looked upon as almost treason, and there are places now on the earth in this age, where men have grown so sottish in thought that they are content to be in bondage. There is a picture on the cover of "Dowling's History of Romanism" that illustrates the bondage into which men go who meekly submit to the power of the mystery of iniquity. In this picture is the pope, wearing his three crowns, with the keys of heaven in his hand, and the wealth of the world at his feet. There are his lordly palaces and magnificent cathedrals, and around him swarm his black-cowled priests dealing out indulgences to an impoverished people. Around the churches and palaces are the hovels of the poor. Schools, colleges, places of industry, have crumbled into ruins, and only the church is left, like a great vampire, sucking the blood from the vitals of the nation. Wherever Rome has worked out her policy to its legitimate end, this has been the result. The history of Spain, Italy, Mexico, and South America justifies this assertion. These Rome-ridden countries are far behind the progress of the world. South America in the parts under Roman rule is given up to vile superstitions and ignorance.

When Luther first began to preach the gospel, the cry of liberty began to ring through Germany, and from thence to the world. For with the preaching of the gospel, comes light upon man's moral freedom, as well as his obligation to claim and maintain it. Although Wycliffe, Huss, and Jerome, in times past, had preached the true faith, yet the world was but little enlightened. Germany was under the dominion of avaricious monks, among whom was the monstrous Tetzels, who forced the sale of indulgences upon the people. In this day of enlightenment we look with horror upon a people so bound by superstition that they were even worse than the heathen in their blindness, bowing down to wood and stone, and we would think it impossible that we could reach such a state of evil; but did we follow the same course of reasoning, our foolish heart would also be darkened, and bondage of mind and body would ensue.

Unwittingly the world is on its way to this very evil, although to-day the plea for liberty is sounding far and near. The very Christianity of to-day is spreading backward. In ages past men fell away from the gospel, and in this way lost the liberty which it alone insured. Paul even in his day saw the mystery of iniquity beginning to work. Faith was passing out of the heart, and with faith the Spirit of God, by which alone the gospel was made plain, and true liberty defined. Men

became unable to understand the voice of the true Shepherd, because they failed to obey that voice, and yet they felt the necessity of an infallible voice. Unwilling to study God's word, unwilling to humble themselves before him, they were still willing to humble themselves before men, and ask that councils of the church decide for them their duty, and proscribe their actions. They were willing to tamely submit their religious liberty, and give to men the power to control them.

Now in our day, as there was of old, there is much talk concerning the Bible. In what is called the "Higher Criticism" churchmen are presuming to say that certain portions of God's word are of higher worth than others; that one part is inspired of God in a greater degree than another part; but the outcome of this is confusion and darkness. Already the fruit of this teaching has set the church and world afloat as a great wave on the ocean of doubt.

On the one hand we have forces contending that the word of God is not the God-inspired book that Christians of other days thought it; even the pulpit voices this opinion. Not only do we hear it from Universalists, Unitarians, and Free-thinkers, but from pulpits thought to be evangelical and orthodox. The belief that our divine Lord was but a man, an example simply to be classed with Buddha, Zoroaster, and other reformers, has a wide foothold. This paganism, instead of working for man's liberty, works for his bondage.

On the other hand, those who see these dangers, are loudly advocating doctrines nowhere contained in the Scriptures, insisting on eternal torment, on man's natural immortality, etc., and also combining with these heresies, theories of Christ's divinity and authority. Many are becoming strong advocates for the compulsion of conscience, and are most bigoted in their beliefs and fears. So free-thought on the one hand, and bigotry on the other, work for the enforcement of so-called Christian laws, for the binding of man's liberty given him of God. The combination of forces now martialing in the world, makes the preaching of liberty essential and inevitable.

Standing for a moment outside the light which God has shed upon our pathway, let us look upon the world from the honest citizen's standpoint. There is ruin on every side staring him in the face, and of whatever school he may be, the practical issue brings him to the conclusion that the world must be arrested in her mad career. Men of humane minds, unenlightened by the Spirit of God, look upon the nations, and see but one end,—ruin,—unless the church can do something to prevent it. Satan has inspired the mad counterforces to seemingly work one against another, in order to bring about just such a conclusion. Satan cannot brook God's law, but ordains one to his own liking,—a counterfeit of the divine. It is in a crisis of this kind that God steps in, and bids his servants proclaim liberty. Luther said: "Let there be no compulsion. I have been laboring for liberty of conscience. Liberty is the very essence of faith." God's word received as his word, received as the word of power, by which the heavens were made of old, by which they are sustained now, is the Creator and Preserver of liberty. The word of God has been unchained from monkish cells, but it is still chained by the traditions and superstitions of men. Were it absolutely free in men's minds through faith, its power would set men free. It is to the word

of God we owe liberty. In it the position of man before God and his fellow man is defined. But aside from the word of God there is no way of remaining free. Cowper well expressed the truth when he said:—

"He is a free man whom the truth makes free,
And all are slaves beside."

(Concluded next number.)

2 TIMOTHY 3:16.

The Authorized Version's Rendering Examined and Defended.

BY REV. SAMUEL HUTCHINGS, D.D.

In a former article in the *Observer*, on "Verbal Inspiration," I quoted the text in 2 Tim. 3:16 as given in the Authorized Version, "All Scripture is given by inspiration of God." The rendering of the Revised Version is, "Every Scripture inspired of God is also profitable." As this to my mind is erroneous, and is cited in support of the new views of inspiration now current, I desire to offer a few remarks upon it.

Before giving my reasons against this new rendering, I would call attention to the meaning of the word here translated Scripture. The idea of the revision is that the word *graphe*, literally writing, is used in its secular sense, and that the qualifying adjective *theopneustos* alone determines its sacred meaning, that is, "Every writing which is inspired of God is profitable," etc. According to the Authorized Version, the word *graphe* in itself conveys the sacred meaning. The word, whether in the singular or plural, is used many times in the New Testament, fourteen by Paul. In all of them it has the sacred meaning and refers without exception to the Jewish Scriptures. Among those passages these occur: "Thus saith the Scripture," "According to the Scripture," "Not knowing the Scriptures," "Search the Scriptures," "While he opened to us the Scriptures," "They searched the Scriptures daily," "The place of the Scripture which he read," "To-day this scripture is fulfilled in your ears." In all these passages *graphe*, in the singular, or *grammata* (the plural), is used without a qualifying word.

In verse 15, the one previous to that under examination, the apostle uses the plural, *grammata*, writings,—“From a child thou hast known the Scriptures,”—that is, the Scriptures of the Old Testament, as is admitted by the best commentators, ancient and modern. Bishop Middleton, an acute critic and judicious expositor, says, "The word *graphe* in the singular is the same as the 'sacred writings,' *grammata*, in verse 15," and that the sense is, "The whole of such Scriptures is divinely inspired."

The word "sacred" is prefixed to *grammata*, and *theopneustos*, God breathed, to *graphe*, not because there was doubt of their divine inspiration, but merely for emphasis.

My first objection to the rendering of the new version, "Every Scripture inspired of God," is the implication that some Scripture is not inspired, whereas the Jews considered all their Scriptures as given by divine inspiration. . . .

2. As the rendering, "Every writing divinely inspired is profitable," leaves it undecided what books are inspired, "it communicates," says Dr. Dick, "no specific information, and is as superfluous as it would be to tell us that the sun gives light. It would never have entered the mind of any man to suppose that a book really inspired was of no use."

3. The construction of the sentence is against this rendering of the New Version. This makes but one clause,—“Every inspired Scripture is profitable.” To my mind it is evident that the passage contains two clauses, in which are two predicates. Thus, "All Scripture is given by inspiration of God, and is profitable," the two predicates connected by the conjunction *kai*, and both agreeing with the subject, "all Scripture." "No example," says Dr. Dick, "can be produced where two adjectives are thus joined of which one belongs to the subject, the other to the predicate. Had Paul meant to express the idea which these critics attach to his words, he would have left out the conjunction." Now it is worthy of note that when this new rendering first appeared, it was supported by a defective text which omitted the conjunction *kai*. But all critics now admit that the conjunction belongs to the text. The question is, How shall it be rendered? Obviously not *and*, if the revised form be adopted. The revisers, perceiving this, translate *kai* here "also," "Every Scripture inspired of God is also profitable." But this, in the view of the best scholars, is not allowed by Greek usage.

Since now the conjunction must be retained and be rendered "and," not "also," it is evident that the Authorized Version, which makes two clauses connected by *kai*, "and," is the correct one.

To render the sentence complete, the neuter verb *to be* must be supplied. There is no verb in the original. The omission of the neuter verb is very common both in the Hebrew and the Greek. But where in this passage shall it be inserted? The revisers, making only one clause, put it before the adjective, "profitable." The Authorized Version, making two clauses, puts it before "given by inspiration of God," and the word "profitable," connecting the two clauses. That is, every one of the writings referred to in the previous verse under the designation of Holy Scriptures, is divinely inspired, and is profitable for teaching, for reproof, for instruction in righteousness.—*N. Y. Observer*.

THE FATE OF THE WICKED.

THE following is taken from a sermon by Rev. F. O. Holman, the pastor of the Hennepin Avenue Methodist Church, Minneapolis, Minn., preached in his church, from Rom. 6:23, April 24, 1892, and reported in the *Minneapolis Tribune* of the next day. It contains thoughts worthy of consideration because scriptural. Space will not permit us to give it all. After stating that he fully accepted the teachings of Christ, that the New Testament did teach future retribution, but did not teach future probation, he continued as follows:—

3. The New Testament teaches that retribution is meted in absolute justice according to the deeds done in the body; that punishment shall be in direct proportion and relation to sin; that some "shall be beaten with many stripes," according to the iniquity of the offense and the light against which it is committed. God will in absolute justice weigh out, in absolutely equitable scales, a penalty for sin which shall be in absolute equity, according to transgression. I think there is no divergence of opinion among thinking men as to that proposition.

FINAL, HOPELESS, AND REMEDILESS.

4. The New Testament teaches that this post-mortem retribution is final, hopeless, and remediless. I have searched my Bible with tears and with prayers to find if I might possibly escape from that conclusion, and I have found it not. Upon any

careful exegesis of the New Testament statements on this topic, I see no escape from the unwelcome conclusion that the New Testament teaches that the doom of the incorrigible sinner is final, hopeless, and without remedy. Universalism is a pleasing dream in its form of restorationism as it is held in this day. If it were true, it would relieve us of many a perplexing problem in theology. . . . But I am here this morning to say that, as for me, with the light I have been able to gain upon reading the Scriptures, both in the English and in the original, I have been unable to find any escape from the conclusion just stated. Standing then in the presence of these, which to me at least seem to be demonstrable positions from the New Testament scriptures, we face with throbbing heart and with thrilling interest the last question, What is the nature of this ultimate disaster which is to overtake the incorrigibly sinful soul? The great mass of the Christian church, at least of the Protestant Christian church, has for the last few centuries believed that the nature of this ultimate disaster was conscious, hopeless, unceasing anguish. If Jesus teaches that, I will bow my head in the darkness and submit, knowing that my Lord can teach no error. But does He teach it? This leads me to my last proposition in this connection:—

5. The nature of this retribution seems to be the more or less gradual extinction of personality by the inexorable proof of retributive forces inherent in sin itself. As viewed from one standpoint, this is the doctrine of conditional immortality. As viewed from another standpoint, it is the doctrine of the self-elimination of sin and the sinner. That is to say, immortality, according to this view, does not inhere by nature in fallen man, but he is put into this world in order that he may win it or achieve it through the free gift of God in Jesus Christ. Or, looked at from the other standpoint, man is such that sin works out in him ultimate degradation, deterioration, and final

OBLITERATION FROM THE UNIVERSE OF GOD.

Now, this view, held in the one form or the other, according to the standpoint from which you view it, seems to be taught in the New Testament scriptures, and I ask your patience for a few moments while I attempt to state to you some of my reasons for this conclusion. And you will immediately understand that I am not attempting this morning an exegetical defense of this doctrine, but am rather stating in general terms the results of my own personal studies in the matter.

First, then, the doctrine of natural immortality is an extra-Biblical and purely speculative dogma, imported from Platonic philosophy and having no solid exegetical basis. If you will turn to the account of the fall of man, you will find that when man had sinned, partaking of the tree of knowledge of good and evil, the Lord said, "He has now become as one of us; lest he put forth his hand and take of the tree of life and live forever, therefore God drove them out of the Garden of Eden and set flaming cherubims to guard the way to the tree of life," lest man should take of it and eat thereof and live forever. And if you turn to the book of Revelation, in which the inspired seer catches a glimpse of the future of the righteous, we read "that he showed unto me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb, and in the midst of it and on either side of it was the tree of life," the tree from which man was expelled in the Garden of Eden. And, so far as I know, the Scriptures give no hint that man ever had access to that tree of life elsewhere. Again, we read in the first Epistle of Timothy concerning Jesus, "Who is the blessed and only Potentate, the King of kings, and Lord of lords, who only hath immortality." And again, we read in the fifth chapter of the Gospel of John these pregnant words by Jesus: "Verily, verily, I say unto you, He that hears my word and believes in Him that sent me, has everlasting life and comes not into judgment, but has passed from death unto life. Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live. For, as the Father has life in himself, so gave he also to the Son"—and to nobody else so far as we ever heard—"to have life in himself." I say, then, in the first place the doctrine of natural immortality is an extra-Biblical and purely speculative dogma.

Second, in the New Testament the antithesis between the righteous and the wicked is

AN ANTITHESIS OF LIFE AND DEATH.

Death is represented as the universal racial result of sin. Life is represented as the free gift of God to

all who will accept it in Jesus Christ. "The wages of sin," says Paul, "is death; but the gift of God is eternal life through Jesus Christ our Lord." "God so loved the world that he gave his only-begotten Son, that whosoever believeth in him might not perish but have everlasting life." Now, "just when it is conceived bringeth forth sin, and sin when it is finished bringeth forth death." "And this is the record," says John, in his first epistle, "that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; he that hath not the Son hath not life," "but the wrath of God abideth upon him." Or, rather, that last sentence belongs in another place and is almost exactly the same quotation, "He that believeth not the Son shall not see life; but the wrath of God abideth on him." I say, then, the New Testament antithesis is not between the gladness of the blest and the pain of the woe, but between the life of the righteous and the death of the wicked.

Third, this view best and most naturally interprets the symbolism of the New Testament scriptures and especially of our Lord Jesus Christ on this subject. John, speaking of the coming Jesus, says, "Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire." Jesus, speaking of the parables of the tares and the wheat, says, "Let them both grow together until the harvest, then gather the wheat into my barns and bind up the tares in bundles to burn them." Speaking again to his disciples, he says: "He that abideth in me and I in him, bringeth forth much fruit; but if a man abideth not in me he is cast forth as a branch and is withered and men gather them and cast them into the fire and they are burned." The symbolism all through here is not the symbolism of endless conscious suffering, but the symbolism of the utter destruction of that which has proved itself worthless in the economy of God.

THE SAME TERRIBLE SYMBOLISM

is found in the New Testament word for the ultimate destruction of the wicked. You all know that there are four words translated "hell" in the old version of the Scriptures, and I suppose you all know that there is only one of those words which should properly be translated hell. The Revised Version in the New Testament takes the word "hades," which was frequently translated hell, simply brings it into the text, transfers it to the English text. The only word which it translates "hell" is "gehenna." What is that word?—It is a word which means the place or the valley of Hinnom. The place or the valley of Hinnom was a very deep ravine just outside the walls of Jerusalem. It was the place in which Solomon set up the image of Moloch and caused the children to pass through the fire to him; hence it became accursed in Jewish history and was finally used as the city dump in Jerusalem. It was the place to which all the garbage and offal and refuse of the city were carried to be dumped and burned; and the fires were going there night and day for the destruction of this garbage and offal and the dead bodies of criminals of certain sorts, which were there deposited. Now, this is the word which Jesus uses to express the destruction of the wicked. In other words, in any natural interpretation of the symbol, hell is the moral garbage pile of the universe, it is the great dump of the city of God, to which all the offal and refuse and all the failures and garbage in all God's moral universe shall be cast out to be destroyed, because it is worthless. I say this view best expresses or interprets the New Testament symbolism of this topic.

Fourth, this view gives clear and unmistakable emphasis to the scriptural utterances as to the destructive and deadly nature of sin. No theology can survive the strain of careful thought which does not hold in firm grasp the destructive, disastrous, deadly nature of sin. It is taught in the utterances of human consciousness; it is taught in the retributions of natural law; it is taught on every page of the holy word. No theology can survive the strain of time which loosely holds to the deadly nature of sin, and you will permit me to say that a vast amount of loose and careless thinking among people at large results from failure to closely grasp this awful fact of sin in the universe of God. I hope to have something more to say concerning that phase of this subject this evening.

Fifth, this view indicates the goodness of God in that when the sinner, in the exercise of his freedom, has become hopelessly and helplessly degraded and miserable,

GOD IN HIS PITY

allows him to sink into oblivion and death. The great difficulty with the traditional view so long held on this topic by multitudes of good people, has been the question which inevitably offers itself,—Of what use that God should maintain in his universe vast numbers of people who have proved failures, whose existence is no pleasure to themselves or to others, and serves no necessary purpose in his universe? What can be the purpose of a good God in maintaining such people in conscious, eternal existence, forever and ever? That I say has been the difficulty with the multitudes of pious people in accepting the traditional view on this subject. Now, I say the view under discussion vindicates the goodness of God in that, when a man, in the exercise of his power of freedom and by reason of his willful sinfulness, has proved himself a failure in the universe of God, has made shipwreck of his life, has so marred and defaced and ruined his own soul that return to righteousness is impossible, and that existence for him must henceforth be a torture, God, in the exercise of an infinite pity, allows the man to drift out into oblivion and unconsciousness. Your modern physician will scarcely allow man to suffer the most trivial surgical operation without the application of an anesthetic. But, according to the theory which is held by many people (I will not even say the traditional theory, lest I should offend), according to the theory that is held by many people, God proposes to keep in eternal consciousness multitudes of people to whom he denies even the poor comfort of an anesthetic at last. There is a difficulty in that view, a great difficulty, and the view under consideration relieves it and vindicates the goodness of God.

Sixth, this view harmonizes with the operation of God in the natural world; it is the application of the law of the "survival of the fittest," in the spiritual realm. We know that in this world, in the struggle for existence, the strong survive, and the weak and diseased go down in the struggle. We know that in this world only those individuals and species, in the long run, persist which are in harmony with their environment and with the law of their being. We know that in this world the vicious and diseased ultimately cease to become self-propagating, and the species or the family dies out. That is the law in the development of organic life so far as we are able to trace it by personal observation. It would seem when we come to the shadowy limit of our vision and cannot see beyond that, in the absence of teaching to the contrary, we might assume that the law would persist in the realm that is unknown to us, and that in the spiritual as well as in the natural the law of

THE SURVIVAL OF THE FITTEST

prevails, and that only those who are in harmony with their environment shall persist, and that those who are not in harmony with their environment shall cease to be. I say this doctrine is in harmony with the operation of God in the natural world.

Seventh and finally, this view makes it possible to look forward to a perfected universe as the result of the progress of redemption in our Lord Jesus Christ. That the Scriptures do point forward to such a perfected universe seems to me to be clear. We are told that there shall come a time when he shall have put all things under his feet, and that the "the last enemy," also (which is death), shall be put under his feet, that God may be all and in all. 1 Cor. 15: 24-28.

Now it has always been a difficulty in theological thinking to reconcile that promise and expectation with the idea of the eternal persistence of a vast prison house of lost and mad and blaspheming souls. There can never be a perfect universe as long as there exists in it one blaspheming wretch who will not bow the knee to God. You may isolate such cases if you please, and you may build a wall around them as high as heaven and as deep as hell if you please, but so long as there exists in the universe of God one spot where God's will is not law, and God's love is not recognized, and God's peace does not abide, so long you can never have a perfect universe. And yet the world dreams of the time when God shall have produced a perfected universe. Philosophers, poets, prophets, and sages, have all dreamed of that far-off, defined event, toward which the whole creation moves, when in the length and breadth of God's dominion all shall be peace, all shall be harmony, all shall be holiness, all shall be perfect surrender to God. Now, according to the view here stated, it is possible to look forward to such a consummation, a time when in all God's realms there be peace.

WHENEVER A LOST SINNER

who has proved utterly incorrigible, who has made total shipwreck of life, who has drifted so far in sin that he has become inseparable from his sin, shall, by the operation of inexorable retributive forces, become extinct, and there shall be in God's universe none but holy souls hymning forever the praises of Him who loved them and washed them in his own blood and made them kings and priests unto God forever and ever.

I have stated to you this morning what seems to me to be the New Testament teaching on this all-important theme. Life is no joke; sin is an awful reality; freedom is a sublime gift which brings with it possible perils of terrible extent. The great problem which faces every man when he comes into the world is, What is my life for? what does it mean? how shall I guide it? whither shall it tend? Life according to this conception of the Holy Scriptures, is a thing of infinite significance. Man is born not immortal but with a possibility of immortality. Man is born with the high potentiality of becoming a son of God. He may by sin and selfishness thrust this splendid possibility from him. He may turn from the shining crown of immortal life which God offers him and wallow in the mire of his own passion and revel in the filth of his own appetite, degrade himself until he becometh like a brute beast and

PERISH IN HIS DEGRADATION;

or he may, by turning to the life and accepting the Christ and walking in holiness and aspiring after the truth,—he may through the gracious gift of God in Jesus Christ our Lord, become a partaker of immortality, he may be crowned with the life everlasting, he may lay hold on the eternities, he may take his place among those who, . . . overcoming, have right to eat of the tree of life which is in the midst of the river.

I do not ask you, my friends, to think as I think. I have stated to you my convictions in this matter because I thought you had a right to know them. I invite you to the study of God's own word. I especially invite you to the infinitely pregnant words of the Lord Jesus Christ. But above all things I invite and urge upon every man and every woman that you live not carelessly, idly, as though it were a little thing to live and a little thing to die, but that you live seriously, thoughtfully, that you recognize the tremendous issues that hang upon the present hour, that you reach out with strong desire to lay hold upon all that God offers you in Jesus Christ our Lord, and that so living, so striving, so praying, so hoping, you may be saved from ever experiencing, or perchance from ever knowing, what is the disaster which overtakes the incorrigibly selfish and the incorrigibly sinful. God is love. I believe it—I know it. His prophets have declared it, his poets have sung it, his Christ has written it in letters of blood on Calvary's cross. God is love, and since God is love he will do the very best for every man that a God of love can possibly do. But human freedom is an awful thing, human sin is a real and deadly thing, and God has written it in his book, that "the soul that sinneth shall die." May he deliver you and me from the eternal death, for his dear name's sake. Amen.

THE FOES WITHIN.

It is said that Augustine was perplexed by the prayer of David, "Deliver me, O Lord, from the evil man." At length he concluded the evil man was himself. His exegesis was doubtful, but his interpretation was useful. Paul testifies of the struggle men know between right and wrong, and every Christian's experience will tell him of the necessity of watchfulness against evil propensities. Every man has need to be in constant fear of himself. We have enemies without, yet the old hymn is true:—

"But of all the foes we meet,
None so oft mislead our feet,
None betray us into sin
—Like the foes that dwell within."

—*Christian Inquirer.*

"MANY a Christian has ruined his influence with the unconverted by descending to coarse, silly jokes."

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.*

THE CRACK IN THE BELL.

BY T. S. PARMELEE.

WHAT means this crack in liberty's bell?
What means this crack?—will someone tell?
It once rang clear and loud and long,
Proclaiming freedom's welcome song.
Why are its tones now badly marred?
Why is its noble form so scarred?

Around its rim a motto fair.*
And—is our history written there?
Freedom we once proclaimed to all.
But has our freedom had a fall?
What are the tones that now we hear?
Do freedom's notes still greet the ear?

Our fathers crossed the trackless sea,
From priests and tyrants to be free.
The hand of God was leading them,
They promised freedom to all men.
But now another sound we hear;
Tyrants rejoice while wise men fear.

The narrow bigot now holds sway;
The people are not free to-day.
The Saviour's rule is set aside,
While priests o'er human conscience ride.
Men do not now sweet freedom sing,
And liberty's bell, now, cannot ring.

Traverse City, Mich.

*"Proclaim liberty throughout all the land unto all the inhabitants thereof. Lev. 25:10."

NECESSITY OF CONTEMPLATING HEAVENLY THINGS.

BY MRS. E. G. WHITE.

JOHN says: "I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which was the book of life, and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire."

If we would bear in mind the momentous events which are soon to take place, we would not be so weak in character. We would feel that we were living in the presence of God, and awed and amazed we should heed the injunction, "Be still and know that I am God." Oh, when shall we ever realize the full value of our Saviour's work and intercession? When shall we rely upon him with full confidence, and live a noble, pure, and devoted life? To what heights may the imagination reach when sanctified and inspired by the virtue of Christ! We may take in the glories of the future, eternal world. We may live as seeing him who is invisible. Walk by faith and not by sight. "Faith is the substance of things hoped for, the evidence of things not seen."

Through searching the Scriptures we may come to understand what we are to Christ, and what he is to us. By beholding him we are to become changed into his image, becoming co-laborers with him, representatives of

him in life and character. We must learn to realize that we are to live as the sons and daughters of God, loving God supremely, and our neighbor as ourselves. We are to live a pure, perfect life for Christ's sake. We are to love perfection because Jesus is the embodiment of perfection, the great center of attraction. The life we now live we must live by faith in the Son of God.

If we follow Christ we shall not have a spasmodical experience, and be moved by circumstances and influenced by our surroundings. We shall not let feeling control us, and indulge in fretting, envying, fault-finding, jealousy, and vanity.

It is indulgence in these things that puts us out of harmony with the harmonious life of Christ, and prevents us from becoming overcomers. We should be actuated by the noble purpose of winning daily victories, and by watchfulness and sincere prayer attain to complete control of self. When petty trials come upon us, and words are spoken that cut and bruise the soul, speak to yourself and say, "I am a child of God, heir with Jesus Christ, a co-laborer with heaven, and I cannot afford to easily take offense, to be always thinking of self; for this will produce a distorted character, and is unworthy of my high calling. My Heavenly Father has given me a work to do, and let me do it worthily for his name's sake."

We should consider earnestly and continually the excellence of the character of Jesus Christ, that we may impart his blessings, and lead men to follow in his footsteps. If the ministers of Christ would do this, there would be no reason for deploring their inefficiency. If they came to the people filled with the meekness and lowliness of Christ, knowing what it is to grow up into the full stature of men in Christ Jesus, power would attend their labors, and people would receive impressions from their association with them that would be of eternal benefit. The work of God would go deeper than it now does, and the soul would be changed into the likeness of Christ. "It is the Spirit that quickeneth; the flesh profiteth nothing." "But we all, with open face beholding as in a glass the glory of the Lord, are changed in the same image from glory to glory, even by the Spirit of the Lord." "For as much as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart. . . . The letter killeth, but the Spirit giveth life. But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which glory was to be done away: how shall not the ministration of the Spirit be rather glorious? . . . Now the Lord is that Spirit. And where the Spirit of the Lord is, there is liberty." "Wherefore also we pray always for you that our God would count you worthy of this calling, and fulfill all the pleasure of his goodness, and the work of faith with power; that the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God, and the Lord Jesus Christ."

HUMILITY.

HUMILITY is the grace whereby out of the truest heart knowledge a man becomes vile unto himself. The root of humility is a deep sense of our own utter unworthiness,—not

making humble speeches about ourselves to others, and pretending to do humble things for others, but having humble thoughts about ourselves in our own hearts, and taking our place with the lowest and least, because we deeply feel that that is the place that belongs of right to us.—*Bernard of Clairvaux.*

WISDOM—HOW TO GET IT.

BY H. V. ADAMS.

"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering." James 1: 5, 6. As long as men think they know all there is to know, or all they need to know, and think they know how to use the knowledge they have, they will not seek elsewhere for wisdom, nor will they ask God for wisdom; nor could he give it to them if they did. When a cup is full, even if it has in it nothing but trash, you cannot put anything more in it—no, not even gold. So when your mind is full, even if in it there is naught but vanity, no more can be put in, not even wisdom from God. And if a man thinks he is possessed of sufficient wisdom in himself, his mind is surely full to overflowing of vanity—that empty nothingness which breeds in self-sufficiency. So God says: "Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise. For the wisdom of this world is foolishness with God." 1 Cor. 3: 18, 19.

Therefore, when you conclude you have no wisdom, and make up your mind you want it, then go and ask for it. Be sure though that you want what God has to give you before you ask. The wisdom of God is a great thing, and when you ask for it, you are asking for a great deal. But that is your privilege. God tells you to ask for it. He wants you to have wisdom. A man who almost boasted in his disbelief of the Bible, once told me he had asked God in faith for wisdom but did not get it. This, he urged, was proof that the Bible was not true. But it was not anything of the kind. It was proof that either the man did not know what wisdom was, so could not appreciate the gift even if bestowed; or else that he never expected to receive it anyhow. In either case, he could not realize the fulfillment of the promise.

Men sometimes ask for wisdom, then go out among men to display their supposed newly-gotten power of mind. They commence an argument with a fellow man, expecting, now they have asked for wisdom, to dumbfound the poor fellow, whom, in their heart they pity, because he hasn't asked for wisdom too. But their supposed wisdom doesn't display, nor does it dumbfound anyone. And why not? Have they not asked God for wisdom?—No, sir; they have asked for egotism and self-exaltation, calling it wisdom. So they have only what they had before considerably intensified.

When you ask God for wisdom, know what you are asking for, realize that you need it, and then believe that you get it. But don't expect to be a Solomon right away. You will be disappointed if you do. Just believe that God gives it as you need it, go ahead about your business, and the wisdom will be manifested in such a way and at such a time as shall be for the glory of God. Know that God's promises are sure, and therefore, when

you ask for wisdom in faith, you will surely receive it.

Now don't depend upon feeling to ascertain if the promise is fulfilled. Just know that the Lord cannot lie, therefore, as he has said "it shall be given," know that it is given. Take him at his word, and thank him that it is so. Believe him, not because you *feel* like it, but because he says so. When you realize you need wisdom, go to God, ask for it, know that you get it, and go your way rejoicing. Faith is the golden key that unlocks the treasure house of wisdom.

THE STRENGTH OF THE CHURCH.

BY W. E. HOWELL.

In its issue of May 10 the *Northwestern Christian Advocate* quotes the following from the *Inter-Ocean* on the closing of the World's Fair gates on Sunday:—

They [the church people of this country] have shown themselves strong, and are entitled to respect. They were strong enough to induce Congress to make it a part of the law of the land that the World's Fair should not be opened on Sunday.

What is this boasted strength of the church which professes Christ to be its leader? Is it the power with which Christ promised it should be endued from on high? The last part of the quotation reveals the whole truth in the case: "They were strong enough to induce Congress to make it a part of the law of the land that the World's Fair should not be opened on Sunday." Ah! power in civil matters, is it—civil power? Whence came it? From their avowed Leader? Does he bestow civil power on his church to carry forward its work?—"The Lord will give strength unto his people." Ps. 29: 11. What kind of strength is this? Is it civil?—"God is our strength." Ps. 46: 1. "Thou shalt call his name JESUS; for he shall save his people from their sins." Matt. 1: 21. This shows the nature of that strength which the church should possess. The church is the ordained instrument of God to proclaim salvation. "O God the Lord, the strength of my salvation." Ps. 140: 7. Is civil power power unto salvation? If not, then the church has no business to have anything to do with it. The power, or strength, of the church is the "gospel of Christ; for it is the power of God unto salvation to everyone that believeth." Rom. 1: 16. The State cannot give that which it has not; therefore it cannot bestow upon the church that power which is unto salvation.

What is the only reason the church seeks for civil power?—It is because it realizes a lack of power in its work. Has God told the church that the resource of its strength is the civil power? "He giveth power to the faint; and to them that have no might he increaseth strength." Isa. 40: 29. Here is the resort of the church if it feels a lack of strength.

Even if the State could give the right kind of power to the church, the Bible tells us that "wisdom is better than strength." Eccl. 9: 16. Can the State bestow wisdom? "If any of you lack wisdom, let him ask of God; . . . and it shall be given him." James 1: 5. And for the benefit of those who are so enthusiastic as to threaten the use of armed troops to enforce the decrees which the church has made through the civil power, the Bible tells us also that "wisdom is better than weapons of war." Eccl. 9: 18.

BE YE CLEAN.

BY H. E. SAWYER.

MANY in this enlightened age seem to be content to breathe air over and over again, little realizing that this carbonic-acid gas which they are constantly inhaling is a slow poison and one great cause of sickness and death.

The pure atmospheric air is one of heaven's precious life-giving boons. It is a free gift and one within the reach of all, both the rich and the poor. To maintain health we must have that which will impart life; then open the windows and let in the life-giving element; up with the curtains, that the light may gain an entrance. Both were given by a kind Benefactor, to be a blessing to all mankind, and, instead of treating them as deadly foes, we should bid them a glad welcome into our homes.

We are told that the surface of the skin has a million little mouths, through which it should breathe, but how can it breathe when these mouths are clogged through the impurities of the system, because of the neglect to have a free circulation of air daily. Cold air from an adjoining room, or a hall that is closed, is dead air; and heated air which comes from a stove is low in vitality and weakens the lungs. To open a window on one side of the room is not sufficient. There should be an opening on the opposite side, that the impure air may be driven out. From the pen of a well-known writer we glean the following:—

The air we breathe is of more importance than the food we eat. To deprive the lungs of air is like depriving the stomach of food. Air is the food that God has provided for the lungs. Welcome it, cultivate a love for it.

Pure air and water, cleanliness and a proper diet, purity of life, and a firm trust in God, are remedies for the want of which thousands are dying. Yet these remedies are going out of date, because their skilled use requires work that people do not appreciate. Fresh air, exercise, pure water, and clean, sweet premises, are within the reach of all with but little expense.

Professor Kedzir once said: "If the housewife washes her hands in water, she does not say, 'The water does not look dirty and I can use it again.' No, the water was used to remove dirt, and she throws it away. Shall she wash her hands five or six times a day with clear water and wash her lungs twenty-eight thousand times a day with dirty air?"

Said a voice from heaven to ancient Israel, "Be ye clean." Does not that voice speak the same to the Israel of to-day?

Oakland, Cal.

JESUS IS COMING.

BY W. S. RITCHIE.

HOW WONDERFUL it seems to think that Jesus is coming again! He was on the earth once we all know and men seek to find the paths he walked in, and the hills about Jerusalem where he used to be. But what is all this when we think of his coming again? What would a visit to Jerusalem to see the places Jesus used to visit be worth when Jesus himself is coming to the earth soon? What a grand reception the world ought to give to the Elder Brother, who died for all.

Long ago, before the world got so cold and dark as it is now, we can remember the preparations that were made when some friend was expected. Perhaps it was an uncle or grandparent or some member of our family. We

would try to have everything neat and in order, and plan many things to enjoy in the company of the expected friend.

At last the day comes and the children run to and fro to scan the road in the distance, while a gentle murmur of preparation comes from parlor, kitchen, and hall. At last the shout is heard, "He's coming, he's coming!" and the little ones dance with delight. The elders catch the enthusiasm, and there is a moment of ecstasy that is only equaled when the carriage stops at the door and the long expected one looks into our faces once more.

What would this dark earth be without love? Love is everything, sweeter than the sweetest music, richer than the richest perfume—words are cold and empty things with which to hold it or try to describe it. Upon it the soul grows and flourishes like a watered garden. It cheers the fainting heart and gives health to the sick. For love men will endure all things.

The noblest Friend our misguided world has ever had is soon to be in our midst. He will bring rich gifts which for magnificence have never been equaled. He will greet us in a tone and with a voice more melodious than music and strong enough to call the dead to life. Within a few years Abraham, David, Peter, and all the others will be living, acting men. There will be a reunion such as has never been seen on the earth before, for the great enemy will be silenced forever. He may no longer bring sorrow or trouble to the world.

When Jesus comes again our lives will expand and bloom in eternal beauty. Joy will drive away all remembrance of our short journey and trial here. We will count the trials as nothing, not being able to call them to mind.

Do not faint or give up, dear brother or sister. Hold out until Jesus comes. It will not be long. Now may we prepare to receive our Lord. Could we look upon his dazzling crown should he come now? We will need pure white garments when he comes. We may put them on now, the righteousness that comes by faith. Then will we be ready to receive the beautiful King. All hail! Let us work and never weary until he comes.

MISTAKES.

BY CALVIN GREEN.

It has been said, "Let a person recover from a serious mistake he will not be liable to be overcome by it again." This depends much upon the nature of the mistake, the effect it has over him, and the course or steps taken to rectify it. If it is a mistake deeply affecting his moral nature, bringing him to the very verge of ruin, and is distinctly discerned and realized, it will require much more than a superficial effort to regain the lost ground, and a full command of all the faculties of the mind, and the feelings of the heart, affected and despoiled by a wrong course and a foul sin. No one who has thus violated the spiritual laws of his nature can, or should, expect a full restoration to the favor of God or man, or can have full confidence in himself even, until he has by humble confession and reparation as far as lies in his power, amended the wrong he has by his weakness been led to do.

God in his word has laid down explicit instruction for all such mistakes and wrongs. Not only has he done this, but in his word

caused to be recorded the names and mistakes or sins of many who have taken this way to recover their vantage ground. Jacob is mentioned, David's sinful course is recorded, and his humiliation and repentance brought out in words and acts corresponding with the evil done. Peter's denial of his Master is given and his after repentance of his perfidious act. These things are not only written for encouragement to return to God with humiliation and confession, but show also that the wound must be probed and thoroughly cleansed before the remedy for healing—God's forgiveness and manifested favor—can be applied. And then, after all this, not one guilty of any wrongdoing of a grievous character, need expect the work is done. Grave mistakes, resulting in grievous sins that have stained the soul and brought reproach on God and his cause, demand, even when deeply and sincerely repented of, a life of constant watchfulness lest we repeat them; even then we often are brought to feel their effects by their repetition in those very near and dear to us.

Jacob realized this over and over again by deceptions practiced upon him by his own sons as well as others. David heard and felt from his own children the awful words of retribution, "The sword shall never depart from thy house," and there can be no doubt that Peter experienced at times the repeated efforts of Satan "to sift him as wheat."

No, not always will a person so fully recover from a mistake as to be wholly and entirely free from its consequences in this life. He may, by God's grace, and sincere repentance, so far regain his hold on the strong arm of his Deliverer as to be saved from repeating it again, but he must keep his hold, never expecting so long as life shall last to be the one he might have been had he from the first remembered "the rock whence he was hewn, and the hole of the pit whence he was digged."

Hebron, Wis.

ONE EFFORT TO PRAY.

A FRIEND of mine, the son of a most eminent Congregational minister, was visited, when a young man, by John B. Gough. The visit was made at the request of the young man's mother, who thought Mr. Gough might succeed in winning her dear son to Christ.

The great orator found the young fellow stuffed full of skeptical notions, impervious to argument, and, seemingly, well satisfied with himself.

Finally Mr. Gough asked young A. if he would promise to make one prayer, just one, for light.

"But," the young man replied, "I do not know anything perfect to whom or to which I could pray."

"How about your mother's love," said the orator, "isn't that perfect? Hasn't she always stood by you, and been ready to take you in and care for you, when even your father had really kicked you out?"

The young man choked with emotion, and said, "Y-e-s, sir, that is so."

"Then pray to Love—make a prayer to Love—and though that seems an abstraction, if you will kneel to-night and do that, it will help you. I know it will," said the old veteran to his young friend, and he added, "Ed, will you promise?"

The young man hesitated a moment, and then faintly, but earnestly, replied, "I will."

The young man told me the rest after this fashion.

He said: "That night I retired to my room, and before going to bed, kneeled down, closed my eyes, and, struggling a moment, uttered the words, 'O Love!'"

"Instantly, as by a lightning flash, the old Bible text came to me, 'God is love,' and I said brokenly, 'O God!'"

"Then another flash of divine truth, and a voice said, 'God so loved the world that he gave his only-begotten Son'—and there, instantly, I exclaimed, 'O Christ, thou incarnation of infinite, divinest love, show me the light and truth!'"

"It was all over. I was in the light of the most perfect peace. I ran downstairs and told my mother, 'I am saved, I am saved!'"

That young man is to-day an eloquent, consecrated minister of Jesus Christ.

As an unbeliever, stubborn and willful, he had to do something—some little thing, some one thing. He did it, and learned, how quickly, that "if any man will do His will, he shall know of the doctrine."

"Human things must be known ere they are loved. Divine things must be loved ere they can be known."

One little step, humbly taken, and all others come along logically enough. Readers out of Christ, will you do something for him?—*Epworth Herald.*

COST OF IRRIGATION.

MANY great irrigation works have already been constructed in this country, and their total cost, so far as it can be determined, offers a fair index to the magnitude of the expenditures involved in irrigation construction. According to the returns of the eleventh census, the aggregate length of the greater canals, those over fifteen feet in bed width, is about 9,000 miles, while they have nearly doubled that length of laterals and distributaries. These works cost over \$27,000,000, and irrigate about 2,000,000 acres, while they command an even greater area to which water can be supplied when the demand may require it.

In California alone about \$13,000,000 have been spent on irrigation works to date, and in Colorado \$15,000,000; much of this outlay, however, was for the acquirement of land for right of way or for purposes of investment. Numerous single irrigation projects have cost from one to two millions of dollars apiece, and within the next two or three years the money involved in the construction of these works will probably reach the enormous sum of fifty millions of dollars. In India \$360,000,000 have been expended on irrigation works, of which one single canal system, that of the Great Ganges Canal, cost \$15,000,000 for construction; and several others have cost over ten millions of dollars apiece.—*Herbert M. Wilson, in the Independent.*

THEY that make the glory of God their end, and the word of God their rule, the Spirit of God the guide of their affections, and the providence of God the guide of their affairs, may be confident that the Lord goes before them as truly as he went before Israel in the wilderness, though not so sensibly.—*Henry.*

LOVE is a fire, but you have to keep putting on fresh chips to keep it going. If you don't, somebody else will.—*Peter Robinson.*

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 BARLEY CAKES.

BY WM. N. BURR.

"Drudgery, drudgery all the day!
The grassy-green mountains, the breeze-swept lakes,
The fair, sweet flowers among the brakes,
The birdies that flutter about the trees,
The flocks on the hillsides—none of these
Gladden my life. I must throw away
My life's best days on the homely care
That falls to the lot of the housewife. Bare
As the rocks of Hermon the life of one
Who from dawn of day to the setting sun
Does nothing grander than sweep or bake
In the ashes the little barley cake!

"Drudgery, drudgery, . . . ah, to-day
My lad goes into the desert to keep—
(My shepherd boy brave)—his father's sheep!
He must not know that my heart is faint,
Or catch the gloom of my sad complaint.
And shame to me that I've dared to lay
Across my threshold this bit of rue,
Forgetful that palm trees about me grew,
Fruitful and fair as the sixty and ten
That shaded the waters of Elim. When
I think of my boy 'tis with joy I make
For his lunch in the desert the barley cake."

The mother toiled on in her home that day.
But the Master came to the desert place,
And the multitude followed him, quick to trace
The steps of the miracle worker, who
Dropped blessings into their lives, like dew
That brightened the flowers beside the way.
A multitude hungry—and whence the bread
With which these thousands must now be fed?
O mother, bound close to a lowly task,
What "grander work" could your fond heart ask?
The Master receives from your boy, and breaks
With blessing, your five little barley cakes!

—*Advance.*

CAUGHT ON THE CLIFF.

BY REV. EDWARD A. RAND.

OH, how the blue mountain tops rose up about the valley in which nestled the little red schoolhouse! And back of the building—this educational sugar box—sat on a little rise of ground two boys. School was out, and they were at liberty, Mill Janvrin and Arthur Hamilton. So they watched the calm, shadowy mountain tops, and waited for Job Dennett, a third boy, who was expected to come along a path leading round Gray Mountain and along the crest of "the Cliff," and then down to the schoolhouse. It was Mill Janvrin who had an appointment with Job Dennett, but he had not yet told Arthur the nature of the expected interview. The two watchers patiently eyed the slope of Gray Mountain, and one would occasionally say, "Do you see that Job Dennett yet?" The other would reply, "Not a sign of him yet."

Mill Janvrin had a singular interest in Arthur Hamilton. Mill was a warm-hearted boy, but his manners had needed refining, his dress was untidy, his spirit without ambition, when one Monday morning Arthur Hamilton appeared at the little red building as a scholar. He had come from the outside world to pass a few months with his uncle, the miller in this little mountain world. Arthur was a new and fascinating leaf in the book of life, whose pages Mill had been turning. He was a handsome boy, gentlemanly, neat, generous.

"I like that boy," Mill told himself.

Why, he could not say. It is the hardest thing in the world at times to say why we like some people, while others attract us as little

as icebergs. They may interest us; we never love them.

It was singular to notice how Arthur silently influenced Mill. Arthur had a set of neat although inexpensive neckties; very soon Mill's bare red throat blossomed out in a brilliant bow. Mill's hair sometimes had suggested a haystack just turned up by a pitchfork; one morning he showed a head that was in as tidy a condition as Arthur's carefully brushed locks. Arthur wore shoes brightly polished; Mill got down to shoe reform finally, having begun with what one boy called his "upper works," and Mill's shoes were no longer red but black.

Mill's changes that began on the outside worked within. He saw that Arthur sometimes read his Bible in school; it was not very long before Mill slyly began to look within the dusty covers of his Testament. Singular, is it not, how silently we influence one another?

There was a boy in school, though, who was very differently influenced by him, and that was Job Dennett, the boy now expected any moment by way of that path along the crest of the Cliff.

"The upstart!" said Job, eyeing Arthur.

"Dandy!" "Ristercrat!" "Chap in store clothes!" were some of the titles with which Arthur was labeled by Job.

Criticism did not stop here. It became very annoying. Arthur, though, kept something which is lost very easily,—his temper. He took Job's banter and sneers good naturedly, and sometimes turned the laugh on Job very dexterously.

Milton Janvrin—did I say that his first name in full was Milton? He always had written it "Mill Janvrin," but since knowing Arthur Hamilton he would sometimes write it out "Milton." Then he remembered that this had a preface, "John;" and how grand that looked, "John Milton Janvrin," carefully expanded on the old school slate. I too am feeling the influence of Arthur, and let me say Milton.

Milton was indignant to see and hear Job in his treatment of Arthur.

"I'll tell you what, Arthur, give that boy a thrashing. It will take the nonsense out of him," declared Milton, "and make him behave."

Arthur only laughed.

"Never mind, Mill. I will get ahead of him yet, and it will be better than a thrashing." But how, when, where?

The days slipped by. Arthur was not "getting ahead," apparently.

"I can't wait any longer," Milton told himself. "I'll lick that boy, and it will do him good."

He had therefore invited Job Dennett to a "fight" at night behind the schoolhouse.

"I'll come," promised Job. "I must go up to my pasture first to start the cows home."

"I'll wait for you. It is all on account of Arthur Hamilton, the way you've treated him."

"I'll be there," said Job, grinning.

But why did not Job appear? It was tiresome, this waiting behind the schoolhouse.

Milton preferred to wait alone, but he could not seem to get rid of Arthur. He wondered if Arthur could possibly know of the intended "fight."

"Anyway, he shan't stop it," resolved Milton.

The two boys were sitting on the thick grass with which the ground was upholstered, when Arthur suddenly sprang to his feet, and shouted: "Look, look! Over there, on the side of the Cliff!" Then he leaped away, and was soon crossing the road, beyond which was a pasture stretching up to the Cliff.

"Oh! I see," said Milton, looking one moment. "It is Job. He—he—he is below the top of the Cliff, and he is waving his red cap. Yes, that is Job. He wants us. What is to pay? I can't lick him up there."

Then he sped down into the road, sprang across it, and proceeded to make just as good time as possible across the pasture.

Yes, Job Dennett did want those two boys. He was in a very perilous situation.

The Cliff was a precipice with an almost perpendicular face. Directly, vertically, up and down its stony side, no climber ever had gone. A number of sure-footed boys had, however, diagonally scaled it, starting at a lower or left-hand corner, creeping along several shelves projecting from the Cliff, supported by bushes growing here and there, and then went crawling up, up, and across to a right-hand corner. No boy, though, had ever been known to start at that upper corner, and then work his way down across the face of the Cliff to that left-hand lower corner.

It is sometimes said that "what goes up must come down," but no venturesome and successful cliff scaler had ever attempted to prove the truth of the saying in this case. This going down the Cliff was too dizzy an experiment, the boys had said. However, Job Dennett thought he would attempt it, and, making a "short cut" to the pasture below, save a little time in his journey to the fight behind the schoolhouse. He had gone but a short distance when he looked down, grew dizzy, and would have fallen headlong had he not caught at the limbs of a stout bush.

At the same time he swung over upon his back. There he lay, clinging for life to that bush, his feet just touching a slight projection in the side of the cliff. That foothold afforded him some support. He dared not trust his entire weight to it; for he could feel a suspicious movement, as of yielding rock, beneath his feet. He did not dare to change his position; for to what could he change?

What could he possibly do? Was Mill Janvrin behind the schoolhouse? If Job, clinging with one hand, should wave his red cap with the other, then, he argued, "Mill may see it."

The waving of the red cap had been noticed.

Soon Job heard steps. Someone was hurrying over the path up the slope of Gray Mountain, and then was running along the top of the Cliff. There came a very friendly voice: "Job? Job? Here, let me get hold of your hand. Oh, dear, I can't reach it! Wait a minute; I'll stand by you."

How long a minute that was! Stretched upon the ground, Arthur, looking down, called again: "Here, Job, I've made a big knot in the sleeve of my jacket. There, that will reach you. Don't be afraid!" Other steps were now heard.

"Good! Here comes Mill Janvrin. All right, Mill. Job is clinging to my jacket sleeve I let down to him. He grips good. Now, Mill, take hold of this other end of my jacket. Together, now! Pull, boy! I've got my feet all right—don't worry about me; got them round that pine behind me. I'll work back after we have pulled. That's it. Now, all-together!" While Milton Janvrin was tugging furiously away, he turned a pitifully appealing face up to the blue sky stretched above the mountains, thought of his Testament in the red schoolhouse, said several prayers, and kept pulling. Slowly Job Dennett came up into a safe place. There was no fight behind the schoolhouse that afternoon. None was needed to "make Job Dennett behave;" for if ever a boy acted as if he had received a very beneficial thrashing, it was Job.

"Arthur has done what he said," thought Milton Janvrin. "His way was better."—*Sunday School Times.*

A PREACHER not far from Boston found himself at one time in a sad dilemma. He stopped in his sermon and said: "If I speak softly, those of you who are in the rear can not hear me; if I speak loudly, I shall certainly wake up those who are close to me."
—*Selected.*

THE LIBBY PRISON WAR MUSEUM.

OF the many attractions outside of the World's Fair in Chicago there are but few in which there is so much interest centered as there is in the Libby Prison War Museum. In 1889 this celebrated prison was removed from Richmond to Chicago and converted into a War Museum. The project was undertaken by a syndicate of the best known business men of the city, whose enterprise was conceived in a commercial spirit, but has attained a national reputation. A project such as this was never before heard of. To move a brick and stone building the size of Libby more than a thousand miles, across rivers and mountains, was an enterprise that many of the best known contractors in the West refused to undertake at any price. But the move was made with success. Then the famous old structure was filled with war material that represents the work of a lifetime and the expenditure of half a million dollars. The great collection is conceded to be second to none in the country and includes much of the most valuable material that the greatest civil war the world has ever known has left to posterity. The collection includes thousands and thousands of relics of every description, many of which form important links in the history of the nation. The old building itself is fraught with interesting memories, and the story of the celebrated tunnel escape of Feb. 9, 1864, never fails to interest the visitors. One hundred and nine Union officers made their escape through that tunnel, which formed one of the most thrilling events in the history of the war.

"MOTHER, MOTHER."

WHAT word in all the language is so sweet? What name among all on earth has so many tender and hallowed associations? From childhood to old age its sweetness is never lost. And the mother's love to the child—oh, it is all but infinite! However many years may pass, or though continents may intervene, and even though the child may become a prodigal, a mother's love is deathless. And what son or daughter, worthy of the name, does not reciprocate this maternal affection? Wander where we will, and come what may, especially in the dense shadows of loneliness, or in the dark hours of adversity, the lonely and chastened soul goes back to mother, especially if she be the Christian mother of a Christian son. Except the sacred tie that binds the loving and trusting soul to God, none remains so unbroken.

But what shall be said of that son so lost to filial affection that he does not honor, or love, or obey his mother? No words can express the perverseness of his nature; no uninspired man can foretell the doom which may await him. Solomon, by the Spirit, foreshadowed it when he wrote this prophecy: "The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it;" for the Mosaic penal code declares: "He that curseth his father, or his mother, shall surely be put to death."

A touching incident is related by an American lady, writing from Cairo. Soon after a skirmish, in which several men were wounded, she visited the hospital and afterwards gave an account of it. Here is the substance of it, in her own words:—

"The three hours we could stay were full of work for heart and hand. One young soldier from a Highland regiment especially excited my interest. He had lost a limb and could not, the doctor said, live through the night. I stopped at his side to see whether there was anything that I could do for him. He lay with closed eyes, and, as his lips moved, I caught the words, 'Mother, mother.' I dipped my handkerchief in a basin of iced

water and bathed his forehead, where the fever flush burned.

"'Oh, that is good!' he said, opening his eyes. Seeing me bending over him, he caught my hand and kissed it. 'Thank you, lady,' he said; 'it minds me o' my mother.'

"'Can I write to your mother?' I asked. "'No,' he said; 'the surgeon had promised to write; but could I sing to him?'

"I hesitated a moment, and looked around. The gleam on the yellow water of the Nile, as the western rays slanted down, caught my eye, and suggested the river the streams whereof shall make glad the city of God. I began to sing in a low voice the gospel hymn, 'Shall We Gather at the River?' Eager heads were raised around us to listen more intently, while base and tenor voices, weak and tremulous, came in on the chorus:—

"'Yes, we'll gather at the river,
The beautiful, the beautiful river;
Gather with the saints at the river
That flows by the throne of God.'

"When the song was ended, I looked into the face of the boy (for he was not over twenty), and said, 'Shall you be there?'

"'Yes, I'll be there, through what the Lord Jesus has done for me,' he answered, his blue eyes shining, while a 'light that never was on sea or land' irradiated his face.

"The tears gathered in my eyes as I thought of the mother in her far-off Scottish home, watching and waiting for tidings of her soldier boy who was breathing away his life in an Egyptian hospital.

"'Come again, lady, come again,' I heard on all sides, as we left the barracks. I shall go; but I shall not find my Scottish laddie, for by to-morrow's reveille he will have passed away."—*Our Banner.*

MARKETING IN CALIFORNIA.

THE Eastern housewife must needs go forth to do her marketing,—to the grocery with eggs and butter, to the market with meat and vegetables, to the fruit store with fruit and berries. "John" (in California) brings fruit and berries and all manner of vegetables, known and unknown, to one's doorstep.

It is very tempting.

The asparagus is so young and fresh, and tied in such dainty bunches. The peassqueak when you touch them; spinach, that discouraging mess of tumbled leaves and stems, is in little bunches too, with the pink root ends sticking out most sweetly. Everything is in clean sacks of foreign appearance, shaded and guarded from the dust.

He opens each and beguiles you with vague accents—names that need the visible object to illustrate; but the object is there—and you buy it. You cast discretion to the winds; you resolve to get the crisp pink and white and green and cream and orange beauties, cost what it may. "Yes," you nod to him violently; "yes"—some peas, some palagus, some callot, some onion (you are newly set up here and must lay up for the future—it may snow!), some "spinny-chee," some celery,—no more, no more!—but he throws in some lettuce that breaks if you touch it, and the fattest, reddest little radishes, that fairly kick they are so fresh.

He bring it all in, and you cast about hastily for some sufficient receptacle. The biggest dishpan offers itself, and he piles it up.

How much?

"Two bits," says John. Two bits is \$.25—a "quarter." He sees your amazement, and hastens to justify himself. "Fi'cent" for this and "fi'cent" for that; and these others, it appears, are thrown in out of sheer profusion and good will.

He smiles bashfully and repeats, "Two-bit," evidently thinking you find him extortionate. So you produce the two bit and he goes cheerfully away, with the invariable, "Good-by!"

You are left to revel in your stores; and before they are gone—or are as wilted as the "store vegetables" of Eastern cities, lo! he is with you again—twice or three times a week the whole year round, and always with fresh vegetables.—*From The "Vegetable Chinaman," in Houskeeper's Weekly.*

A CHEERFUL FACE.

NEXT to the sunlight of heaven is the cheerful face. There is no mistaking it—the bright eye, the unclouded brow, the sunny smile, all tell of that which dwells within. Who has not felt its electrifying influence? One glance of this face lifts us out of the mists and shadows into the beautiful realms of hope. One cheerful face in the household will keep everything warm and light within. It may be a very plain face, but there is something in it we feel, yet cannot express, and its cheery smile sends the blood dancing through the veins for very joy. Ah! there is a world of magic in the plain, cheerful face, and we would not exchange it for all the soulless beauty that ever graced the fairest form on earth. It may be a very little face, but somehow this cheery face ever shines, and the shining is so bright the shadows cannot remain, and silently they creep away into dark corners. It may be a wrinkled face, but all the dearer for that, none the less cheerful. We linger near it, and gaze tenderly upon it, and say: "God bless this dear, happy face! We must keep it with us as long as we can; for home will lose much of its brightness when this sweet face is gone." And even after it is gone, how the remembrance of the cheerful face softens our way!—*Commonwealth.*

TOBACCO AND DIGESTION.

EXPERIMENTS made on healthy persons, conducted for some days without smoking, and then the same number of days with the use of twenty-five cigarettes each day, give important results.

1. Tobacco increases the gastric juice, but diminishes its digestive quality. This produces indigestion and flatulency.

2. Tobacco injures the activity of the rennet properties of the gastric juice, and so delays or destroys digestion.

3. Both chewing and smoking interfere with the normal processes of the stomach. Hence indigestion and dyspepsia are common among tobacco users, and the frequent resort to tobacco for dyspepsia is contrary to science and experience.

The logic of science denounces tobacco in the treatment of deranged stomachs. In all cases where men wish to keep the healthy digestive organs in a normal condition, both chewing and smoking must be avoided. These facts would be heeded by thousands if they were not held in the slavery of a vicious appetite.—*Selected.*

THE liquor problem can be effectively and permanently solved by only one means—that of education. The child must early learn self-control and self-restraint, that his appetites be held under check and properly guided. If he be properly taught, his manhood will be self-controlled and self-restrained. He may not be a total abstainer; but he will be temperate in all things.—*Jewish Messenger.*

ITALY'S annual production, in round numbers, is 697,000,000 gallons of wine, while France and Spain yield each 608,000,000 gallons. Spain is the chief exporter, getting about £12,000,000 for the 200,000,000 gallons which she sells abroad. France gets about the same sum for her 56,000,000 gallons, while Italy gets only £2,800,000 for the 45,000,000 gallons annually exported.

Mission Fields.

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

ANYWHERE, EVERYWHERE.

BY ROBT. M. OFFORD.

PREACH the gospel as you go,
Anywhere, everywhere.
Let the lost and guilty know
How the blood of Christ did flow,
Souls to save from death and woe,
Anywhere, everywhere.

Sow the seed, the blessed seed,
Anywhere, everywhere.
Tell how Christ can meet each need,
How the hungry he doth feed,
That he is a friend indeed,
Anywhere, everywhere.

You shall find some fruitful ground
Anywhere, everywhere.
Only let your toil abound,
Faithful to the end be found,
Soon shall harvest songs resound
Everywhere, everywhere.

—N. Y. Observer.

STRANGE MIXTURE OF CHRISTIANITY AND SUPERSTITION IN RUSSIA.

BY THOMAS STEVENS.

A FOREIGNER visiting Russia for the first time is always deeply impressed by the outward and visible signs of religion that confront him at every turn. Long before he reaches St. Petersburg the golden domes of its splendid churches and cathedrals, twinkling brightly in the sunlight, have been visible from the deck of the steamer or from the windows of the train. He admires from afar these costly evidences of the religious character of a great nation, and they are among the first places he visits after his arrival.

St. Isaac's and the Kazan Cathedral, of St. Petersburg, and St. Saviour's, of Moscow, each in turn, dazzles and bewilders you by the splendor and wealth of gold altars, icons [images] all ablaze with diamonds and every variety of precious stones, priceless paintings, columns of malachite, millions on millions lavished on marble and granite.

The izvoshchik who drives you about the city is forever removing his hat and crossing himself as the drosky passes a church or a holy image in a shrine. The throngs of people in the streets, merchants, soldiers, sailors, peasants, clerks, truckmen, officers, gentlemen, ladies, boys, nursemaids, the whole heterogeneous population of a city, follow your coachman's example. Passing in and out of the churches are never-ceasing streams of people going or coming on errands of devotion. Before the principal shrines on the street corners a throng is never absent.

Hung up like a picture in one corner of your room at the hotel, not always in St. Petersburg, but always in the provinces, is a holy icon, and if you are the guest of a Russian family uncorrupted with European influence, a little icon very likely will be fastened to the head of your bed. In short, you have arrived in Holy Russia; Russia, the Orthodox; Russia, the home and the champion and defender of the only true Christian religion.

As for you, whatever else you may be, Catholic, Protestant, Hebrew, Moslem, or nothing in particular, you are, in the eyes of these holy people—whose government, after looking over its blacklist to make sure that you are not an active champion of liberty or enlightenment, has permitted you to cross the frontier—a heretic. Since nobody troubles to reproach you, however, nor to convert you from the errors of your own religion, you can easily assume the attitude of a non-belligerent,

and set about fathoming, without bias or prejudice, the depth or shallowness of the sweeping claims of the Orthodox.

That the Russians are strict observers of the outward forms of religion there is no room for dispute; but are they really a religious people? The first doubt probably finds its way into your mind through the medium of the extremely pious coachman, who has been driving you about to visit the gorgeous cathedrals. Though he has removed his perky izvoshchik's hat twenty times and made twenty crosses with every mark of reverence during the hour of his engagement, when you come to pay him off, he will not unlikely assure you that you engaged him not one but two hours ago, and all but literally pick your pocket. The smile of roguish enjoyment that comes into his face is in no way abashed by the sign of the cross which he immediately makes, and if he has swindled you to his heart's satisfaction, he will very likely jog along to the nearest shrine and make several signs of the cross.

Though this happens at a very early stage of your investigations, a glimmer of light begins to break over your understanding and awakens a suspicion that all this show of holiness springs less from fear of God than fear of the devil. This idea grows upon you in proportion to the length of your stay in the country, and increases with the growth of your acquaintance with the people. And if you stay long enough and investigate the subject as thoroughly as may be, your first suspicion is very apt to be confirmed.

The educated Russians may be dismissed from the subject of religion *sans ceremonie*. As a class they represent the extreme section of atheism, free thought, "advanced ideas," etc., of the age, and of those who bare heads before churches and icons, one-half do it as a matter of policy and the others because it is less trouble to drift with the stream than to stand still in it, and altogether too much of a strain to think of swimming against it.

Apart from this Voltarian fringe the mass of the Russian people are passing through much the same moral and religious transformation that Western Europe passed through in the Middle Ages. Allowing for a difference in social conditions, the empire of the czar presents a similar picture of splendid religious edifices towering over the habitations of squalid poverty, of large monasteries full of treasures of gold, silver, and jewels, rich abbots, and fat monks, standing in the midst of the broadest and fairest portions of the land. The Russian moujik of to-day is about as full of superstitions and the dread of the evil one as was the villein of the West 600 years ago, and his conceptions of religion are leavened, as those of the villein were, with the lingering remains of paganism.

His creed is largely composed of superstition and demonology. To him the holy image that is never absent from his humble abode is a mysterious, living thing, representing the saint after whom it is patterned, not only in form, but in spirit and power.

St. Nicholas is the moujik's favorite saint, and a "Nicholai icon" is to be found in nearly every peasant's house in Russia. It consists of a small picture of the saint, a figure holding in one hand a church and in the other a sword, set in a deep, box-like frame, and gaudily decorated with brass, silver, tinsel, or wax flowers. The peasants burn tapers before it, and place offerings of food, etc., before it, much as the Hindu ryot of India does before his household idol. And the place that the icon holds in the Russian moujik's mind seems to me to differ very little indeed from that of the idol in the ryot's.

One day, in the province of Kursk, while drinking kwass in a peasant's house, I asked the housewife why she kept a taper burning before the Nicholai icon. She immediately made the sign of the cross. The icon had

been very good to them that summer, she said, the crops were good, and the eldest son, who had been away several years in the army, had returned and brought home thirty roubles. I asked her if the icon was a living thing, capable of influencing the affairs of the family. She seemed almost frightened at the question, as some good old soul in America, who from infancy had lived and prayed in simple faith, would if suddenly challenged to prove the existence of God. Again she rapidly made the sign of the cross, but gave no answer. I asked her the question in another form. She shook her head.

"Such things are not for ignorant people like me to say," she replied. Determined to corner her if possible, I then asked her how many rubles she had paid for it, and where she had bought it. But it was a family heirloom, inherited from her husband's people.

Although Christianity has been the religion of Russia for more than eight centuries, the customs and superstitions of old pagan times continue to exercise considerable influence on everyday life and the surroundings of the peasantry. With all their church ceremonies and outward observance of the official religion, and their self-denomination of "the orthodox," the superstitious moujik is only a half-converted heathen. So much is this the case that it is sometimes difficult to define where paganism ends and Christianity begins in his creed.

For instance, not only does he regard the Christian icons much as his ancestors of the old pagan days did their idol, but he enthrones them in precisely the same place in his house that they used to occupy. In the home of the pagan Slavs the household idols used to stand on a bench or shelf in what was and is still known as the "upper corner," the further right-hand corner from the door, and facing the big stove, which occupies the central part of the house, and around which the rooms are built. Then, as now, this was the sacred corner of the house, and the holy icons of the present day have merely dethroned the pagan images and occupy the same shelf in the same corner.

This corner is referred to as the "great corner," or the "beautiful corner," and no member of the family thinks of crossing the threshold to enter the room without making towards it the sign of the cross.

Near this corner is set the family dinner table, another custom that connects the present with the past, when the heathen Slavs used to transfer the idols from the shelves to the table during meal times. The moujik of to-day does not place the icons on his dinner table, but he believes the souls of his ancestors, and of any members of the family who have died, are hiding behind the icons, and bread or little saucers of food are often placed on the shelf where the holy pictures stand. Small loaves of holy bread, made of fine white flour, purchased from the monks in the monasteries, are favorite articles of food to keep on the icon shelves. To make these loaves more acceptable to the departed, inscriptions are sometimes written on the smooth white crust with pen and ink, by the monks or the village priests.

In religious matters the more ignorant of the Russian peasants still waver, so to speak, between the devil and the deep sea. They are afraid to make themselves too familiar with the village priest lest they give mortal offense to the old pagan gods, which have now taken the form of various mischievous and malignant spirits; and, on the other hand, to protect themselves from the evil designs of these, they are eternally making the sign of the cross and spending their scant earnings on candles to burn before the shrines of protecting saints.

Though centuries of time have naturally modified this fear, it would seem to be a matter of doubtful credit to the "only true

church" that its children and chief supporters, the very orthodox, on whose patient shoulders it rests, still shy at its priests, lest the angels of the evil one be offended. In many instances the peasants have transferred, in a foggy way, the attributes and functions of their ancient gods to the saints of the Christian church, or, to reverse the transformation, have simply bestowed the names of the saints on their old pagan deities. In transferring their allegiance from the old faith to the new they have not always escaped getting matters curiously muddled. Thus the prophet Elias has succeeded to the office of Perun, the ancient god of thunder. St. Elias is now the Russian peasants' "clerk of the weather." He it is who gives or withholds the rain necessary to the growing of their crops. And when it thunders and lightens it is St. Elias driving in his chariot across the heavens.

A Russian peasant will not harm a pigeon nor would he think of eating one, even if suffering for want of food. All through Russia, and particularly in the lower forest zone south of Moscow, the country is full of pigeons, that enjoy complete immunity from molestation. In the country they are as tame as the semi-domestic pigeons owned by breeders in American cities.

The pigeon has always been a sacred bird in Russia. In the old pagan times it was consecrated to Perun, the god of thunders, just mentioned. When the missionaries of the cross invaded the country and prevailed against Perun and his associates, the lucky pigeon lost nothing of its sacred character by the new order of things. The converts, by some occult process of reasoning, came to associate it with their idea of the Third Person of the Trinity. The sacred character of the pigeon, like the office of "weather clerk," has been brought over from the old religion to the new and consecrated to the Third Person of the Trinity, which the majority of the peasants think to be St. Nicholas.—*New York World.*

SCIENCE in the KITCHEN

By MRS. E. E. KELLOGG, A. M.

Superintendent of the Sanitarium Experimental Kitchen and Cooking School, and of the Bay View Assembly Cooking School, Superintendent Mothers' Meetings for the N. W. C. T. U., and Chairman of the World's Fair Committee on Food Supplies for Michigan.

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NOT FOR SELF.

BY ELIZA H. MORTON.

Not for self I ask for glory,
Not for self I ask for fame,
But I ask that I may comfort
Some poor sinner "in His Name."

Ask that light may shine through darkness,
Ask that I may emptied be.
Let thy light and let thy glory
Brightly shine, dear Lord, through me.

I would seek the sad, the lowly,
I would comfort hearts bowed down;
I would tell the sweet old story
Of the cross and of the crown.

Take me, Lord; I'm poor and helpless,
Knowing naught as I should know;
Thou art strong and thou art mighty;
Guide me, Lord, where'er I go.

CAMP MEETINGS IN WISCONSIN AND MINNESOTA.

It was as true of these meetings as of all others we have attended this year that they were the best and the largest ever held in their Conferences. Such should be the case with each succeeding year, from the fact that ours is a progressive work, and its very life consists in its growth and development. When this ceases, like a tree, the cause will cease to live and will fall into decay. The Wisconsin meeting was held upon grounds occupied for the same purpose about twelve and fourteen years ago. At that time I was identified with the work in this State, but soon after left for other fields and have not since then met with these friends. It was therefore an occasion of unusual pleasure and interest, and the pleasure was increased by meeting so many of the old-time acquaintances and fellow workers.

The regular camp meeting was preceded by a preliminary meeting for study and devotion. The principal feature of this part of the meeting was the instruction in Religious Liberty, led by Elder W. A. Colcord. It was referred to by all who attended, as an interesting and a profitable occasion.

The exercises of the camp meeting did not vary particularly from those of the other meetings. The same blessings were vouchsafed to us that the Lord is always willing and waiting to bestow upon those who seek him earnestly. Many drank of this cup of blessing more deeply than they had ever before done. From time to time through the meeting opportunity was given for those who desired to do so to seek God, and as there was a beautiful little lake adjoining the camp, baptism was administered as the occasion indicated. There were four seasons of celebrating this ordinance. In all about eighty were buried with Christ in baptism. There were 151 tents in the camp, and the number of people encamped was estimated to be 800.

The town was too far away to admit of a large general attendance of those residing there, though on each of the Sundays there was a large outside attendance. The business pertaining to the different societies was transacted in a very harmonious spirit. Altogether the meeting may be reckoned a pronounced success, and all went away saying, "It was good for us to be there."

The Minnesota meeting convened on the same grounds that have been occupied for two or three years in succession, in the southern part of Minneapolis. They are pleasant and ample, though the service furnished by the street car company was inadequate to the wants of the meeting. Especially was this

noticeable on Sunday morning, when the company undertook to enforce an unpopular rule upon their employes, and they resisted the encroachment with a vigorous strike. The consequence was that during the first part of the day not a car was run, and so our meeting was not very largely attended on that day.

The same general features prevailed at this meeting that characterized the preceding ones. It was the largest and the best of all that had been held in the State. About 230 tents were on the grounds, occupied by 1,150 people. There was from the first a manifest desire to seek God, and this most important work was not postponed till the Sabbath, as is usually the case, but opportunities were given daily, and there were always those who were glad to improve them. Indeed, the people asked from time to time that such opportunities might be given them, as they desired to publicly announce their determination to seek the Lord and to embrace his service.

Baptism was administered on Monday, when 142 persons went forward in this solemn rite. There were many remarkable instances connected with this as well as with the other meetings we have attended this season, which characterize this year's camp meetings as the most blessed that we have ever held. Thus may it be each year; and thus it will undoubtedly be until the close of our work. It is time to rise and gird on strength. The watchword should be, Courage, and holiness to the Lord.

G. C. TENNEY.

FIELD NOTES.

THE Calendar of Battle Creek College can be had on application.

THE address of Elder J. O. Corliss is 1240 Maryland Ave., N. E. Washington, D. C.

BROTHER C. A. WYMAN has been assigned to labor among the Chinese in North Pacific Conference.

IN the Upper Columbia Conference there are five tents in the field, one being used in the German work.

A CHURCH of thirteen members was organized at Placerville, California, June 24, by Elder G. K. Owen.

THE first tent meeting of Seventh-day Adventists in Germany is held this present year, in the city of Schesmig.

THE San Pedro (California) *Times* gives liberal space to a report of a discourse by Professor Courter and notice of tent meetings being held in that place.

LATE copies of the SIGNS or *Review* would be thankfully received and used in missionary work if sent postpaid to Mrs. Nettie Miller, Park Place, Clackamas County, Oregon.

ELDER C. McREYNOLDS, president of the Kansas Conference, in reporting a round of special meetings at different points, notes the baptism of 175 in the State since the first of February.

THE Minnesota *Worker* informs us that Elder G. C. Tenney, recently from Australia, where he labored about five years, expects to remain in this country, and that his family will soon join him.

IN the church in this city, on the 28th ult., seven persons, four brethren and three sisters, were baptized by Elder M. C. Wilcox. One sister had come all the way from Honolulu for that very purpose.

ELDER G. W. ANGLEBARGER, who has been laboring at Cheyenne, Wyoming, notes the unusual circumstance that several soldiers from Fort Russell have been attending his meetings, and two are keeping the Sabbath of the Lord. Also that the commanding officer of the fort is anxious to have meetings held in the garrison.

BROTHER C. P. HOWELL, now at Battle Creek College, has been selected to go to the Bay Islands, Central America, to assist Elder Hutchins in the work there. Interest in the message is spreading to points on the mainland.

ELDER WM. COVERT writes: "I have lately held several meetings in West Charleston, Vermont. While there I baptized four, who became members of the church. In connection with Elder I. E. Kimball I began meetings in a tent in Ludlow, June 27."

THE Upper Columbia Tract Society gives the following report of labor for year ending May 1, 1893: Missionary visits, 1,456; letters written, 778; letters received, 339; periodicals distributed, 20,425; pages tracts sold and given away, 240,235; subscriptions obtained, 735.

IN behalf of the tract society in Topeka, Kansas, Sister N. E. Holaday returns thanks for papers sent in answer to a previous call through this department. They are still in need of late numbers of any of our periodicals for use in missionary work. Address 400½ Kansas Avenue.

BATTLE CREEK COLLEGE held its thirteenth annual commencement exercises in the Tabernacle in that city June 19. There were 27 graduates,—three graduated in the Classical Course, receiving the degree of Bachelor of Arts; five in the Scientific Course, degree of Bachelor of Science; seven in the Academic Course, and twelve in the English Course.

BRO. WM. HUTCHINSON is carrying on three series of meetings at once in the vicinity of Terra Alta, West Virginia. One is held in a Dunkard church and the others in school-houses. This plan of holding meetings has been adopted because of the difficulty on the part of farmers to attend meetings every evening. He reports a fair attendance at all the meetings.

AT Maynard's Mill, Mecosta County, Michigan, Elder I. H. Evans and Brother W. H. Falconer organized a church of ten members, June 3, and others were expected to join soon. The following week Brethren Falconer and Wellman organized a church and tract society of eleven members at Luce. Owing to floods several were kept away who expected to unite with this church.

IT was to be hoped that in the interests of decency, good order, and liberty, Tennessee would let that people, than whom none are more quiet, orderly, or better citizens, according to the testimony taken in her own courts, pursue their avocations undisturbed and undisturbed, but recent news informs us that another Sabbath keeper has been arrested, this time in Carroll County.

AT Gainesville, Georgia, where Elders R. S. Owen and W. A. McCutcheon have been holding tent meetings, eight additions to the faith are reported. There was also an interest among the colored people, who desired meetings especially for themselves, and a meeting was held in their church after the close of the evening meeting in the tent. A meeting was held by request in the jail, where there was an interested audience of twenty-four prisoners.

THE recently elected officers of the Minnesota Conference are as follows: President, N. W. Allee; Secretary, D. P. Curtis; Treasurer, C. N. Woodward. The tract society officers are: President, N. W. Allee; Vice President, M. A. Winchel; Secretary and Treasurer, C. N. Woodward; Assistant Secretary, L. B. Losey; Corresponding Secretary, Mrs. A. E. Ellis; State Agent, C. M. Everest. The Sabbath School Association officers are: President, W. A. Alway; Vice President, E. Hilliard; Secretary and Treasurer, Alberta L. Little.

ELDER O. O. FARNSWORTH, who is laboring in Belfast, Ireland, reports great opposition to the work, and intense bitterness on the part of the ministers, who are making strong pleas for the strict enforcement of the Sunday laws. The fear of losing situations, and the difficulty of procuring employment in that country, deter many from practically walking out in the light of that which they admit to be the truth.

AT the recent session of the Pennsylvania Conference, held at Williamsport, the following officers were elected: President, J. N. Williams; Vice President, E. J. Hibbard; Secretary and Treasurer, W. M. Lee. State tract society officers were chosen as follows: President, E. J. Hibbard; Vice President, M. D. Matteson; Secretary and Treasurer, W. M. Lee; Corresponding Secretary, W. F. Schwartz; State Agent, A. S. Bowersox.

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- Plain Graham Crackers (Dyspeptic),
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- GLUTEN WAFERS,
- RYE WAFERS,
- FRUIT CRACKERS,
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- WHEAT GRANOLA,
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"So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading."
—Neh. 8:8

LESSON IV.—SUNDAY, JULY 23, 1893.

PAUL AT CORINTH.

[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 18:1-11.

1. After these things he departed from Athens, and came to Corinth.
2. And he found a certain Jew named Aquilla, a man of Pontus by race, lately come from Italy, with his wife Priscilla, because Claudius had commanded all the Jews to depart from Rome;
3. And he came unto them; and because he was of the same trade, he abode with them, and they wrought; for by their trade they were tentmakers.
4. And he reasoned in the synagogue every Sabbath, and persuaded Jews and Greeks.
5. But when Silas and Timothy came down from Macedonia, Paul was constrained by the word, testifying to the Jews that Jesus was the Christ.
6. And when they opposed themselves, and blasphemed, he shook out his raiment, and said unto them, Your blood be upon your own heads; I am clean; from henceforth I will go unto the Gentiles.
7. And he departed thence, and went into the house of a certain man named Titus Justus, one that worshiped God, whose house joined hard to the synagogue.
8. And Crispus, the ruler of the synagogue, believed in the Lord with all his house; and many of the Corinthians hearing believed, and were baptized.
9. And the Lord said unto Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace;
10. For I am with thee, and no man shall set on thee to harm thee; for I have much people in this city.
11. And he dwelt there a year and six months, teaching the word of God among them.

Golden Text.—"The preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God." 1 Cor. 1:18.

SUGGESTIVE QUESTIONS.

1. Give a synopsis of the events between this lesson and the last. Note 1.
2. Where did Paul go from Athens? Verse 1.
3. Whom did he seek out? Verse 2.
4. Why did he join with them? Verse 3.
5. What day did the Jews observe? Note 2.
6. How did Paul observe the Sabbath? Verse 4.
7. For how long time did he stay at Corinth? Verse 11.
8. To whom did he especially feel burdened to preach when Silas and Timothy came? Verse 5.
9. What did he preach? Same verse. Note 3.
10. What did he say when they opposed and blasphemed? Verse 6. Note 4.
11. What change did he make in his location to facilitate his work? Verse 7.
12. What was the result of his labors? Verse 8.
13. What encouragement was given him of God? Verses 9, 10. Note 5.
14. What Scripture truth was exemplified here? Golden text.

NOTES.

1. PAUL'S sermon on Mars' Hill in Athens caused those who were wise in the wisdom of the world to mock; the indifferent said, We will hear thee again; but some believed, among whom were Dionysius, the Areopagite, and a woman named Damaris. From there the apostle went to the magnificent and celebrated city of Corinth, at that time the political capital of Greece, and the chief city of commerce. "It was situate on the isthmus which connected the two portions of Greece." Here the apostle, in physical weakness (1 Cor. 2:3), founded a large church, to which at least three epistles were written, two of which we have. The time of his preaching at Corinth was about A. D. 52. 1 Corinthians was written about four years after, it is supposed, and 2 Corinthians one or two years later. While at Corinth he wrote two letters to the Thessalonians. The city had great need of the gospel. It was one of the most licentious, drunken, wicked cities of that day. The most abominable licentiousness formed a part of the worship.

2. PAUL sought out a Jew, an observer of the seventh-day Sabbath. He evidently worked the other six days at his trade, to provide himself the necessities of life, and his preaching was evidently hindered by it. When Silas and Timothy came, they brought

aid from Philippi. Compare 2 Cor. 11:9 with Phil. 4:15, 16. But Paul's work was honorable. He was a tentmaker; Jesus was a carpenter. Both worked six days and rested the Sabbath, according to the commandment. Ex. 20:8-11. As Paul stayed at Corinth one year and six months, he observed seventy-eight Sabbaths in that city alone, but there is not an intimation that he kept Sunday, nor did his converts, Jew or Gentile. He preached to the Gentiles, but kept the sacred Sabbath.

3. **Jesus was the Christ.**—So he says in 1 Cor. 2:2 that he knew naught among them, he made known nothing, but Jesus Christ as a crucified and risen Saviour. Why should he preach politics, or current topics; all the world's need and the fullness of God were found in Jesus?

4. **Your blood be upon your own heads.**—As long as there is hope, God works for man. He did not turn from the Jews till the Jews turned from him. He will not turn from us till we turn from him.

5. **I am with thee.**—Precious encouragement to worn, persecuted, desolated man. He had endured much at Philippi, at Thessalonica, at Berea. At Athens he met unbelief among the heathens, at Corinth among the Jews. But the Lord says, "Be not afraid," "I am with thee." Precious assurance. Jesus is with his own even unto the end of the age. Matt. 28:20.

LESSON IV.—JULY 22, 1893.

THE CHIEF CORNER STONE. 1 PETER 2:1-8.

REVIEW QUESTIONS.—(a) By faith in what are we purified? (b) By what are we begotten? (c) What is its character? (d) What is this word?

I. Feeding on the Word.

Verses 1-3: "Putting away therefore all wickedness, and all guile, and hypocrisies, and envies, and all evil speakings, as newborn babes, long for the spiritual milk which is without guile, that ye may grow thereby unto salvation; if ye have tasted that the Lord is gracious."

1. What do those begotten of God's word and born of his Spirit put away? Note 1.
2. For what are they to long? and why? Note 2.
3. Who will thus desire to feed upon God's word?

II. Built on Christ.

Verses 4-8: "Unto whom coming, a living stone, rejected indeed of men, but with God elect, precious, ye also, as living stones, are built up a spiritual house, to be a holy priesthood, to offer up spiritual sacrifices, acceptable to God through Jesus Christ. Because it is contained in Scripture, Behold, I lay in Zion a chief corner stone, elect, precious; and he that believeth on him shall not be put to shame. For you therefore which believe is the preciousness; but for such as disbelieve, the stone which the builders rejected, the same was made the head of the corner; and a stone of stumbling, and a rock of offense; for they stumble at the word, being disobedient; whereunto also they were appointed."

1. What is the condition of stones as regards life? Note 3.
2. To what is Christ the Lord likened?
3. How was he regarded by men?
4. How did God regard him?
5. As Christ is the elect, living stone of God, what are those who are Christ's?
6. Into what are we, as living stones, built? Note 4.
7. What precious assurance does he quote from Isaiah?
8. What is conferred upon the believer in Christ?
9. To whom does he prove a stone of stumbling and a rock of offense?
10. Why do these two classes regard him so differently?

NOTES.

1. **Putting away therefore.**—Putting away these things is set before us as a necessary result to follow the regenerating power of the word of God. He who has truly tasted that the Lord is gracious, he who has drunk of the Spirit of Christ, will be anxious to put away wickedness (margin "malice") toward all, because Christ has forgiven him (Eph. 4:32); to renounce all guile, that it may be forever cleansed away (1 John 1:9); to put away all hypocrisy, because he knows that God sees all, and his word pierces all (Heb. 4:12, 13); all envy of others' lot, because he has all good things in Christ (1 Cor. 3:22, 23); all evil speaking, because God has sent the glad tidings to him, and made him a debtor to carry it to others (Rom. 1:14; Num. 10:29). The Lord implies through Peter that those who have been begotten of Him will put away all these things. For

this same putting away the Spirit pleads through Paul over the promises of God. See 2 Cor. 6:17, 18; 7:1.

2. **Grow . . . into salvation.**—The thought in the Revised Version is worthy of remembrance. It is not simply to grow in knowledge, in skill, or in experience, but to make a success in growing, to grow unto salvation. He who stops short of this is like the seed choked by thorns, he brings "no fruit to perfection." Luke 8:14.

3. **Living stones.**—The child of God is ever represented by something which has life, and implies action. He is the soldier on duty (Eph. 6:13), the contender in the games (1 Cor. 9:24), the pilgrim traveler (Heb. 11:13), a living branch of the True Vine (John 15:5); he is to grow (Eph. 4:15), to walk (Eph. 4:1), to run (Heb. 12:1), to fight the fight of faith (1 Tim. 6:12), to watch, to work, etc.; and when an inanimate object, like a stone, is taken to represent the Christian, that object is given life. This life comes from Christ, the living Rock, on which believers as stones are built, receiving life from the foundation, Christ (1 Cor. 3:11; Gal. 2:20). They thus become welded or grown to the rock connected with the one life. The object of this building is said to be to offer up spiritual sacrifices acceptable to God. All that makes anything acceptable to God is that Christ shall be in it, and if Christ is in us, and we in him, the praises and prayers of his people, the sacrifices for his sake, the labors of love, in fact, the very life, are all acceptable in the Beloved. See Hos. 14:1; Mal. 1:11; Rom. 12:1; Heb. 13:15, 16.

4. **Are built up a spiritual house.**—To the believer Christ is the precious foundation. To the unbeliever, or disobedient (for the terms are synonymous), he is a stone of stumbling. The same sun and rain which ripen and develop the wheat, also ripen and develop the tares and weeds. The latter class stumble because they will not obey; they do not wish to do God's will. "Who is wise, and he shall understand these things? prudent, and he shall know them? for the ways of the Lord are right, and the just shall walk in them; but the transgressors shall fall therein." Hosea 14:9. The earnest student of prophecy will find added interest in this lesson by a diligent study of Isa. 28:14-22. This scripture has a special force in these last days. When God's judgments sweep away the refuge of lies, and the house builded on the sand is overthrown, blessed indeed will those be who have "dugged deep," and laid their foundation on the Rock Christ Jesus. Luke 6:47-49, Revised Version.

5. **WORD THOUGHTS.**—"All" (v. 1), that is, every kind of wickedness, etc.—"Wickedness," the word means "malice, malignity, wickedness, depravity."—"Guile," the original word is used for "bait," something to ensnare or entrap, and hence means, "fraud, deceit, insidious artifice," which Christians should put away; it should have no place in their character.—"Hypocrisies," "to stand under," or "a taking upon one's self," hence to act a part which does not belong to one.—"Envy," "jealousy, spite," ill feeling toward others because of good or fancied good which has come to them.—"Evil speakings," literally, "speakings against;" Satan is the accuser of the brethren.—"Newborn" (v. 2), "just now born." We are not always to be babes or children of tender years.—"Long for," better than "desire," it means "earnestly desire."—"Sincere milk of the word," better as in the Revised Version, "the spiritual milk which is without guile." Of course, the milk or food of the babe is God's word. See Matt. 4:4; Jer. 15:16.—"Without guile," "unadulterated."—"Grow thereby," the best Greek texts add, "unto salvation."—"Gracious" (v. 3), actively good. "Coming" (v. 4), meaning a close and constant approach. The R. V. properly omits "as unto." "Stone," from "lithon," not the word "petros," translated Peter in Matt. 16:18. "Rejected," "disallowed," rejected after trial. The shameless trial is given in the gospels, the reason for rejection is given in Rom. 9:31-33 and John 5:44. "Precious," not the same as in 1:19. The word here means "honorable."—"Living stones" (v. 5), note the striking change from babes growing to living stones "built up."—"Is the preciousness" (v. 7), not as in common version, "He is precious," that is stated in verse 4; but here in verse 7 it declares that the "preciousness," the honor, comes to those who believe.—"Stone of stumbling," "rock of offense" (v. 8), something in the way of every sinner. Christ came in the way

of the Jews to help them; he comes to sinners for the same purpose; but many make that which God designed to be a help a stumbling block, because of disobedient hearts.—“Appointed,” because of their unbelief and consequent disobedience God appointed them. See Matt. 21:40-45.

News and Notes.

RELIGIOUS.

—The pope has granted the request of Cardinal Vaughn that St. Peter be made the patron saint of England.

—A Methodist Episcopal Church consisting of about thirty Japanese members has been organized at Portland, Oregon.

—It is said that Rev. W. D. Morgan, of the Baltimore Methodist Conference, has applied for orders as a priest in the Protestant Episcopal Church.

—The *Christian at Work* says that of the 7,000 Presbyterian Churches, last year 1,254 were reported vacant, not even having a stated supply, and that during the past six years the denomination has been compelled to draw on other denominations for 550 ministers to do its work.

—The new ordinance of the city of San Jose, California, forbidding religious meetings within certain boundaries, is to be tested as to its constitutionality. Thirty-five members of the Salvation Army were recently arrested for violating the ordinance. All were released but the captain, and he is to test the ordinance in the courts.

—The *London Present Truth* says it is reported that the recent harsh measures against the Stundists in Russia have in several places had the desired effect, that of bringing them back into the Russian Church. Great popular rejoicings are alleged to have taken place at Kanev, where 130 Stundists, including several leaders, have recanted.

—At the recent session of the General Assembly of the Presbyterian Church South, the following decision was passed: “The session must absolutely enforce the injunction of Scripture forbidding women to speak in churches (1 Cor. 14:34) or in any way failing to observe that relative subordination to men that is taught in 1 Cor. 11:13, and in other places.”

—It is announced that the Catholic bishop, Bonacum, will soon be tried before Archbishop Hennessy of the archdiocese of Iowa on charges of tyranny toward priests and nuns, refusal to obey orders from Rome, collecting and foolishly expending large sums, extortion, falsehood, etc. It will be the first time in the history of the Catholic Church in America that a bishop was put on trial.

—In connection with his work in Great Britain, Mr. Moody says: “The Nonconformists are not flourishing. They have not been faithfully preaching the word, and are being crowded to the wall. Unitarianism has crept in, and growth and prosperity have dropped out. The influence of the Established Church is overshadowing. Men of wealth and ambition go into it, because it means ambition and honor.”

—The W. C. T. U. people of Albuquerque, New Mexico, are making special effort for the “preservation of the Christian sabbath.” At a union meeting of all denominations, held June 18, it was resolved to request the local authorities to take such measures as shall result in the enforcement of the Sunday laws, and to call upon all the people of the Territory to rally together in the interest of Sunday. Then it was decided to devote one month to special efforts in that city in behalf of the cause.

SECULAR.

—James Sheakle, of Alaska, has been appointed governor of that Territory.

—Typhoid fever is epidemic in this city. July 3 318 cases of typhoid and typho-malaria had been reported.

—Eighteen Honolulu schoolteachers arrived in San Francisco by the last steamer *en route* to the World's Fair.

—During the month of March there were eighteen cases of suicide and eighty-two attempts at suicide in the German army.

—The collector of customs at Portland, Oregon, has been suddenly removed on account of alleged fraudulent practices in the landing of Chinese.

—Another revolution is in prospect in Chile. A politician named Pierola wants to be president, and as he appears to have no chance of an election, he is preparing to bring about the desired result by a revolution.

—The Hartly Bank of Jericho, Missouri, was robbed on the 28th ult. of over \$8,000. Four men went to the house of the cashier early in the morning and compelled him to accompany them to the bank and open the vault.

—Arctic Explorer Peary left New York on the 2d inst. in pursuit of his favorite scheme, finding the North Pole by way of the east coast of Greenland.

—A. J. Drexel, the intimate friend of George W. Childs, and the richest private banker in America, of the Drexel Banking House, of Philadelphia, died at Carlsbad, Germany, June 30.

—The cut rates adopted by the northern transcontinental railroad lines are commanding the attention of the central and southern competitors, and are being met by counter cuts.

—Governor Altgeld, of Illinois, has pardoned the three Anarchists who have been in the State Prison since 1886, on life sentence, for complicity in the great Haymarket riot in Chicago.

—In view of the financial condition of the country President Cleveland has called an extra session of Congress, to convene Monday, August 7, at 12 o'clock noon, at the Capitol in Washington, D. C.

—In the vicinity of Aspen and Leadville, Colo., all the silver mines have shut down and hundreds of men are thrown out of work. And this is true of many other industries throughout the country.

—It is said that the Belgian Government proposes to convene a special conference of the Latin Union States for the purpose of considering what action they shall take in view of the recent fall in silver.

—The U. S. Consul General of Shanghai reports to the Washington authorities that there is no danger of a boycott of American trade on account of the Exclusion Law. Chinese merchants will buy in the market that offers the best inducements, regardless of other considerations.

—Advices from Morocco state that there is no diminution in the slave trade, batches of girls being sold publicly in Tangier and other towns. Like reports come from Zanzibar, on the east coast of Africa, where it is estimated that not less than 40,000 slaves are carried away every year.

—There is trouble and omens of war between France and Siam. A French gunboat was in the River at Bangkok last week threatening to fire on the city, and the king was threatening to blockade the river's mouth twenty miles below with sunken vessels. The dispute is in regard to the possession of certain territory.

—The will of the late Senator Stanford bequeathes \$2,500,000 to the Leland Stanford Junior University, at Palo Alto, Cal.; \$100,000 is given to each of the nephews and nieces of himself and Mrs. Stanford, with various other legacies. Mrs. Stanford is residuary legatee and sole executrix, with the power of disposing of the property by will or deed.

—The New River country in Louisiana is suffering terribly from unexpected floods, caused by a sudden enlargement of the break in the Mississippi levee, known as Rescue Crevasse. There is said to be from five to seven feet of water at Dutchtown, and in all the New River settlement, a distance of twenty-five miles, there was only one house with floor above water on the 2d inst.

—A Cleveland dispatch of June 28 says: “On account of the great depression in trade one after another of the great iron mines in the upper Michigan peninsula are shutting down indefinitely. These mines employ thousands of men, and are practically the sole support of whole towns in the peninsula. A protracted cessation of work is bound to result in widespread suffering.”

—The newly-appointed governor general of Siberia is now in the United States, endeavoring to become acquainted with American industries, with a view to closer business relations between America and Siberia. The completion of the trans-Siberian railroad to the Pacific Coast is destined to create a new interest in that hitherto comparatively unknown region, and this new channel of business and travel will have an important relationship to the west coast of the United States.

—Bishop Taylor appeals to the U. S. Government in behalf of the little republic of Liberia, on the west coast of Africa. A few years ago England appropriated about 100 miles of the northwest portion, and now France is laying claim to seventy-three miles of the southern portion of the defenseless territory, known as the Ivory Coast. As all the European governments are in the grab game for African territory, the bishop thinks the United States is the only government in a position to defend Liberia.

—June 27 a daring revolt was made by sixteen State prisoners at Folsom, California, led by George Sontag, who is under life sentence for train robbery. In the fight which ensued, three prisoners were killed and four wounded, one fatally. Sontag was seriously wounded, and if he recovers will be a life cripple. The revolt was a failure, not a guardsman being injured, although many shots were fired at them. Sontag says he wanted to escape in order to liberate his brother John and Chris. Evans from Fresno jail, where they are confined on charges of murder and train robbing. But his brother at that very time was in a dying condition.

—As announced by Secretary Carlisle, the policy of the Administration will be, in view of the lack of funds, to rid the country of all Chinese who have entered unlawfully in violation of previously existing laws before endeavoring to send out those who came in lawfully but are under the ban of the Geary law because they failed to comply with its requirements of registration, etc.

—A bold attempt at train robbery was made thirty-five miles south of San Antonio, Texas, on the 28th ult. After killing the fireman, two of the three robbers ran off, and the third, finding his single-handed effort unavailing, also ran. The conductor gave chase with a revolver in hand, followed his man into the bush and captured him. The conductor will get the \$1,000 standing reward for the capture of train robbers.

—Recent China advices state that on the 15th of May, without a word of warning, a crowd attacked and destroyed the front portion of the mission premises at Kiangtsin, on the Yangtze River. Three ladies in the building escaped over the roof into the house of a neighbor, where they were kindly received. Civil and military authorities came to the rescue before the work of destruction was completed, and several arrests were made.

—The Fresno (California) Canning Company has closed its doors. This will be a serious loss to the community. Many women and girls were last year employed, and \$30,000 was paid out in wages alone. Large quantities of tomatoes that were planted for this cannery, will now have to find sale elsewhere or rot. Many tons of blackberries ripening will have to be disposed of elsewhere or they will be lost unless the cannery reopens.

—The financial crisis now affecting this and other countries is not confined to banks, but is sorely pressing manufacturing interests as well. Several cotton establishments in the vicinity of Philadelphia shut down last week. The silver mines of Idaho and Montana are being closed on account of the fall in the price of silver. The recent stoppage of silver coinage in India has had a blighting effect on the white metal the world over.

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Signs of the Times

OAKLAND, CAL., MONDAY, JULY 3, 1893.

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We begin next week a series of articles on the "Millennium, or the Millennial Reign of Christ," by Elder J. H. Durland. We hope they will be read with care.

A SERIES of articles on the "Coming of the Lord" will shortly appear in the Signs. They will show the fallacies of some of the erroneous views now afloat by presenting what we believe to be the scriptural view.

WE call attention in another column to a candid statement of belief on "The Fate of the Wicked." In a general way we believe that it states the scriptural side of the question, which is also the side of justice and mercy.

QUITE a change has taken place the last few years in Imperial Germany, when one of the pet measures of the emperor is defeated in the Reichstag; and in a new election, with all the resources of the empire at his back, the emperor barely gets a majority. Socialism is growing and spreading. The clay is becoming more potent than the iron.

WE understand that our general Year Book of 1893 is out, though we cannot positively testify personally to that fact, but the *Review* of May 16 has so stated, and we believe the *Review*. We would have ordered personally, but expected that the usual courtesy would be extended of sending a copy for notice. Our house has had an order in for some time, but no Year Books have yet come to hand. Was the *Review* mistaken? or what was the matter?

MANY are the curses which have been uttered against the World's Fair directory because of their action of opening the Fair on Sunday. One minister is said to have expressed himself as preferring to have cholera sweep over this country rather than hear of the decision of the Appellate Court that the Fair remain open. Cyclones, earthquakes, and various other destructive agencies have been invoked and threatened by the professed followers of the merciful Redeemer, because the Fair has been opened Sundays. But the breach of contract with Congress is not what hurts these prophets of evil. It is because Sunday, the usurper of the Sabbath of

the Lord, is "desecrated." The violation of the Constitution by Congress does not even affect their moral stomach. The violation of God's law in substituting Sunday for the Sabbath is not even deplored. But the Sunday Fair is a crime against morality too great to be pardoned. Well, we are glad that God has "committed all judgment unto the Son," and that he has declared that the "curse causeless shall not come."

"**Christ and the Sabbath.**"—The sermons by Prof. W. W. Prescott on the above subject, which have lately appeared in the Signs, will soon be published in tract form as a number of the *Bible Students' Library*. We say this for the benefit of those who have asked for this. Action was taken in this respect before the sermons were published. We felt sure that all who read the sermons would wish the tract, and that many would get the tract who did not read the sermon, therefore we decided to publish in both forms.

GLAD are we that there is once in a while a minister of the gospel who sees the true bearing of the present clamoring of the church for Sunday laws. Rev. N. S. Haynes, in the *Christian Oracle* of the 15th ultimo, truly says:—

If the church has the right to compel the people not to go to the Fair on Sunday, it clearly has the right to compel them to go to church on Sunday. Compulsion was not Christ's method. He taught, helped, and thus won the people. The great cry of the church for compulsory Sunday observance is a pitiable confession of the inefficiency of the church to win people. It seems to rely no longer on God, truth, or good living, but appeals to an arm of flesh. 2 Cor. 10: 4.

And this is the melancholy fact.

An exchange says:—

The opening of the World's Fair on Sunday is now definitely settled. The Tennessee persecutions of Sabbath keepers have ceased, and the prisoners discharged. What about the United States being the two-horned beast and the image already formed? Has the Supreme Court rendered a decision in favor of Sunday, thus compelling individuals to pay religious regard to that day? Evidently in the transpiring events of the past few days this imaginary two-horned beast has been dehorned, and in that condition will do no one much harm.

No, the persecution of Sabbath keepers in Tennessee has not ceased, and it is now more bitter in Maryland than it ever was in Tennessee. The Supreme Court has not passed on the Sunday question as such, but it was all involved in its decision that "this is a Christian nation," February 29, 1892, and the Supreme Court will never reverse that decision. The opening or closing of the World's Fair has nothing to do with it; the government recorded its sentiments when it passed the Sunday-closing condition. The writer of the above does not comprehend the first principles of the question. The prophecy still stands and is rapidly fulfilling.

DEPOSITORY FOR DISTRICT NO. 5.

OUR canvassers and others in District No. 5 have long been asking that a branch of the Pacific Press Publishing Company be established in that district. This is now an accomplished fact, and the office has been located at No. 18 West Fifth Street, Kansas City, Missouri. No publishing will be done at this office, but a full stock of all our denominational publications will always be on hand. The canvassers will still order their books from their State tract society, but instead of being shipped from Battle Creek, they will be sent from Kansas City.

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(Continued from page 546.)

tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church." Matt. 18: 15-17.

He has no right to tell it to the church till he has followed the first steps above pointed out. He should go in the spirit of meekness (Gal. 6: 1), with not so much a burden for himself as for his brother (Lev. 19: 17), with earnest prayer to restore him to the favor of God. If his brother will not hear either him or the witnesses, who ought to be of the most spiritual, then let the matter be brought before the officers of the church. If the church are so blinded that they cannot see the right, then let the brother bear and forbear, knowing that God will right all wrongs. But let him first be sure that he has done his part in the light of the scripture above quoted, and such others as Gal. 6: 1; James 5: 19, 20. The worldly position or standing of a brother does not affect duty of man or church. "God is no respecter of persons."

100. DANIEL WEBSTER AND RELIGIOUS REFORMERS.

What do you suppose Daniel Webster meant by the saying, "There is a boldness, a spirit of daring, in religious reformers not to be measured by the general rules which control men's purposes and actions?" J. W. H.

We suppose he meant just what he said. He recognized, evidently, that there was a power, spirit, and influence in them which were not in men generally. This is true. In false religions it is the supernatural power of Satan. See Acts 16: 16, 17. In the religion of Christ it is the power of God. See Acts 16: 18-25.

THE fact that the World's Fair is opened on Sundays does not alter the position of the government in the matter of having established a precedent for religious legislation. The *Pittsburg Gazette* says, "The moral victory for Sabbath observance was won when Congress made Sunday closing obligatory upon the directory." That is an acknowledgment that Congress established by law a religious institution in defiance of the Constitution, which expressly forbids such legislation. But as evidence that no backward step has been taken by the government in the matter of assuming a religious function, it should be noted that neither of the courts dealing with the subject have recognized either a religious or an unconstitutional feature in the act of Congress. It is evident that the flagrant innovation by Congress in practically establishing a union of Church and State is here to stay, unmolested by either branch of the government.

THE *Northern Christian Advocate*, in speaking of the Anglican clergy and their position on an open Fair on Sunday, says:—

These same Anglican clergy in Argentina have been exhibiting great interest in, and predicting, a "Sunday Fair" at Chicago, while the bishop of the Falkland Islands has declared the fourth commandment abrogated! This is all of a piece with the action of the Romanist clergy in Mexico in expurgating the second commandment because it strikes at image worship in that church! Why not vote the whole ten commandments *en bloc* obsolete?

"The fourth commandment abrogated!" But what else do those teachers teach who claim that the fourth commandment enjoins a day which it does not even so much as name, and for a reason not even so much as intimated? The fact is that the whole Sunday question is on a piece with all of Rome's dealings; and why not? The Sunday sabbath is all of Rome.

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