

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.

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.

It may be safely asserted that no live, spiritual church of Christ ever used or desired the civil law to enforce religious dogmas or promote morality; and, furthermore, the "institutions" for which backslidden churches desire the aid of the civil laws are always those which find no support in the Scriptures. Fellow-Christian, think of this.

THERE is no coercion in religious matters in the gospel of Jesus Christ. The invitation, the entreaty, is, Come. The office of the ambassador of Christ is to *persuade* men. Jesus says, "Whosoever will, let him come." All Heaven pleads: "Turn ye, oh, turn ye, for why will ye die?" This is the gospel plan, and it may safely be set down that whatever law it is, from whatever alleged source, which would compel a man to observe any religious ordinance whatsoever, is not of the gospel.

PERSONAL responsibility to God ought to be a principle which should enter into every transaction of life. That "every man must give account of himself to God" is a solemn truth of Scripture. We are therefore personally responsible to God. No society or organization or body politic of which we may be a part has any claim upon us which ought for a moment to transcend this obligation. In mere matters of opinion, where moral principles are not involved, in matters where our duties lie in the same lines and are based on the same principles as these organizations, it is good to have company, and in union there is strength. But where moral principle is involved, we should not follow a multitude to sin. Let personal responsibility to God rule. Acting as in his sight, for his sake who bought

us, will but unite us in God's own better way with all the good in the universe. Although under the power of the enemy this may seem to leave us alone, leave it with God, and endure "as seeing Him who is invisible."

THE *New York Observer* well says: "Every now and then the daily papers report that such and such a person has become insane through religious excitement. While these reports are true in one sense they are very misleading in another. An eminent physician in the East, who is not identified with any church, expressed the opinion some time ago that in nearly every case those persons who lost their reason while attending revival meetings were on the verge of insanity, and that any strong excitement would have brought about the crisis." The religion of Christ gives soundness of mind, calmness of judgment, and peace in great tumult.

THE great question is not the amount of good that has been accomplished through some society or organization, but whether all the good would not have been accomplished in some better way without the organization. God often works in spite of man's devices to help him, not because of them. The very thing to which men often ascribe glory is that which God simply tolerates for a time as an excrescence, an abnormal growth, upon his own better, perfect plan. It makes a great difference from what standpoint we judge. The boy, sitting in his little skiff, who plies his paddle at the rate of fifteen miles an hour, may imagine that he is helping the steamer which is towing him through the water at the rate of twenty miles an hour, but he really retards the progress of the noble vessel. It is even thus with many societies.

The Fullness of Christ.—Reader, are you weary?—Jesus says, "I will give you rest." Are you hungry?—He says, "I am the bread of life; he that cometh to me shall never hunger." Are you thirsty?—"If any man thirst," says Jesus, "let him come unto me and drink." Are you in darkness?—He says, "I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life." Are you naked?—He will clothe you "with the garments of salvation," he will cover you "with the robe of righteousness." Are you mourning over your sins?—He has appointed "unto them that mourn in Zion, to give them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness." Are you sick? Are you weak? Are you afflicted with incurable disease? Are you

poor?—Christ is healing, and strength, and life, and eternal riches of good. Have all forsaken you?—He has declared, "I will never leave nor forsake you." Is there none to pity or sympathize with you?—He can be touched with all the feelings of our infirmities, for he was tempted in all points like as we are. Who would not forsake all else and accept of this Jesus in whom "all fullness" dwells.

"THE WORD OF THE TRUTH OF THE GOSPEL."

THE above words occur in Col. 1:5. Paul tells the brethren at Colossæ that they heard of the hope which was laid up for them in the heavens in "the word of the truth of the gospel." Here are three terms, every one of which expresses the whole; for God's word is *truth* (John 17:17), and God's word is also the word of the gospel. The apostle Paul in 2 Timothy solemnly enjoins upon Christian ministers their duties. Among others is the following:—

I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. 2 Tim. 4:1, 2.

This word is the word of the Scripture, which the same apostle in the same epistle said is able to thoroughly furnish the man of God unto every good work. 2 Tim. 3:16, 17. The instruction which the apostle Paul gave to the Christian minister must be the same as that given by Christ; for the apostle declares that the things which he taught were by revelation of Jesus Christ. Gal. 1:11, 12. But instead of charging his ministers to preach the word, Jesus charges them thus:—

Go ye therefore, and *teach* all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; *teaching them to observe all things whatsoever I have commanded you*; and lo, I am with you alway. Matt. 28:19, 20.

Go ye into all the world and *preach the gospel* to every creature. Mark 16:15.

Now it is clear from the foregoing evidences that what is called the Scriptures in one passage, the word in another, and the gospel in another, is identical. The Scriptures are able to make wise unto salvation through faith in Christ Jesus. 2 Tim. 3:15. The gospel is the power of God unto salvation to everyone that believes (Rom. 1:16), and many passages declare that it is by the word that we are cleansed (John 15:3), by the word that we grow (1 Peter 2:2), by the word we are built up and given an inheritance (Acts 20:32). The word is the word of the gospel; the truth is the truth of the gospel.

Again: all these center in our Lord Jesus Christ. He declares the word of God to be

truth (John 17:17), and likewise declares himself to be the truth (John 14:6), as he is declared to be the Word (John 1:1-3). Through him came all the truth to man; he is truth personified, and this truth has all been given in God's holy word; and, furthermore, that word is the word of the gospel. See Col. 1:23-28. In verse 23 Paul speaks of the gospel which is preached to all men, of which he was a minister. In verse 25 he says he was made a minister to fulfill the word of God, or fully to preach *the word of God* (margin), which he in verse 23 calls the gospel. This word and gospel he makes in verse 26 to be identical with the *mystery of God*, and the next verse declares the mystery to be "Christ in you, the hope of glory; whom," says the apostle, "we preach." The preaching of the gospel, the preaching of the word, the preaching of the truth, the preaching of Jesus Christ, are all one and the same thing. And the reception of that gospel, that truth, that word, is the reception of Christ Jesus into the heart; and the reception of Christ in the heart by faith, so that the life we now live is not ours but his, is the mystery of God.

If it be asked how much we mean by the word and the truth, we reply that we mean all of God's word, the Scriptures of truth; for God's truth is not many truths, but one. It is not many gospels, but one, even as it is one Lord Jesus Christ. That "the word of the truth of the gospel" will include all of the Scriptures might easily be proved, but we will not now take time to do this at length. Let the following suffice: We are saved by the gospel; all will admit that in it we hope; but the apostle says to us: "*Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope.*" Rom. 15:3. See also 2 Tim. 3:15; 1 Thess. 2:13. But it is said all the word of God was not preached by Paul, nor was it all contained in the Old Testament. And this is doubtless true; but Paul preached the gospel, and the Old Testament Scriptures are scriptures of the gospel.

This brings us to another interesting question. How much of the truth of God, of the word of God, is necessary to save a man? Bigotry would say, Just as much as I believe and hold, and no less. Charity would be content with much less than this. But verity would say that the smallest amount of truth received with all the heart will save, we care not how small. It may be but one verse from God's word, that verse may be a verse of law or prophecy, but, if grasped by living faith as light from God, it will bring the soul to the light of life, Christ Jesus. Were we cast overboard near a boat in which was the personal Christ, and he should reach out a hand to save us, and we could only grasp a little finger of the Mighty One, and our hold on that did not slip, would it not save us? His finger could no more fail than his hand. So with God's word: men may call this part unnecessary; they may say that prophecy is not gospel, that the revelation of God's law is not gospel, that the words which convey to us precious truth are only human, but he who believes God will accept it all as from God, and will find Christ in what he has revealed,

just as the woman with the bloody issue found Christ by touching his garment. God's word and truth are one. There is not one single truth revealed in his word but what if traced back, or, rather, traced *up*, will be found to have its origin and center in God the Father, and in Christ Jesus our Lord, just as the smallest nerve, ending in the finger tips, may be traced back to its great center, the brain.

But to save one, that truth, that word, must be received with all the heart, and the soul must "follow on to know the Lord." The soul is responsible only for the light which comes to him, whether much or little. If he rejects a part of much, he shows that under certain, sufficient temptation he would reject all. He makes himself the standard. If he accepts of all that comes to him with all his heart, however, he can do no more, and is accepted of God. Christ is in the little. The smallest truth of God is sufficient if that is all that is revealed. The greatest light is none too much to him who sees it. God requires all to accept all that he reveals to them, and he who does this with all the heart, accepts the word of the truth of the gospel of Christ, and has Christ formed within the heart, the hope of glory. Here are comfort and warning—comfort in laboring for the ignorant, warning lest we reject a single ray of light from God.

SUNDAY, THE WORLD'S FAIR, AND RESPECT TO GOD.

THERE is a strong organization working against Sunday closing of the World's Fair, the Advisory Committee of which embraces the Rev. Robert Collyer, of New York; the Right Rev. Bishop Spalding, of Peoria, Ill.; Samuel Gompers, of New York, president of the American Labor Federation; Frank Hatton, editor of the *Washington Post*; the Rev. J. Minot Savage, of Boston; the Rev. Dr. Thomas, Colonel James A. Sexton, and Hempstead Washburne. Among its friends are Bishop Potter, of New York, Cardinal Gibbons, T. V. Powderly, Professor Swing, Mrs. John A. Logan, Rev. J. T. Sutherland, etc. It is believed by some that the Fair will be opened. The *Chicago Advance* (Congregational) of November 3 says, however:—

The Fair will not be open on Sundays. The National House of Representatives has said it; the Senate has said it; the President has affirmed it; and now the national commissioners in determining "rules" that shall control the management of the Exposition have expressly declared that the gates shall not be opened Sundays. The Local Directory will have to conform to these rules. This ought to end the disturbing uncertainty. Through the priceless right of petition, the voice of the people has been heard. And the gracious and every way beneficent law of the Creator in ordaining the Sabbath for man has been nationally, officially, and fittingly respected.

The Fair will perhaps be closed except to a select few, as the Philadelphia Exposition was. General Hawley and his special friends found admittance on Sunday. But how the "law of the Creator" has been "fittingly respected" by the honor placed upon a day of which that law takes no cognizance, except as a working day, is more than we can understand. God ordained the Sabbath for man, but the Sabbath which God ordained never was, never will be, and never can be Sunday. If respect were really designed by the Sunday-closing act, it could not have been more

unfittingly shown. Its appropriateness reminds us of the man who, wishing to please his wife, presented her with a tombstone. But Sunday arguments, Sunday laws, and the whole Sunday movement are filled full of just such incongruities, inconsistencies, and insults to God and common sense. How much do these human ordinances add to God's glory? How much respect do they show him?

Hero Worship.—Very much has been made, and is being made just now, of Christopher Columbus, and all the glamour of romance is thrown around him. The inhabitant of another world just now arriving on this planet would conclude that the man was some great demigod. It might be well for some of these enthusiasts to ask the question in sober thought which Mark Twain asked, as recorded in his "Innocents Abroad," of his *tremolo-staccato* guide, "Who is he?" The fact is that the man was a poor, low-down buccaneer of the worst type, and the "noble Isabella," who is said to have pawned her crown jewels to raise the money to fit out Columbus, in reality did nothing of the kind. According to Prof. Herbert B. Adams, of the Johns Hopkins University, Queen Isabella took the money, without the knowledge of Ferdinand, from the imperial cash box, funds which he had drawn from the Jews of Aragon, to the extent of \$120,000. The *Jewish Exponent* remarks: "That the money of Jews should have aided, and the science of Jews furnished the very instruments of navigation which made the discovery possible, is not unimportant in summing up the contributions that we have made to the progress and welfare of the world."

It was under Ferdinand and Isabella that the "Holy Office" of the Inquisition was re-instituted in Spain, with Torquemada inquisitor general. In 1481, 3,000 persons were burned in the beautiful province of Andalusia, and 17,000 suffered other penalties, because they did not profess the faith of the Roman Catholic Church, and of their "most Christian" majesties, Ferdinand and Isabella. America was discovered more than six centuries before Columbus set foot thereon. Protestant Americans could do better work than honoring such a man, sent out by such sovereigns. Let Catholics canonize Columbus if they will; we presume that he would make as good a "saint" as St. Dominic, the first inquisitor general.

MRS. FRANK LESLIE has recently and truly remarked: "A bad man is, in some respects, like a bad book. You study one or the other, you are altogether shocked and repelled, and at the end you throw the book aside, but you cannot by a mere effort of will forget all that you have read; certain scenes, certain phrases, certain discoveries of hitherto unsuspected forms of vice, remain in your mind in spite of every effort, and life is never quite the same as while you were ignorant of these blots upon humanity." "Who can handle the pitch, and not be defiled?"

BETTER it is to give our brother the choice of earth's blessings and retain the friendship of God, as did Abraham, than to choose all the Plain of Jordan, even though it be as fertile as the garden of the Lord, and lose by it integrity of character, as did Lot.

Doctrinal.

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

TRUTH.

BY ELIZA H. MORTON.

E'EN like a tree that never sheds its leaves
Is truth. It stands the same, unmoved by frosts
Or heat. It ne'er grows old with passing years.
It is a blossom sweet that blooms for all
And sheds its perfume o'er a world of sin.
It is a treasure richer than the gold
Of Ophir's mines. It is a shining chain
'Twixt earth and heaven, uniting hearts below
With the Great Heart above. It is divine,
And yet within the reach of mortal man.

Oh, seek it then! In every field of earth
Make search. Amongst your friends, amongst your
foes,
And in the lands beyond the sea make search.
And welcome when 'tis found,—the truth. Oh, let
It have a place within your heart! Heed not
What fingers penned, what lips proclaim, or where
You found the treasure sought. The truth is what
You want, for that alone can give you joy.

Think not because some buds your hands have
cull'd,
Some glittering gems by you been found, that all
The truth is yours. Not till that shining chain
Draws earth to heaven, and all below becomes
The Paradise of God, will you behold
The links of that fair bond, and even then
Eternal ages on and on will roll
And truth keep pouring at your feet
The wealth that God has still in store.
North Deering, Maine.

MAN'S SIN AND SAVIOUR. NO. 3.

BY ELDER URIAH SMITH.

Description and Use of Furniture.

THE essential feature connected with this sanctuary, as described above, was the ministration of the priests which was there performed. To study this we must first glance briefly at the furniture with which the sanctuary was provided for this purpose.

As we enter the court through the opening on the east, we find, standing nearest the door, an object five cubits square and three cubits high, overlaid with brass; this was the altar of burnt offering, on which all offerings of that nature were to be burned with fire. Between this altar and the tabernacle, which was placed in the western square of the court, stood the laver, a large brazen vessel filled with pure water, in which the priests were to wash both their hands and feet when they went into the tabernacle of the congregation, or when they approached the altar to offer a burnt offering thereon to the Lord.

Passing on we find the entrance of the tabernacle closed by a curtain, or veil, of the same material and workmanship as the veil that divided between the holy and the most holy place. This inner veil is called by Paul in Heb. 9:3 the second veil. That which formed the door of the tabernacle was therefore the first veil; and certainly the term "veil" may be applied to this as well as to the inner veil.

As we enter the first apartment, or holy place, three objects meet our gaze: first, a golden candlestick standing at the left of the door, or south side of the tabernacle, consisting of a standard and seven branches, beaten out of a solid piece of gold, about the weight of a talent, and worth, according to our present currency, over twenty-five thousand dol-

lars. The seven branches supported seven lamps, which were kept continually burning. When we come to look at its symbolical nature, we shall find it representing the seven lamps of fire which John saw burning before the throne of God in heaven. Rev. 4:5.

On the north side of the holy place, opposite the candlestick, stood the table of showbread. On this were placed twelve loaves of bread, representing the twelve tribes of the children of Israel. These loaves were renewed every Sabbath, the loaves which were removed being eaten by the priests in the holy place. This bread fitly symbolized the manifold grace of God, which we receive through Christ, the heavenly manna, on which the Christian replenishes his spiritual life.

Between the candlestick and the table, but further inward and near the inner veil, stood the third object, the altar of incense. It was for the purpose of burning incense before the Lord morning and evening. In Rev. 8:3 John was shown an angel offering incense with the prayers of saints, which clearly indicates what the incense symbolized, as offered by the priests in the tabernacle of Moses.

As pertaining to the most holy place, there were three things also mentioned as worthy of notice, namely, the golden censer, the ark, and the mercy seat.

1. The golden censer. This was a vessel borne in the hands of the priest from place to place, and used for the purpose of burning incense. It was constructed in various forms, and of various materials; but there was one particularly of fine gold, which was used only on the day of atonement, and was probably always kept, when not in use, in the most holy place, and hence is spoken of as pertaining to that department. Heb. 9:4; Lev. 16:12.

2. The ark. This was a coffer, or chest, of precious wood, overlaid within and without with the purest gold. It was two cubits and a half (three feet nine inches) in length, and a cubit and a half (two feet three inches) in width and height. It was constructed for the special purpose of receiving the two tables of the law, the ten commandments,* which were sacredly deposited therein. Ex. 25:16; 31:18.

3. The mercy seat. This was simply the cover of the ark; but it was a magnificent and costly piece of workmanship. It was of course of the same length and width as the ark, and two cherubim formed a part of it, one standing on each end, and all beaten out of one solid piece of gold. These cherubim were made looking reverently down upon the mercy seat, and shadowing it with their wings, which were spread aloft, and touched each other midway above it. This cover of the ark was called "the mercy seat" because here mercy took up its abode, and met and satisfied the claims of justice; for it was upon the mercy seat, beneath which reposed the law which men had transgressed, that the blood of the sacrifice was sprinkled, which satisfied the claims of the law, and left the sinner free. Here was the focal point where mercy and justice met and were reconciled. As the Psalmist beautifully expresses it, here "mercy

*These ten commandments are called "His [God's] covenant," because they are an ever-present, unvarying condition of all his promises to any people; and they constituted the basis of the old covenant made with Israel at Sinai, as they constitute the basis of the new covenant made by our Lord Jesus Christ. And hence the ark, in which this law was deposited, is often called "the ark of the testimony," or "testament," and "the ark of the covenant." Ex. 40:21; Num. 4:5; 10:33; Deut. 10:8; Rev. 11:19, etc.

and truth are met together; righteousness and peace have kissed each other." Ps. 85:10.

It was in this consecrated spot, between the cherubim, over the mercy seat, that the holy shekinah, representing God's presence, was manifested, and from whence God usually communicated with his people.

For the construction of all this wonderful work God called certain ones, and specially qualified them by putting his Spirit upon them. The sanctuary was not therefore merely the work of men. It was the inspiration of heaven, manifested in this unparalleled and unapproachable work of art.

How impressive must have been the scene presented by the interior of this building! There were its walls, having all the appearance of massive and solid gold, and reflecting in a thousand directions the light of the seven lamps of the golden candlestick. There were the table of showbread and the altar of incense, overlaid with burnished gold. And there was the curtain, which formed the gorgeous ceiling, with its mystic figures of cherubim in blue and purple and scarlet, adding its beauty to the brilliant scene; while in, beyond the second veil, was the golden ark, and above it the glorious shekinah, or visible manifestation of God's glory, into the awful presence of which (except the high priest's entrance alone once every year), no man could venture and live.

We now have before us the sanctuary as Moses erected it in the wilderness of Sinai, 1,490 years before Christ. With its ark of the covenant, its mercy seat, and its glorious shekinah, it constituted the heart and center of Israel's religious worship under that typical system.

THE NATURE OF THE SOUL.

BY ELDER G. C. TENNEY.

It is, I believe, entirely in harmony with the Scripture, and hence with the truth, to say that man has a soul. And it is not necessary in assenting to this to limit the meaning of the term to the breath, nor yet to make it embrace the entire person, although it is true that the word *soul* does in its scriptural use often have one of those meanings. We have seen that as an animal man consists of a body animated by the spirit of life, a principle derived directly from God. But man is essentially something infinitely more than a mere animal. The very highest mark of favor and consideration was placed upon man at his creation, when the Creator decided to make man in his own image and likeness. This we believe does not refer solely to contour of frame and feature, but it has a more important signification in its reference to the faculties of the mind.

Physiologists tell us that man differs from beasts in three particulars,—men walk upright, beasts go prostrate; men have chins, beasts have none; men have moral natures, beasts know nothing of right or wrong. In this last particular we have a fact that leads to a proper understanding of the subject of man's superiority to beasts. In physical endowments men are generally inferior to the lower animals. The dog with his sense of smell possesses a power of which we can hardly conceive. Their sense of hearing is the safeguard of many timid animals, which would soon be destroyed if they could hear no better than we can. The nimble dexterity of some animals puts our human acrobats to shame,

while human strength is but trifling as compared with that of the horse, the bullock, the elephant, and other quadrupeds. But man alone of all earthly creatures bears the special mark of divine favor. For man Christ died; for man the heavenly mansions are preparing. To man God gave his word and work; to him has he given a place in the heavenly family. Why all this?—Because man alone bears in his moral and mental powers the impress of the divine mind. There must, then, be a feature in human nature that is distinct and infinitely superior to anything possessed by brutes. And so it is. Man by cultivation may acquire a character that is angelic, God-like, pure; by sin he may debase himself as much lower than the brutes as it is possible through righteousness for him to ascend above them. It is this quality in man's nature that forms the distinctive characters of individuals. These qualities of the mind become the objects of love or aversion, of respect and esteem, or of contempt. We value our fellow-men according as they manifest the amiable and desirable qualities of their mental and moral powers. We may at first be attracted to an individual by his outward appearance, but real affection is based upon the beauty of the inward adorning of the heart. The color of hair, eyes, or complexion then ceases to be much of a consideration. Their bodies may waste away by fever or consumption, but the object of love unimpaired remains. Not only do we estimate people by their moral worth, but we know that God always looks at the heart to form his opinion of men and women. "Man looketh on [at first] the outward appearance, but the Lord looketh on the heart."

This feature of men's nature is of itself a distinct organization, composed of various elements differently blended in different individuals, even as the blending of tints and colors forms the pictures of art. No two are alike, so no two characters possess in the same quantities the same qualities. Taken as a whole, these principles form human character, and they constitute the essential and identifying principle in the individual's being. Without this mankind is but a drove of cattle.

What shall we call this feature of human existence? Shall we call it the soul? The Bible does. Micah 6:7; Acts 14:22; Heb. 13:17; 3 John 2; Matt. 10:28. But it very much more frequently calls it the *heart*. So we speak of it. Others may call it character. In this sense the soul is the organization of man's conscious powers, his sentient principles, which embrace intellect, will, and moral faculties. But this, like the body, is a product of growth and development. It feeds upon its surroundings, upon the facts and impressions conveyed to it by the senses. Its development is directed by prevailing influences and by the will. At the age of moral accountability it assumes control of the body and forms the *ego*. Says Paul, "I keep under my body, and bring it into subjection."

As we read the intimate biography of a person we have never seen, we become acquainted with him. Could we read his every word, yea, his thoughts, and discern his motives, we should then know him and realize that he was in some measure peculiar from any other person of our acquaintance, and his character only could identify him in our mind. Thus the character, heart, or soul, becomes a kind of a negative from which to reproduce the man. In God's books the most intimate record of life is kept; that record is

the negative, and a man who in the resurrection bears the minute impress of that record is to all intents and purposes the same man. His consciousness connects with his former experience. His friends recognize in a glorified form the same dear friend around whom their affections were entwined. Another person bearing an outward resemblance to the lost friend, but having a consciousness and character formed on a different model, would not fill the place. The preservation or salvation of the soul becomes then the real object of faith: "Receiving the end of your faith, even the salvation of your souls." 1 Peter 1:9.

While lexicographers give to the Greek word *ψυχη* (*psuche*) the definition of "the breath," "the animal life," they also include in its significations "the soul, the seat of understanding, the seat of passions and feeling, the genius," "the rational soul," etc.; so that in this definition we have not gone aside from the legitimate use of the term *soul*. But this does not teach even by implication the dogma of natural immortality. There is not the least shadow of a foundation in all this upon which to build the theory of the independent immortality of the soul. There is nothing in the nature of the soul upon which to predicate conscious existence outside of the organism with which its manifestations are inseparably connected.

LIFE FROM THE WORD.

BY ELDER E. J. WAGGONER.

AND thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldst keep his commandments or no. And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live. Deut. 8:2,3.

This reference shows that there was a special purpose in giving the manna to the children of Israel in the wilderness. It was, of course, for the purpose of supplying their physical necessities, but that was not all. God could have supplied them with food in some other way. He could have led them through a land where they would have found sustenance; but he purposely led them through the wilderness, in places where they could find neither food nor water, in order that it might appear in the clearest manner that their food came directly from heaven. It was for the purpose of making them realize continually that God was their sole support.

Jesus referred to this after he had performed the miracle of feeding the five thousand with the five loaves and two fishes. The Jews blindly asked for a sign as proof of his ministry, and thought to set Moses up against Christ, as superior to him, by saying, "Our fathers did eat manna in the desert, as it is written, He gave them bread from heaven to eat." But Jesus answered them, "Verily, verily, I say unto you, It was not Moses that gave you the bread out of heaven; but my Father giveth you the true bread out of heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world." John 6:31-33.

Christ, and not Moses, was the real leader of the children of Israel in the wilderness. He was bringing them out of the bondage of Egypt, not physical merely, but spiritual. He was leading them not to a merely tem-

poral inheritance, but to an eternal inheritance of righteousness. The keeping of the commandments of God was the sole condition of their everlasting inheritance. But they had no power to do that. Nevertheless, they were not to despair, and say, "Who shall go up for us to heaven, and bring it [that is, the commandment] unto us, that we may hear it, and do it?" Neither were they to say, "Who shall go over the sea for us, and bring it [the commandment] unto us, that we may hear it, and do it?" And why? The answer was thus given: "But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it." In our comparison of this text with the tenth chapter of Romans, in the last article, we found that the commandment here refers to none other than Christ. That is, they could find the commandment only by finding Christ, and he was near at hand. Outside of Christ there is no righteousness, no keeping of the commandments.

Some may think that this fact was not known in the time of Moses, but a careful reading of the thirtieth chapter of Deuteronomy shows that it was exactly what Moses was teaching the people. In verses 15 and 16 we read: "See, I have set before thee this day life and good, death and evil; in that I command thee this day to love the Lord thy God, to walk in his ways, and to keep his commandments, and his statutes, and his judgments, that thou mayest live and multiply." This shows that life is found only in the keeping of the commandments of God. Then in verses 19 and 20 we read: "I call heaven and earth to record this day against you that I have set before you life and death, blessing and cursing; therefore choose life, that both thou and thy seed may live; that thou mayest love the Lord thy God, and that thou mayest obey his voice, and that thou mayest cleave unto him; for he is thy life, and the length of thy days."

In this the people were plainly given to understand that their finding and keeping the commandments consisted solely in their finding and keeping Christ. With the heart man believeth unto righteousness, because Christ dwells in the heart by faith. The life of the word is the life of Christ. We cannot understand how Christ's life is conveyed by the word when it is received in faith. It is the mystery of the incarnation. It is the mystery of God manifest in the flesh.

But God does not leave his people to try to grasp abstract truth. He cannot explain it to our comprehension, but he illustrates it so that we may be sure of the fact. So for forty years he gave to the Jews a daily object lesson of the truth that he is their life. As they ate the manna which he gave them directly from heaven, so they were to eat of him. There was no human agency employed in supplying them with the manna for their physical necessities. So they were to recognize the fact that no human power could give them the righteousness which the law demands. That same lesson serves for us, for it was written for our learning.

We cannot understand how it is that the bread that we eat gives us life and strength. We know the fact, and that is sufficient. Physiologists trace for us the changes that the food undergoes in the process of digestion, but not one of them can tell how it is that bread is changed into bone and muscle. That is the mystery of life, which is within the

power and comprehension of God alone. So, although we may not know how it is that God's word can give us life, we may know the fact.

In the raising of Lazarus and the ruler's daughter Christ gave to us instances of the life-giving power of his word. His word, "Lazarus, come forth," brought Lazarus from the grave in the full vigor of health. So at the last day his word will bring all the dead from their graves. The raising of the dead is accomplished by the same life-giving power that God bestows upon men in this world to save them from sin. Sin is death: "For to be carnally minded is death." Rom. 8:6. "And you hath he quickened [made alive], who were dead in trespasses and sins." Eph. 2:1. To disbelieve that God does actually give us his life in Christ, as we accept his word in faith, is equivalent to disbelieving that Christ ever raised the dead, or that he ever will. But whosoever believes that there was power in the word of Christ to raise Lazarus from the dead, because the word had the very life of Christ himself in it, may have the same life in himself, by which to keep the commandments of God.

GOD'S MEMORIAL OF HIS POWER.

BY ANNA AGEE.

(Concluded.)

He hath made his wonderful works to be remembered. He hath showed his people the power of his works, that he may give them the heritage of the heathen. Ps. 111:4, 6.

We find from the word of God that the Sabbath is a memorial instituted by the Lord to keep in memory his almighty power as manifested in the work of creation, and that by observing this memorial in the way that he has commanded, we grow stronger in faith, having confidence that He who is able to create, uphold, and control all things can also "redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." The power shown in redemption is the power of creation, for, in order to save a corrupt article, it must undergo a transformation, making it sound and good; and no one but he who has the power to create has the power to recreate or restore. Therefore, those who are "created in Christ Jesus unto good works" have undergone the process of having their hearts, or minds, recreated—renewed—changed from corrupt to clean, from impure to pure, by the same power that made the universe. And when so changed, they must be kept so by the same power—the power which has only to speak and the thing whereunto it is sent is performed. Isa. 55:11.

Since the Sabbath is the memorial of these great facts, it becomes important to inquire, What day has God exalted to such a high office? The Lord says, "The seventh day is the Sabbath of the Lord thy God." In Bible times the days of the week were known among God's people as first day, second day, etc. They had numerical names. So when the Lord said "the seventh day is the Sabbath," it was the day known by that name—the name given it by him at creation. See Gen. 1:5, 8, 13, 19, 23, 31; 2:2, 3. The Sabbath, then, is just as definite a day as though the Lord had given it in its heathen name, for the names of the days of the week, as used by the world to-day, are of heathen origin.

What name did the heathen give to this

day the Lord named the seventh? All our calendars and every nation on the earth tell us that Saturday is the seventh day. The Jews who have not forsaken the religion of their ancestors, unitedly observe Saturday, the world over.

Ask the world why Sunday is kept; they will answer, "To commemorate the resurrection of Christ." On what day did he rise from the dead? The Bible tells us plainly it was on the first day of the week. Mark 16:9. So Sunday keepers are keeping the first day, which God has not blessed, instead of the seventh, upon which God has placed his blessing, made holy, and commanded us to keep.

Perhaps it may be said, "Yes, that is the old Jewish Sabbath, I know." No, it "is the Sabbath of the Lord thy God;" it "was made for man" (Mark 2:27) at the close of creation (Gen. 2:2, 3), before there was a Jew in existence. It is the day our Lord observed when he "was made flesh and dwelt among us." "And Jesus returned in the power of the Spirit unto Galilee. . . . And he came to Nazareth, where he had been brought up; and as his custom was, he went into the synagogue on the Sabbath day, and stood up for to read." "And came to Capernaum . . . and taught them on the Sabbath days." Luke 4:14-16, 31. "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill." Matt. 5:17.

Jesus could not possibly have told the truth when he said, "I have finished the work which thou gavest me to do" (John 17:4) unless he did fulfill the law, for that was what he came to do; and in order to fulfill the law, he kept the Sabbath, for God, speaking through James, says, "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." James 2:10. If he was a Sabbath breaker, he was a sinner, for "sin is the transgression of the law" (1 John 3:4), and we know the Sabbath is a part of the law; and we know, too, that "Jesus did no sin" (1 Peter 2:22). Therefore he was a Sabbath keeper not a Sabbath breaker. Jesus is our example (1 Peter 2:21), and we should therefore "walk, even as he walked" (1 John 2:6). "He that taketh not his cross, and followeth after me, is not worthy of me" (Matt. 10:38), says our Saviour. Will he say, "Well done, thou good and faithful servant; . . . enter thou into the joy of thy Lord," to one who does not do so?

"Just so we keep one day it does not make any difference which one" will not excuse us now from obeying the Lord any more than Nadab and Abihu were excused when they thought they would burn the incense with fire other than the Lord commanded. They thought it didn't make any difference if only they burned the incense. But did it? "And there went out fire from the Lord, and devoured them, and they died before the Lord." Lev. 10:1, 2. "Now all these things happened unto them for ensamples; and they are written for our admonition, upon whom the ends of the world are come." 1 Cor. 10:11.

Shall we heed the admonition? "Whoso is wise, and will observe these things, even they shall understand the loving-kindness of the Lord." Ps. 107:43. "And they that be wise shall shine as the brightness of the firmament." Dan. 12:3.

Jesus says, "Whosoever shall deny me before men, him will I also deny before my Father which is in heaven." Matt. 10:33. It is not alone in words that men deny their

Lord, for in Titus 1:16 we read, "They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate."

Dear reader, "let no man deceive you with vain words; for because of these things cometh the wrath of God upon the children of disobedience." Eph. 5:6. "What shall it profit a man, if he shall gain the whole world, and lose his own soul?"

CONFESSION OF SIN.

BY ELDER WILLIAM COVERT.

CONVICTION for sin makes the penitent long for that which he does not possess. Sin has become an ingredient of his nature, and when the sinner undertakes to put away his transgressions, he will learn that they have become a part of himself, and that self refuses to go. Solomon says, "His own iniquities shall take the wicked himself, and he shall be holden with the cords of his sins." Prov. 5:22. The deplorable state of the wicked is well described by Paul where he says: "Unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled. They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate." Titus 1:15, 16. Confession must therefore include a letting go of all in nature that begets the wrong act.

Without such a confession there is no taking hold on Christ. God will have mercy on those who truly confess. The Lord says: "He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall have mercy." Prov. 28:13. This language will not admit of an apology for sin. Adam admitted that he did wrong in partaking of the forbidden fruit, but offered as an excuse for his wrong course that his wife had been the principal cause of it. Eve placed the blame of her departure upon the serpent. Thus they apologized for their conduct, instead of confessing it. Saul acknowledged that he did wrong in not executing all the Lord enjoined upon him, but then he pleaded that he was excusable because the people prevented his obedience. He went so far as to ask the prophet to honor him before the elders of his people. Self was not renounced. See 1 Sam. 15:24-30. David, who succeeded Saul in the kingdom of Israel, did not attempt to excuse himself for his sins. In Ps. 32:5 he wrote: "I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin."

To attempt to cover up sins is a refusal to acknowledge them. To do this is to own self and deny the Lord, who has bought us. The pride of heart abiding in the carnal mind forbids the acknowledgment of wrongs. How seldom do we hear the hearty, full, free confession of sin made to the one who has been wronged. Self is too dearly loved to admit of genuine confession, and unless self is renounced every day, the life becomes polluted and the mind darkened to all danger. This is Satan's manner of keeping moral sensibilities dulled so that sins are not discovered.

The adversary of your soul tells you not to confess that you have really done wrong, for if you do, it will disgrace you. Cautiously explain all matters so as to maintain your respectability. But if he can no longer keep

you blinded as to your sins, he will then tell you that God will not forgive if you do confess. But let none be deceived in either case, for the Lord says, "If we say that we have no sin, we deceive ourselves." 1 John 1:8. And yet he says, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9. "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." Isa. 55:7.

The spirit of true penitence and humble confession must be obtained from the Lord, or else all is lost. Without victory at this point no lasting happiness is possible, no conquest obtainable. Unless self is abandoned, and the strongholds in Christ occupied, you will surely be defeated in every contest. Pray as did the publican in the parable, "God be merciful to me a sinner." If you feel the weight of your sins, remember that "Jesus Christ came into the world to save sinners."

There is too much confession that is only general and not intended to refer to anything in particular. The Lord asked that if a soul did wrong "that he shall confess that he hath sinned in that thing." Lev. 5:5; Num. 5:7. Confession should be vocal; "for with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." Rom. 10:10.

Although the Scriptures teach a formal confession, yet it should be done in a hearty humility, with a proper realization of the hatefulness of sin. Christ convicts only that he may save the contrite one. The stripes of deep conviction are made with the chastening hand of a tender Father. "The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit." Ps. 34:18. He also says: "I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." Isa. 57:15.

THE FREE GIFT.

WHAT encouragement there is to come for pardon to a throne of grace. Whatever thy state may be, thou needest not hold off. Though thy sins be as scarlet, if thou come to Christ, they shall be made "white as wool." The greatest of sinners is invited. Can any sin be so great as to overtop the value of Christ's blood? Oh, there is not so much vile-ness and wretchedness in the sinful heart of man as there is grace, and goodness, and virtue in Christ. There is no disease so bad that he cannot cure. Let me be as bad as I can be, there is no reason out of the word of God why I should not come to Christ for salvation. He puts none back. His proclamation is: "Ho, everyone that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price."

"Whosoever will, let him come." What wouldst thou have more? The invitation cannot be plainer. If, then, thou art not saved, it is plain thou hast no wish for salvation; for if thou hast a will, thou hast a warrant. Say not, "I would come if I had so much humiliation and so much faith," for that were to make a bargain with Christ. If God were to say, "You must love me, and I will pardon you," that were an exchange, not a free gift. Away with such a thought! "Whosoever will, let him come."—*Archbishop Usher.*

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.*

APPRECIATION.

BY JESSIE HOCKER.

THE sweet, cool calm of autumn afternoon
Sleeps where last summer's drifted leaflets lie.
The tinkling bells seem with all earth atone,
But in the midst of this will summer die.
O Summertime, with all your witching grace,
I think how sanguine were your prospects all,
How beauteous was your sweet, fresh, glowing face,
But now the scepter must be given to Fall!

Oh, breathe forgiveness ere too late it be
For opportunities you kindly gave,—
Lost opportunities, alas, which we
Must now bewail here at your open grave!
But he who truly grieves o'er past mistakes
Will turn without delay to present need,
Will find within its depths the power that wakes
His soul to zest in life, and word, and deed.

Therefore, though summer flowers and tints be dead,
We thankfully will gather Autumn's store.
How beautiful her fruits! her leaflets red
Ne'er seemed one-half so wonderful before!
O loving Father, do thou help us find
In every phase of life thy love portrayed,
In every test to read thine august mind,
For this is joy if it is but obeyed!
College Place, Wash.

MAKE ALL THINGS ACCORDING TO THE PAT- TERN.

BY MRS. E. G. WHITE.

WHEN the sanctuary was to be built, the Lord directed Moses, saying, "Look that thou make them after their pattern, which was showed thee in the mount." Moses was full of zeal to do God's work. The most talented, skillful men were at his command to carry out his suggestions; and yet it was not given to him to make a bell, a pomegranate, a tassel, a fringe, a curtain, or any vessel of the sanctuary, except according to the pattern shown him as God's ideal. God called him into the mount, and revealed to him the heavenly things. The Lord covered him in order that he might see God and live, and behold the things that God would have made according to the pattern. Forty days he was in direct communion with God; and when he descended the mount, his face shone with glory, and he was ready to give directions as to how the sanctuary should be made according to the pattern shown him in the mount.

It is in neglecting to follow the exact directions of the word of God that many err. They turn away from God's plans, to follow their own ideas. Christ himself declared, "The Son of Man can do nothing of himself, but what he seeth the Father do; for what things soever he doeth, these also doeth the Son likewise." So utterly was he emptied of self that he made no plans for himself. He accepted God's plan for him, and day by day the Father unfolded his plans. If Jesus was so wholly dependent, declaring, "I do nothing of myself," how much more should the human agents depend upon God for constant instruction, so that their lives might be the simple working out of God's will. Oh, that failing, erring mortals would be content to seek wisdom from God, and be entirely submissive in working out his directions, in exemplifying his character! If ever mortals

needed to send to heaven an earnest cry, "Lord, show me thy way; teach me the way of the Lord," it is now. Only those will have a fitness for the mansions above who give to God full and implicit obedience. God knows that we would not appreciate his rarest gifts if we were not perfectly submissive to his will.

And in keeping the way of the Lord there is great reward. We shall be tempted by the adversary of souls to deviate from God's way, to neglect to search the Scriptures in order that we may find out whether we are walking in the sparks of our own kindling, or seeking the light which God has given us. Oh, that we may be vessels unto honor, prepared for the Master's use! Oh, that the work of the grace of God may so go forward in our hearts that we may come to see the matchless charms that are revealed in Jesus!

Whatever may be our temperament, we are to form a character after the divine Pattern; we have no excuse for retaining the mold and superscription of our own nature; for Christ has died that we may have his mold and superscription. We cannot retain self and yet be filled with the fullness of God. We must be emptied of self. If heaven is gained by us at last, it will be only through the renunciation of self, and the receiving of the mind of Christ. Pride and self-sufficiency must be crucified, and the vacuum supplied with the Spirit and power of God. Are we willing to pay the price required of us for eternal life? Are we ready to sit down and count the cost, and conclude that heaven is worth the sacrifice of dying to self, of having our will brought into perfect conformity with the will of God? Until we are willing, the transforming grace of God will not be manifested upon us. When we present our emptied nature to God, he will by his Holy Spirit supply the vacuum made by the renunciation of self, and give us of his fullness. The Lord would not have us perish. He would have us consecrate to his service all there is of us; for he desires to bless us more than we desire to be blessed. He would have us abide in Christ, receive his blessing, and diffuse it to others while we live, that we may enjoy a blessed eternity. Life is short, but eternity is endless.

We should ask ourselves, For what are we living and working? And what will be the outcome of it all? We need the religion of Jesus Christ daily; for everything we do or say comes under the notice of God. "We are made a spectacle unto the world, and to angels, and to men." What we are at heart, we reveal in life. Our thoughts, our words, our actions, are the result of what we are; and our influence is a savor of life unto life, or of death unto death, according to whether we abide in Christ or not. In the judgment we shall be brought face to face with those whom we have had opportunity to help by directing them, through choice words of counsel, into right, safe paths. If we have a daily connection with God, we shall have a living, abiding interest in the saving of the souls of men, and our influence will be a savor of life unto life.

The Lord has blessed us with the light of truth, and we are to let that light be seen, by being doers of the word. We are to let the bright rays of God's word extend to others, to cheer and bless all that are in the house. If we do not have oil in our vessels, except of the grace of Christ, which is abundantly provided for us, our light will burn dim, and, if neglected, will die out. But if from the treas-

ure of the heart you bring forth good things, then your light shines out to those who are in darkness. But if you indulge in slang phrases and foolish talk, you bring forth from the treasure of the heart evil things, and darkness comes upon your soul, and upon the souls of others; for evil words bring forth a harvest after their kind. Evil words do more mischief than you have any idea of; they are seeds sown to produce a harvest, and your influence as a Christian is weakened. Foolish, idle jesting fails to exalt the character of Christ; and when he is not lifted up, souls are not drawn to him. The Lord Jesus calls upon you to place yourself in the channel of light, that the result of thorough faith in Christ as your personal Saviour may appear. Christianity is not to be put on and off at will, but it is to be our constant adorning; we are to be clothed with Christ's righteousness as a garment.

Let no one rob God of the service he requires. Half-hearted service is of no value. Have we not tried our own way again and again, and found it was but foolishness? In following our independent judgment, have we not virtually said, "Lord, I want not thy way, for it does not please me; I want my own way; and if I cannot do as I please, I will not serve thee?" How many have let go of Christ, to follow their own plans? Did Christ, the Majesty of heaven, have his way? Behold him in travail of soul in Gethsemane, praying to his Father. What forced those blood drops of agony from his holy brow? Oh, the sins of the whole world are upon him! It was separation from the Father's love that forced from his pale, quivering lips the cry, "Father, if it be possible, let this cup pass from me." Three times was the prayer offered, but was followed by, "Nevertheless, not my will, but thine, O God, be done." This must be our attitude: "Not my will, but thine, O God, be done." This is true conversion.

The church of Christ is to represent his character. Its members, if their names are written in the Lamb's book of life, will be united by a vital connection with Christ, as the branch is united with the living vine. Jesus says, "For their sakes I sanctify myself, that they also might be sanctified through the truth." Christ devoted himself entirely to the work of saving souls. He left the glories of heaven, and clothed his divinity with humanity, and subjected himself to sorrow, and shame, and reproach, abuse, denial, and crucifixion. Though he had all the strength of the passion of humanity, never did he yield to temptation to do that which was not pure and elevating and ennobling. He says, "I sanctify myself, that they also might be sanctified." He devoted himself wholly to God in an infinite sacrifice to redeem the world. What a wholeness in his life, his character! The plan of salvation, devised prior to the beginning of time, expresses the love of Christ to man, the devotion of the Son to the Father's glory. "To the intent that now the principalities and the powers in the heavenly places might be made known through the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord." This eternal purpose embodied before the universe the glory of the divine love in the salvation of man.

Charged with his exalted mission, Jesus came into the world as the visible representative of the invisible God. He said to Philip:

"Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father; and how sayest thou then, Show us the Father? . . . From henceforth ye know him and have seen him." "I and my Father are one." What height, and depth, and breadth of meaning in the Saviour's words! They are clothed with a mysterious power that can only be spiritually discerned.

HOW IT WAS KNOWN.

MANY a time in the life of the *American Sentinel* have we told the people that the union of Church and State with national Sunday legislation would surely come. In fact, the *Sentinel* never existed for any other purpose than to tell that this was coming, and to awaken the people to the danger and the evil of it.

Except in a general way, however, we have never told in the *Sentinel* how we knew that this was coming. We have demonstrated over and over, by parallels of historical and ecclesiastical procedure, that this evil thing must inevitably come as the result of existing conditions, and of the efforts and aims of the churches; but our knowledge that it was coming antedated by many years both the existing conditions and the efforts and aims of the churches to bring it about.

The first thing that was ever done by the churches to bring this about was *twenty-nine* years ago last February, while on our part we have known for more than *forty* years that it was coming. The religious denomination that now publishes the *American Sentinel* published more than forty years ago that there would be formed in this government, though prohibited by the Constitution and the fundamental principles of the government, a union of Church and State, with national legislation establishing Sunday as the sabbath, and with the churches in possession of the governmental power to enforce Sunday observance. More than forty years ago this denomination put this announcement in print, and then, through all the years since, this people have preached everywhere that this was coming, and would surely be done. And now that it has been done, and exists before our eyes, we see exactly and only what we have been looking for all this time.

How, then, did we know that it was coming?—We knew it by the word of God, in the scriptures of the prophets. The prophecy that announces it is in the thirteenth chapter of the book of Revelation; and there all may read it. In the first two verses of that chapter there is given a description of the rise and career of a certain power under the symbol of a beast. Then from the eleventh to the eighteenth verse inclusive there is given the description of another power under the symbol of "another beast" and "the image of the beast." The first of these powers is also designated as "the first beast" and "the beast which had the wound by a sword." The full description of the first one is as follows:—

And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion; and the dragon gave him his power, and his seat, and great authority. And I saw one of his heads as it were wounded to death; and his deadly wound was healed; and all the world wondered after the beast. And they worshiped the dragon which gave power unto the beast; and they

worshiped the beast, saying, Who is like unto the beast? who is able to make war with him? And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months. And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints, and to overcome them; and power was given him over all kindreds, and tongues, and nations. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world. If any man have an ear, let him hear. He that leadeth into captivity shall go into captivity; he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints. Rev. 13:1-10.

Every person not a Catholic, who knows the A, B, C of history, knows that this is a vivid sketch of the Papacy and its career up to 1798 A.D. Every such person knows that the one great power to which all the nations have done homage the most and for the longest time is the Papacy. Every such person knows that the most blasphemous power that was ever on the earth is the Papacy. He likewise knows that the one power that has made war with the saints of God, and has overcome them the most cruelly, and has persecuted them the most widely and for the longest time, is the Papacy. We know that to say this is not considered as proper Protestantism for these days; but proper Protestantism it is, nevertheless; for all this is true of the Papacy, and has been true of it for ages. And everybody, Catholic or non-Catholic, knows that the Papacy is the union of Church and State, with the Church in possession of the power of the State to use in enforcing her decrees and compelling men to submit to her dictation.

THE PROPHECY.

The description of the "other beast," or the image of the beast, is as follows:—

And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed. And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by the sword, and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads; and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name. Here is wisdom. Let him that hath understanding count the number of the beast; for it is the number of a man; and his number is six hundred threescore and six. Rev. 13:11-18.

This prophecy says that it would be said unto them that "they should *make* an image to the beast." This would be to make an image to the Papacy. The Papacy being a union of Church and State with the Church using the power of the State to enforce the doctrines of the Church and to compel submission to her decrees, the making of an image of this would be only to make or establish an order of things by which a union of Church and State would be created, with the civil power in the hands of the Church to compel submission to Church doctrines and observance of Church institutions. But in order for this to be *made*, it must be that before this there was no union of Church and State in the place where this is to be done. As it is necessary to say "that they should *make* an image" of the Papacy—that is, union of Church and State—it is plain on the face of it that

this is said, and must be said, in a place where there is no union of Church and State, and where the Church has no control of civil affairs, and no connection with the civil power.

Now where was there ever a place or a nation on earth in which there was no union of Church and State except in the United States alone? With the single exception of the United States Government, there never was a government on earth, pagan, papal, or professed Protestant, in which, from the beginning of its existence as such until this day, there was no union of religion and the State, in which the religious power had no control of, or connection with, the civil power. This is the truth, and anyone may satisfy himself of it by thinking, whether little or much. This being the truth, it follows that in the United States is the only place on earth where it could be said that they should *make* a union of Church and State. Consequently, in the Government of the United States alone could the image of the beast—the image of the Papacy—be made. There are many other points corroborative of this, but this is sufficient for this place.

It was because of this prophecy of Rev. 13: 11–18 that it has been preached and published for more than forty years that there would be formed in the United States a union of Church and State with national Sunday legislation—that there would be made here an image of the Papacy. For instance,—

THIRTY-NINE YEARS AGO

last January—January, 1853—a little pamphlet of about seventy-five pages, perhaps two and one-half by five inches in size, was published, giving a brief exposition of Revelation 13, and especially that part in verses 11–18. On this point there was then written and printed the following:—

The two-horned beast says to *them that dwell on the earth*, "Make an image." The dwellers on the earth, or territory of this beast, it seems, have a part to act in this work. This clearly marks the United States as the scene of action. This is the manner in which laws are made here—by the representatives of the people. As all men by the Declaration are declared to be equal, it became necessary that some course should be taken by which all could have equal privileges in the construction of the laws. If the whole mass were called together, there would be an endless discussion and no laws made. Therefore the people were to elect such representatives as would carry out their principles; and they were to meet and make laws, which, when passed, should be considered the laws of the people. The image is to be formed by the people or their representatives.

It appears probable to us that this Sunday institution is the very point on which this union will be effected. Here is a point on which all Protestant sects can unite. A point which we may safely say is the important item in the faith of Protestants is their Sunday worship.

Verse 15: "And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed." From this text we may draw two conclusions:—

1. The image of the beast is to be made in the same territory where the two-horned beast rules; for the two-horned beast can exercise that authority in no territory but his own.

2. That it already has it in its power to give life to the image of the beast, or cause the decree to be made and executed. Is it not in the power of the United States to pass such laws? They declare "all men shall be protected in worshiping God according to the dictates of their own consciences." We see the mass hold the first day of the week as a holy day. If a memorial should be sent in to Congress with one million names signed to it, declaring that their rights were infringed upon, and praying them to pass a solemn enactment that the first day should not be profaned by labor, how soon the result would be a law upon the point!

Were the United States, as a body, to pass a law that Sunday should be kept holy, or not profaned by labor, there would be, I conceive, an image to the Papacy; for the law would then be in the hands of the church, and she could inflict penalties on those who did not obey the Sunday institution.

Now bear in mind that on the strength of that Scripture prophecy this was printed thirty-nine years ago. And no man can deny that in this present year the very things have been done which in this exposition of the prophecy were said would be done. The churches did this year memorialize Congress, with threats, in behalf of Sunday sacredness; and as the result Congress responded, as expressed by Senator Hiscock:—

I would write the provision for the closure in any form that the religious sentiment of the country demands, and not stand here hesitating and quibbling about it. . . . I should make this closure provision satisfactory to those petitioners who have memorialized us against the desecration of the Lord's day.

And, as expressed by the representative "Christian lobbyist" of the churches:—

I have learned that we hold the United States Senate in our hands.

Yes, they have the Senate, and Congress, and the law, and the government in their hands by which to sustain Sunday as a sacred day, and prevent its desecration. By the prophecy we knew forty years ago that it was coming; and by the *facts* we know now that it *has* come. The prophecy is fulfilled.

Again: Eight years ago this same denomination printed the following on the same prophecy of Rev. 13: 11–18:—

By this first beast is represented the Roman Church, an ecclesiastical body clothed with civil power, having authority to punish all dissenters. The image of the beast represents another religious body clothed with similar power. The formation of this image is the work of that beast whose peaceful rise and mild professions render it so striking a symbol of the United States. Here is to be found an image of the Papacy. . . . When the churches of our land, uniting upon such points of faith as are held by them in common, shall influence the State to enforce their decrees and sustain their institutions, then will Protestant America have formed an image of the Roman hierarchy.—*Great Controversy, Vol. 4, page 278.*

This has been done. The churches of our land *have* united upon the Sunday issues, and then united with the Catholic Church itself, and in this unity they have influenced the State to enforce the Church decree for Sunday observance and to sustain the Church institution of Sunday. They have done it, but in the doing of it they have the living image of the Papacy in this land. Eight years ago we published that this would be done; and now *it has been done*. On the strength of the prophecy we published that it would come; and on the strength of *facts*, everybody may know that it *has* come. The prophecy is fulfilled. The image of the beast is made, and lives, in the United States to-day.

Once more: Seven years ago this same people published on the same subject these words:—

To secure popularity and patronage, legislators will yield to the demand for a Sunday law.—*Testimony 32, page 207.*

THE FULFILLMENT.

This present year the churches made their demand for a Sunday law. They presented their memorials and petitions, backed up with such persuasive words as follows, from Presbyterian Churches in Brighton, N. Y., Parma Centre, N. Y., and Rochester, N. Y., and recorded in *Congressional Record*, May 25, 1892, thus:—

Resolved, That we do hereby pledge ourselves and each other, that we will, from this time henceforth, refuse to vote for, or support for any office or position of trust, any member of Congress, either senator or representative, who shall vote for any further aid of any kind for the World's Fair except on conditions named in these resolutions.

To secure the popularity and patronage which were thus put up at public auction by the churches, our nation's legislators as-

sembled in Congress *did* yield to the demand for a Sunday law, and did enact such a law in three distinct ways and places, and for the reasons, as stated by themselves, thus:—

If I had charge of this amendment in the interest of the Columbian Exposition, I would write the provision for the closure in any form that the religious sentiment of the country demands, and . . . I say to the junior senator from Illinois [Mr. Palmer] *he had better yield* to this sentiment, and not let it go out to the country that there is the slightest doubt that if this money shall be appropriated, the Exposition will be closed on Sunday. . . . I should make the closure provision satisfactory to those petitioners who have memorialized us against the desecration of the Lord's day.—*Senator Hiscock, Congressional Record, July 13, 1892, page 6755.*

And again, upon this demand for Sunday law, it was said:—

Now, if gentlemen repudiate this, if they desire to reject it, . . . I should like to see the disclaimer put in white and black and proposed by the Congress of the United States. Write it. How would you write it? . . . Word it, if you dare; advocate it, if you dare. How many who voted for it would ever come back here again. None, I hope. . . . You endanger yourselves by opposing it.—*Senator Hawley, Id., page 6759.*

In the light and upon the strength of the prophecy, we published seven years ago that they would do it. And now in their own words we can publish and do publish that they *have done* it. The prophecy is fulfilled. The image of the beast is made, and lives in the United States to-day.

And this is how we have *known* all these years that there would be a union of Church and State formed in the United States, with national Sunday legislation. This is why we have been telling the people by voice and pen, in the *Sentinel* and out of the *Sentinel*, all these years that this was coming. Now it is here, and no man can deny it. Here are the words which we published years ago that *it would come*, and no man can deny that. Men may disbelieve it, but they cannot deny it; they may reject it, but they cannot disprove it. Many would not believe it and said it would never come. We knew it and published that it would come. Now it has come. It is here. And this demonstrates unmistakably that we were right and they were wrong. To all these we now say, Come now and stand with us, that you may be in the right now on this great question.

And there are other things yet to come of this which has come, which are to be told, and we are going to tell these things, as we have told the others, for they are true.—*A. T. J., in American Sentinel.*

STRENGTH IN SOLITUDE.

"ALONE with his own soul and the reality of things." A time comes in every man's life when he faces the awful reality of *being*. To come face to face with yourself, with your soul; to have the great mystery of existence glaring in upon you with its terrors, and its splendors, stirs the depth of a man's nature.

To have these moments of self-revelation we must go away by ourselves to meditate, to commune with ourselves in the silence. When we are in company, we are not so apt to be *genuine*; then other people's ideas and personality are pressed upon us. In the noise of this world we cannot hear "the still small voice."

I think we are afraid to be alone, afraid of our own thoughts; yet this solitude is necessary to growth, both spiritual and mental. For example, solitude in the spiritual life; Jesus Christ, approaching the great event of his life, the sacrifice on Calvary, went apart alone.

John the Baptist, preparatory to the taking up of his life work, went apart into the wilderness to be alone. Solitude is the preparation for the great moments of life.

In the mutual life solitude is strength. If we cultivate this habit of solitude, we find that it is not so dreary a thing as the inexperienced believe, and a man's life is happier for its moments of healthful solitude, and has a strength that is missing in the lives of those who never go apart.—*New York Observer*.

WHAT DO OUR GREAT MEN SAY?

BY ELDER J. M. COLE.

THE opinions of our learned men are often urged as arguments that the first day of the week is the Sabbath, and many cling to the observance of Sunday, "because," say they, "if there is no evidence in the Bible for it, our great men would surely know it." The God who knows the hearts of all men tells us plainly in his word that "great men are not always wise" (Job 32:9), "but God hath chosen the foolish things of the world to confound the wise" (1 Cor. 1:27). Again, it is said to those who have followed the say so of men, "Ye have plowed wickedness, ye have reaped iniquity [sin]; ye have eaten the fruit of lies; because thou didst trust in thy way, in the multitude of thy mighty men." Hosea 10:13.

Listen to a few of the frank confessions from the lips of those who are themselves Sunday keepers. Dr. William Smith, LL.D., after examining all the texts supposed to have reference to Sunday keeping, says:—

Taken separately, perhaps, or even all together, these passages seem scarcely adequate to prove that the dedication of the first day of the week to the purpose afore mentioned was a matter of apostolic institution, or even of apostolic practice.—*Dictionary of the Bible, art. Lord's Day*.

The "Encyclopedia Britannica," after calling attention to the usual scriptural arguments, says:—

Still it must be owned that these passages are not sufficient to prove the apostolic institution of the Lord's day, or even the actual observance of it.—*Art. Sabbath*.

"Encyclopedia of Religious Knowledge," by B. B. Edwards, article "Sabbath," says:—

There is not on record any divine command issued to the apostles to change the Sabbath from the day on which it was held by the Jews, to the first day of the week.

Rev. Lyman Abbott, D.D., in the *Christian Union* of Jan. 19, 1882, plainly states:—

The current notion that Christ and his apostles authoritatively substituted the first day of the week for the seventh, is absolutely without authority in the New Testament.

Now hear the Rev. Dr. Barnes: "No precept for it [Sunday keeping] is found in the New Testament." Rom. 4:15.

Buck's "Theological Dictionary," page 403, after presenting all the first-day arguments, says:—

These arguments, however, are not satisfactory to some; and it must be confessed that there is no law in the New Testament concerning the first day.

The Protestant Episcopal Church in "Explanation of its Catechism" says:—

The day is now changed from the seventh to the first day; . . . but as we meet with no SCRIPTURAL DIRECTION for the change, we may conclude it was done by the authority of the church.

Richard Watson, in his "Theological Dictionary," says:—

Now there is not on record any divine command to the apostles to change the Sabbath from the day on which it was held by the Jews to the first day of the week.

Dr. Fallows says:—

The New Testament is silent about a change of days. The apostles doubtless observed the same Sabbath before and after the resurrection of our Lord, as would be very natural.

Binney's "Theological Compend Improved" (Methodist), designed for Bible classes, theological students, and young preachers, admits that "it is true there is no positive command for infant baptism, . . . nor is there any for keeping holy the first day of the week."

—Page 181.

And again, on page 171 of the same work, it reads:—

Jesus, after his resurrection, changed the Sabbath from the seventh day to the first day of the week; when Jesus gave instructions for this change we are not told, but very likely during the time when he spake to his disciples of things pertaining to his kingdom. Acts 1:3. This is probably one of the many unrecorded things which Jesus did.

Now let another of the D.D.'s hit the mark. Dr. Chas. H. Parkhurst, in the *Christian Union* of January 24, 1886, says on the "Lord's day" of Rev. 1:10:—

The case is a difficult one to state justly. That is one reason that the pulpit has so little to say concerning it, and one reason so much written upon it misses the mark. It is a hard mark to hit. One reason of this is the target is so obscure, and another that so many arrows are flying through the air at all angles that it becomes difficult to gain a clear, sure, and steady aim. It is certainly wise to confess the difficulties. If Christ had himself made some definite utterance in regard to observing holy time, matters would be simplified. Opportunities occurred frequently when he might have said something very definite, and that was exactly what the people wanted him to say; but he dealt with the matter only generally. Paul, likewise, handles the question in much the same way. We never hear Paul telling them to observe Sunday, and never discover him sketching any plan for Sunday observance. No one who wants an itemized scheme of Sunday keeping can obtain any such thing either from Paul or the Lord. No one has yet made any careful study of the New Testament if he does not discover clear evidence of intentional indefiniteness.

Alexander Campbell, in a lecture in Bethany College, 1848, quoted in *Proclamation and Reformer*, Cincinnati, says:—

Was the first day of the week set apart by public authority in the apostolic age? No. By whom was it set apart, and when? By Constantine, who lived about the beginning of the fourth century.

"National Encyclopedia," article "Sabbath," says:—

It has been held by many eminent divines that there is not sufficient evidence in the New Testament for such an institution; that the change of the day from the seventh to the first day of the week is an insuperable difficulty.—*Art. Sabbath*.

E. A. Waffle, M.A., professor of rhetoric and English literature in Lewisburg University, Lewisburg, Pa., in his book called "The Lord's Day," on page 186 says:—

Up to the time of Christ's death no change had been made in the day. The authority must be sought in the words or in the example of the inspired apostles.

On the next page (187) he farther states:—

So far as the record shows, they [the apostles] did not, however, give any explicit command enjoining the abandonment of the seventh-day Sabbath, and its observance on the first day of the week.

Rev. E. B. Hatch, pastor of the Baptist Church, Salinas, Cal., in the August number, 1892, of *Pacific Coast Sabbath Union Monthly*, writes:—

The religious observance of the first day of the week is not directly commanded in the New Testament. We frankly concede all the Sabbatarian claims on this point, and the absence of any such command in the New Testament concerning the "Lord's day" is a stumbling block to the mere superficial reader.

Rev. John Snyder, in an article in the *St. Louis Globe Democrat* of April 3, 1887, said:—

Every instructed man knows that there is no New Testament authority for the change of the day of rest from the seventh to the first day of the week.

Every instructed man knows that the Catholic Church gave to the Christian world the Sunday, and determined the manner in which it should be used. And when Protestantism threw off the authority of the Catholic Church, it abandoned the only ecclesiastical foundation upon which Sunday can logically rest.

LOSS OF FAITH.

AN able and influential lawyer, a man well advanced in years and successful in his profession, a member of long standing in the church, one whose supposed lot most men would envy, said to me that the saddest thing in his experience was the loss of the trusting, childlike faith he had once enjoyed. He had but recently lost his wife, and his children had begun to scatter abroad upon the face of the earth, leaving the old homestead more and more desolate. Somehow he had failed to keep that which would have been to him in these circumstances beyond all price—that faith which was very "precious" to the aged Peter, and grew more and more precious as he neared the martyrdom for which he had been marked.

As we all reach the time when we know that we "must shortly put off this tabernacle," we most keenly enjoy the possession of that precious faith, or most keenly lament its loss. If we have allowed it to lapse, to become utterly eclipsed, if we have not held fast our begun confidence, we are of all men most miserable. We have no longer hope in this life, and that in the life to come has been allowed to perish. In the case cited I tried to find out how this came to pass. The man's business—for the most part that of a corporation lawyer—was intensely secular; if not irreligious, at least sordidly unreligious. As a counterweight against its influences he should have constantly "refreshed" his faith (as his craft so often admonish witnesses with respect to their memory) by copious draughts from the source and fountain of it,—the word of God. This he had not done. He read extensively, but his reading was chiefly of that sort which makes for skepticism. He had kept it up for years, with the feeling, no doubt, that he was too strong to be injured by such meat, however palatable it might be. He could possibly at any time have refuted, to his own satisfaction, the infidel teaching of any book or magazine article he had read, just as strong constitutions can throw off any single attack of malaria, and "feel as well as ever;" but, as in the case of the strong constitution, there comes a time when the slowly-accumulated poison wrecks the health utterly and hopelessly, so there came a time when the faith of this strong-minded, cultured man was seriously crippled, if not mortally wounded.

There are thousands of men and women today who are, in both the natural and spiritual realms, subjecting themselves to influences whose very deadliness consists in their apparent harmlessness. What folly! Brother, sister, if you would keep that precious thing, the most precious faith which you have obtained, against the day of its sorest need, the day of which you shall say, if you have not this faith, "I have no pleasure in it," be very sure that your reading, your associations, and your activity in the church, are such as promote its increase.—*Christian Standard*.

"ALL men will be Peters in their bragging tongue, and most men will be Peters in their base denial; but few men will be Peters in their quick repentance."

The Home Circle.

"Whatever 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 WORKINGMAN'S PAIL.

BY BENJAMIN P. FIELD.

'Tis not in the high places that the most pleasure give;
It is not the rich who the happiest live;
'Tis not always plenty that makes the best feast,
For often 'tis sweetest where there is the least.
From the banquet hall down to the peasant's plain board,
No matter what dainties each grade may afford,
As sweet-flavored morsel, the best of them fail
When compared with the bread in the working-man's pail.

A king may have power and be honored and grand,
And luxuriantly live on the "fat of the land;"
He may robe him in purple and crown his proud head,
But he knows not the sweetness of a plain loaf of bread
Bought from the earnings of the hard-working man
And moulded in shape by a kind, loving hand.
There's no such sweet meal among kings the world over
As comes from the pail with a cup on the cover.

Sweet because earned by hands without gloves,
And neatly fixed by the wife whom he loves,
The mother of his children, his hope and his pets,
Who through the day's toil he never forgets;
Who from their fond mother like little prayers learn
To watch every night for their father's return,
And hasten to meet him when the day's work is over,
And help carry the pail with a cup on the cover.

Could the little pail speak, it would whisper most sweet
Of something more lofty than plain bread and meat;
For between man and wife it has something to do,
And who knows but it helps to keep them both true?

For her heart beats for him as she fills the pail up,
And his throb for her when he lifts off the cup.
It may keep their love fresh until life is over,
The little tin pail with a cup on the cover.

—*New York Rural Home.*

CHUBBY DIXON'S PRAYER.

A TRUE STORY.

BY ELLA FOSTER CASE.

His real name was Frank Wentworth Dixon, but everybody, even to Aunt Hetty Fergis, called him "Chubby." This was, in fact, a very proper name for a boy whose width was in a fair way to catch up with his height.

Chubby had freckles and tow hair; yet, somehow, when the tow head bobbed in at a kitchen door and two merry eyes twinkled and a cheery voice called out, "Green corn to-day, cucumbers?" there was not a housewife in Colton but wanted to hug him on the spot.

Yes, green corn and cucumbers—these meant bright quarters and half dollars. Now for a boy who wears made-over clothes, quarters and half dollars are greatly to be desired. Chubby desired them, and that is why he spaded and raked, planted and hoed, till he had the best garden anywhere about. Not that money was the sole end and aim of Chubby's life; far from it. He worked for something better than money, namely, a whole year at the academy.

Once Chubby might have gone almost anywhere and done almost anything without thinking of the cost, but that was a long time ago, before Chubby and his mother went to live with Aunt Hetty; she it was who took them in when Chubby's father went off and left his wife and boy without a penny. Indeed, they were worse off by many a penny than if they had "never set eyes on him," as Aunt Hetty put it; for he spent not only his own money, but, in a dreadful moment, he forged Aunt Hetty's name to a note—that meant State prison.

"O Hetty!" begged the poor wife, when the miserable story was told, "you won't send him there—you can't. Think of Chubby."

Aunt Hetty did think of Chubby; so, instead of shutting up her bad brother-in-law, she put a mortgage on the little home, and now the two women sewed early and late to pay it off.

Chubby did not know all the ins and outs of the matter; he knew there was "trouble" of some kind; that their own home was gone, with its pretty belongings; that frosted cake was a thing of the past; and, worse than all else, that he must forever appear in made-over clothes.

Now Chubby was not a vain boy, yet he had feelings; and it is not pleasant for a boy to look as if he had been shot into his jacket, and through some miscalculation had gone a couple of inches too far. Chubby was conscious of presenting just this appearance. It was, therefore, with a glad heart that he went down to Mrs. Knapp's one hot, hot August day, to borrow her latest pattern. Mrs. Knapp was the village tailoress, who, in a moment of compassion, had offered her best pattern for Chubby's academy suit.

It was a hotter day when Chubby was called from the cool grape arbor to "come in and be fitted."

"All right, mamma," and he came hopping into the house like a disabled hen.

"I wouldn't hop too much till we see how it's coming out," snapped Aunt Hetty, who had just broken her fourth needle.

"Coming on, you mean," laughed her nephew, with supreme confidence in the new pattern.

"Stand up straight now, Chubby, and let me see about the shoulders; the front is all right," said his mother.

Chubby squared himself for the ordeal.

"It seems to bag in here," she continued, taking up a handful just below the nape of the neck. "It needs taking in a good two inches—so," and she jabbed in a pin to make sure of the place. "Just run up the collar, Hetty, while I baste this seam, and we'll have it fitted in no time."

Alas and alack! when the jacket was tried on again, even Chubby gave up in despair. The back of the collar, like water, was bound to run downhill.

"I verily believe," said Aunt Hetty, "the thing is possessed. The Valley of Humiliation isn't a circumstance to these everlasting collars." And she gave the offending garment an upward twitch that brought Chubby's white teeth together with a snap.

"I have tried and tried," sighed Mrs. Dixon hopelessly, "but I could never do anything with boys' clothes."

"It's plain neither of us can," snapped her prim sister, eyeing the new jacket spitefully. "This one looks like all the rest—as if it had been snatched."

Chubby knew at once what the effect must be, and, try as he would, his eyes began to fill.

"S'pose I oughtn' to care so much," thought he, with a look at his mother's tired and perplexed face. "S'pose I ought to be thankful for even—" but at this point visions of a boy in a "snatched" jacket were too much for all Chubby's "s'poses," and, with a lump in his throat, he dashed out of the door and fled to

the barn, where he could shed his tears unseen in the haymow.

The speckled hen flew from her nest with a loud cackle as Chubby threw himself down.

"Wish I was a hen myself," sobbed the disappointed boy. "Then my coat would grow on me."

But when Chubby had cried his cry out, he made up his mind that even hens have their trials. Think of losing your coat entirely, and being made into a pie!

For a long time Chubby lay watching the cobwebs, trying to become reconciled to his fate. All at once a sunbeam popped through a knot hole, and struck him full in the eye. It seemed to bring Chubby to himself; for he sat up straight, and, with a little smile, whispered to himself: "I've said 'em always, ever since I was a baby, but I have never really asked for a single thing in all my life."

With that Chubby crawled over to the darkest corner, and in a trembling voice began: "Dear Lord, I ain't such a very good boy, but Aunt Hetty says I ain't so very awful, and if you only would send me a new jacket, I'd never forget it of you as long as I live. Dear Jesus," he added, sobbing, "make my papa send it to me, and make us all good."

Now it happened that Aunt Hetty, who had come out to get a fresh egg for her waffles, heard every word.

"O Lord!" she ejaculated, tiptoeing out of the barn, "don't lay it up agin' Chubby; he's a little boy, with no idea of the solemnness of praying for such a man as his father."

Aunt Hetty was firmly convinced that it was the greatest presumption to ask the good Lord to undertake such a tough job. The thought of Chubby's father brought so many other bitter thoughts along with it that she went back to her kitchen in a very wrathful state of mind.

As for Chubby, his heart was like a feather for lightness; he had asked in faith, and was sure of an answer. With new courage he ran to his garden, where he hoed and whistled, whistled and hoed, until supper time. He did not stop whistling even then, but bounced into the dining-room with such a breezy note that three tired puckers were blown right out of his mamma's forehead, while Pussy Willow, the cat, was saved an extra pull of the tail. Pussy Willow was Aunt Hetty's safety valve. A twitch at his long-suffering tail seemed to let off her ill temper and restore her to a peaceful frame of mind.

Chubby prayed his new prayer not once only, but every day, and many times a day; for he had read about the widow who asked over and over again, and he had no notion of being outdone by a poor benighted widow. Moreover, as school would begin in two weeks, he felt there was no time to lose. So sure was Chubby that the new suit would come in time that he made it a point to be at the gate every night when the stage came along, so as to be ready to carry in the box.

The days went by, and so did the stage. On the last night Chubby watched it disappear around the corner with a sinking heart.

"P'raps," thought he, "I've asked for too much. The Lord must have a heap of boys to look after. S'pose plenty of 'em would be glad enough to get any kind of clothes, without finding fault with the fit." By this time he had reached the haymow.

"Oh, I wish I didn't care, but I do, I do!"

Just as before, Chubby felt better when he had cried his cry out, and just as before he crawled over to the darkest corner and prayed a new prayer. This time it was for courage to wear the "snatched" jacket, and to wear it with a smiling face. This prayer was answered at once, for there was not a boy in the class who looked happier, or who studied with better success, than Chubby did that first week of school.

Then something happened. The stage ac-

tually stopped at Chubby's gate; the driver carried in a box; in a whirl of joy Chubby tore off the cover. There was a letter on top for his mother; a jacket came next; a pair of trousers next, and—but Chubby couldn't stop to go to the bottom. With one war whoop, he changed jackets; 'twas a glorious fit! With another war whoop he stood on his head, and when Aunt Hetty came in from her biscuits to see what the racket was about, there was her sister crying for joy, and there was her nephew turning somersaults like mad.

"What is the matter?" she gasped, waving her doughy hands.

"A man-made jacket!" cried Chubby.

"O Hetty," sobbed Mrs. Dixon, "my husband has found the right way at last; he has gone to work like a man; he has sent these things, and is coming himself, and there's your check, Hetty, to pay off the mortgage!"

Aunt Hetty gazed at the box, then at her sister, then at her nephew, and last of all at the check. Finally she seemed to realize what it all meant, and, with a little cry, fell to hugging Chubby, regardless of dough, all the while exclaiming: "You was an instrument yourself, Chubby; I heard you praying; and, to my mind, the removing of mountains ain't a circumstance to it, not a circumstance!"—*N. Y. Observer.*

PROFESSOR GLEASON ON DOCKING.

PROFESSOR GLEASON, the great horse tamer, like all true horse lovers, thinks the horse as made by the Creator is about as perfect in form as it is possible to make him. At one of his exhibitions a plump, muscular horse was turned into the ring. It was a pretty animal, all but the tail, which had been bobbed off after the style so much affected by brainless dandies. Pointing his finger pityingly at the animal, the professor said:—

"There is as pretty an animal of his class as can be found—if he was all there. I hope that there will come a time when the Legislature of the State of New York, and, for that matter, of every State in the Union, will pass a law making it a penal offense for anyone to disfigure his horse in this most brutal way. It pleases, perhaps, about a couple of hundred Anglomaniacs who drive in Central Park, and displeases the humane and patriotic sentiment of 60,000,000 of the American people."

An English lady tells me that even those who drive docked horses in England (where the climate in summer is cool, and they are free from mosquitoes and other troublesome insects common in this country) think docking unjustifiable in America.—*Our Dumb Animals.*

HARMONY AT HOME.

1. WE may be quite sure that our will is likely to be crossed during the day; so let us prepare for it.

2. Every person in the house has an evil nature as well as ourselves, and therefore we are not to expect too much.

3. Look upon each member of the family as one for whom Christ died.

4. When inclined to give an angry answer, let us lift up the heart in prayer.

5. If from sickness, pain, and infirmity we feel irritable, let us keep a very close watch over ourselves.

6. Observe when others are suffering, and drop a word of kindness.

7. Watch for little opportunities of pleasing everybody, and put little annoyances out of the way.

8. Take a cheerful view of everything, and encourage hope.

9. Speak kindly to dependents and servants about the house, and praise them when you can.

10. In all little pleasures which may occur, put self last.

11. Try for that "soft answer" that turneth away wrath.—*Selected.*

CARD PLAYING.

THAT accomplished writer, the late Dr. Holland, of Springfield, Mass., said: "I have all my days had a card-playing community open to my observation, and I have yet to be made to believe that that which is the universal resort of the starved in soul and intellect, which has never in any way linked to itself tender, elevating, or beautiful associations—the tendency of which is to unduly absorb the attention from more weighty matters—can recommend itself to the favor of Christ's disciples. The presence of culture and genius may embellish, but it can never dignify it. I have at this moment," said Dr. Holland, "ringing in my ears the dying injunction of my father's early friend: 'Keep your son from cards. Over them I have murdered time and lost heaven.'"

Fathers and mothers, keep your sons from cards in the home circle. What must a good angel think of a mother at a prayer meeting asking prayers for the conversion of her son whom she allowed to remain at home playing cards for "pastime"?—*M. P. Gaddis.*

Health and Temperance.

"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."—*1 Cor. 10:31.*

ALCOHOLIC MEDICATION.

BY ELDER W. H. WAKEHAM.

Is not alcohol necessary as a medicine, and is it not a valuable aid to the wise physician? Possibly there are some facts which seem to emphasize an affirmative answer; but read what some able physicians say concerning the product of the still:—

Instead of being a valuable adjunct of the medicine shelf, alcohol is perhaps one of the most prolific sources of disease.—*R. L. Bailey, M.D., L.L.D.*

I am fully prepared to declare my belief, with those who have spoken to-night, that, as a whole, disease is very much more successfully combated without the use of stimulants than with them.—*Dr. Henry Lancaster, M.R.C.S.*

I have never, so far as I remember, for ten or twelve years, lost a single patient from typhoid fever, and have never given a single drop of stimulant therein. I have invariably had the happiness to see my patients recover far quicker than used to be the case in former days, when much stimulant was given. In fact, my own conviction is positive about this, that we should have far less disease if every drop of alcoholic drink were done away with to-morrow; and we should be able to treat the disease we have infinitely better without than with it.—*Dr. J. J. Ritchie, M.R.C.S., of England.*

The above I quote from the "Temperance Handbook." From the same source I find that Dr. L. M. Bennett reports five hundred cases of typhoid fever treated without alcohol, with a loss of only four per cent. The usual per cent. of deaths from this disease is from sixteen to twenty-five per cent. He states that it is his belief that there is no curable disease but what may be better cured without alcohol than with it.

A recent issue of the *Health Monthly* contains the following:—

The theory that whisky is necessary in the treatment of pneumonia has received a blow from Dr. Bull, of New York, who discovers that in the New York hospitals sixty-five per cent. of the pneumonia patients die with alcoholic treatment, while in London, at the Object Lesson Temperance Hospital, only five per cent. die.

The above statements concerning alcohol as a medicine are abundantly confirmed by the latest reliable scientific experiments. Happy the day when the use of alcohol in every form as medicine is entirely discarded.

CHILDREN'S NOSES.

Why Parents Should Look after Them with Great Care.

TELL parents to look after their children's noses, said a physician the other day. A child begins to talk through his nose, and it is too often accepted as a habit that will correct itself when he is older. Nine times out of ten it indicates the presence of a trouble that increases with years, and that produces a train of more or less serious consequences.

Various growths and malformations easily removed in a child become much more formidable in the adult, yet the manifest presence of these is disregarded. The nose is so intimately connected with the throat and lower breathing apparatus that trouble in the nasal passages is sure sooner or later to extend. Boys are peculiarly liable to trouble with the nose from the bumps which they get in their rough play. It isn't necessary to break the nose to inflict a serious injury; unless that happens, however, nothing is thought of the hard knocks boys get on the nose until long after, when the trouble ceases to be dormant. The voice, of course, is soon affected with imperfect nasal air passages. It has been demonstrated, too, that catarrh in a growing child has to an extent a reflex action upon his mental development.

Parents should realize their responsibilities and their resources. These are days when many evils heretofore considered irremediable admit of correction always and possible cure if taken in time. A child allowed to grow up with such, unrelieved, has a right to hold his guardians to an account and explanation of the neglect.—*Home Queen.*

TOBACCO.

SAYS Dr. L. Bremer, late physician to the St. Vincent's Institute for the Insane, of St. Louis, Mo.: "Without entering into preliminaries and details, I will state at the outset that I side with those who, looking at the injurious effects [of tobacco] collectively, consider it more harmful than alcohol, from the simple fact that its use is more general, its effects more gradual and less obvious, and that, from a moral point of view, it is in better standing." "Now, I do not believe that, with approaching maturer years, I am one of those who eye through pessimistic spectacles the rising generation, but I simply repeat the everyday observation, which I have never seen doubted or contradicted, that there is an alarming increase of juvenile smokers; and, basing my assertion on the experience gathered in my private practice and at the St. Vincent's Institution in this city, I will broadly state that *the boy who smokes at seven will drink whisky at fourteen, take to morphine at twenty or twenty-five, and wind up with cocaine and the rest of the narcotics, at thirty and later on.*"

DR. FRANCIS DOWLING, of Cincinnati, O., after a year of assiduous labor, has prepared a report on the effects on the eyes of tobacco chewing. He made a study of 3,000 persons employed in the various tobacco manufactories of that city, and embodies with the results in their cases those of studies made by the doctors in Paris and Berlin. Of the 3,000 under observation a close study was made of 1,500, all males, selected at random. He found that ninety-five per cent. suffered with visual troubles, and nearly as many exhibited muscular deterioration. It was also demonstrated that tobacco chewing is far more hurtful than smoking.

THE world is a looking-glass, and gives back to every man the reflection of his own face. Frown upon it, and it will, in turn, look sourly upon you; laugh at it and with it, and it is a jolly, kind companion.—*Thackeray.*

Mission Fields.

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

IMMANUEL.

Of all the precious names our Saviour bears,
Immanuel is the dearest;
On the ear it falls
Like a sweet message from those distant spheres,
Unknown to pain, unseen through tears.

"God with us." Of a time it seems to tell
When weary toil,
And sinful strife as well,
Must pass away. Then shall the stricken earth
Receive the blessing promised at her birth.

"Immanuel's Land" her name. They who enter
there

Are healed of many a scar
And every tear-stained battle mark
Where they have met the foe. Past is all fear.
In that fair land there is no death, no sin, no tear.
—C. E. W., in *Christian Observer*.

MISSIONARY METHODS.

In a little work of 175 pages, entitled "Modern Missions," by Rev. E. S. Todd, D.D., published by Hunt & Eaton, New York (1870), is a chapter on "Methods," which contains some facts worthy of consideration by every Christian missionary, and every Christian ought to be a missionary. Dr. Todd first states that missions have passed beyond that stage where the question as to their existence is no longer disputed, but now "the question of methods is the only debatable ground." He mentions the two general methods which are now advocated. The first of these is designated as "the method of stipendiary missions," and the second as that of "martyr missions." "In the first of these, a missionary is sent out by the representatives of an organized society which assumes the responsibility of a stated salary [or stipend, whence the name] for his support, of which the Missionary Society of the Methodist Episcopal Church [and we may add that of most other churches] is an example. The second method makes more of individual action. The missionary goes out without promise of any support, depending on his own exertions and the providence of God to supply his wants, with what chance aid may come from friends of himself or his cause."

The writer then proceeds to speak of the host of friends martyr missions have gained, whose friendship would be worth more were they willing to join "the noble army of martyrs." On the other hand, the method has been "severely criticized as a waste of valuable lives and resources," and an eminent authority has stated that "it has often been tried, but the result has in no case corresponded with the expectation of its projectors." Yet in spite of this Dr. Todd declares that "a glance at the history of missions will convince those who are not hopelessly biased that martyr missions have indeed often been tried, and that they have often been grandly successful; indeed, that whatever success the cause of missions has had has been mainly through martyr missions. It furthermore reveals that stipendiary missions have not often been tried, indeed, are something quite new to the history of the church, whose real value remains to be seen."

Dr. Todd then says that missionary work is not a movement of this century, and the theory that it is must be rejected as a "base-

less supposition." Apart from the work of the Greek and Roman churches, which have shown great zeal and sincerity in their own ways, Dr. Todd mentions three great missionary movements—in the first three centuries, in the sixth and seventh centuries, and in the eighteenth century, having for their respective centers Jerusalem, Iona, and Herrnhut. "In each of these movements martyr missions had eloquent illustration."

We wish we had space to give what Dr. Todd says on these three movements, but have not; we will, however, present a part of what he says concerning that of the first three centuries:—

The first, which by divine command began at Jerusalem, was so marked and glorious that the author of "The Decline and Fall of the Roman Empire" found it necessary to devote an entire chapter to explain away the more remarkable features of it.

A company of fishermen, tax gatherers, and artisans, without influence or military backing, begin their testimony at Jerusalem, but soon go to Samaria and Antioch, then to Asia Minor, then across the sea to Greece, and on to Rome. Others turn to the east and visit Persia and Arabia, while still others visit the land of the pyramids and the Nile. They make converts, empty idol temples of worshipers, call forth letters from consuls, make the highway and wilderness places resound with the praises of newly-converted souls, and fix the attention of the crowds of the great cities with doctrines new and startling. Persecution rages. Nero uses some of them for burning torches to light his gardens, and amuses the populace by turning the lions on others in the amphitheater, with only the result of sowing a bountiful supply of martyr seed. In vain he issues edicts of persecution. He cannot even keep the new faith out of his own palace and household where the saints are found and from whence they send greetings. His edicts become more and more inoperative, because they often fall into the hands of officers who are themselves Christians. Finally it is found vain longer to resist, and the great empire becomes Christian in form as it already was in fact [?]. As to the method used in this age of marvels—it was plainly that of martyr missions. There was no edifice in Jerusalem called the missionary building of the Nazarenes, nor was there any session of a committee on missions. They had not even a treasurer of a transit fund. Thomas went to India, Bartholomew to Persia, and Peter to Rome, with no promise of support. They depended on their own labors, on the gratitude of those to whom they ministered, on the gifts of friends, and always on the providence of God. The apostle to the Gentiles insisted on supporting himself by the labor of his own hands. Others depended for the supply of their necessities on the churches which everywhere sprung up. In those days every believer was required to be a missionary. His first great duty was to testify for Christ. Christian sailors, soldiers, and merchants, wherever duty called them or persecution drove them, were expected to speak boldly for the new faith. To refrain from this was not only a sin, but a sin which it was currently believed had never forgiveness. Hence John was on the Isle of Patmos "for the word of God and the testimony of Jesus Christ." Peter confessed before the council that he "could not but speak of the things which he had seen and heard." Phebe became "a servant of the church in Cenchrea." Priscilla and Aquila were "helpers in Christ Jesus," even to the extent of "laying down their necks" for him. Mary "bestowed much labor." Andronicus and Junia were "fellow-prisoners of note." Triphena and Tryphosa "labored much in the Lord." Timothy "endured hardship as a good soldier." Onesiphorus made a journey to Rome to succor an

imprisoned apostle, of whose chain he was not ashamed, while Paul, *facile princeps*, was "in labors more abundant, in stripes above measure, in prisons more frequent, in death oft," constrained by a mighty love which led him ever on to the regions beyond, as an engine is kept throbbing by its furnace fires. The spirit of the entire movement was that which actuates all true missionaries, but the method was peculiarly that of martyr missions. Here was an example of self-supporting missions, where the result not only corresponded with, but exceeded, the expectations of the projectors.

A PICTURE.

BY JENNIE VAN ALLEN.

I WASN'T out slumming, although it was an ideal district for such a mission. Alas, I had no such laudable object in view, as I walked a couple of blocks through one of the most loathsome haunts in Chicago! The narrow street was quite deserted.

I was hurrying along with an armful of lilacs when suddenly appeared the most degraded creature who ever bore the stamp of woman. She was young in years, yet age clung about her hideously, for the worst human passions were imprinted upon her bloated, repulsive face. Her finery hung in foul rags around her lean, misshapen body. When she saw the great fragrant purple plumes, her whole expression changed; she stretched out her shriveled hands and came rapidly towards me, with her bloodshot eyes fastened hungrily upon the flowers. Another moment and she remembered; her arms dropped; her countenance grew hard and sullen. "Don't you want a few lilacs?" I asked just as she passed me. Her face ceased to be frightful; it grew almost womanly; then she said huskily, "Oh, ma'am, I ain't fit to touch 'em!" She trembled violently as I gave her the flowers, and the harsh voice was tremulous. "You won't believe me, but I used to be good; I'd forgotten all about it, but the lilacs make me think of the old times. I'm going to try again," pressing the flowers to her shrunken lips. "Oh, yes, misses, I'll try agin for the sake of the flowers!" Amen! God help all the women who are going to try again.—*Womankind*.

A SMALL BEGINNING.

FIFTY years ago seven shoemakers in a shop in the city of Hamburg said, "By the grace of God we will help to send the gospel to our destitute fellow-men." In twenty-five years they had established fifty self-supporting churches, had gathered out 10,000 converts, had distributed 400,000 Bibles and 80,000 tracts, and had carried the gospel to 50,000,000 of the race. It would take only 160 such men to carry the gospel to the whole world in twenty years.—*Christian Standard*.

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Our Work and Workers.

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

SECLUDED PATHS.

RESTLESS and unsatisfied,
"Of what use is life?" I cried;
"All my wishes are denied.
All my duties trivial seem;
I have energies I deem.
What I could be oft I dream,
Yet I cannot see my way
From this spot whereon I stay,
So hope fadeth day by day."

Then a voice was at my side:
"Let my conduct be thy guide."
'Twas his voice, the Crucified.
"Law and prophets to fulfill
Was my life devoted still,
For I came to do His will;
What that will? The Scriptures saith,
Thirty years of Nazareth,
Three years' public work, then death.

"Thirty years, unknown, I trod
Galilee's sequestered sod.
But my life was known to God;
Daily work at Joseph's call;
Daily life 'mid duties small.
Yet I was the Lord of all.
Daughter, if thy life be true,
Thou a blessed work shall do,
Though unseen to mortal view.

"I shall know it; I shall see
When, with willing heart and free,
Thou obedient art to me.
All thy quiet life I know,
For I planned it long ago.
Wouldst thou that it were not so?
I have given all for thee;
Live thy quiet life for me,
So it shall transfigured be."

Now on these sweet words I rest,
And have ceased my anxious quest,
For the Master knoweth best.

—Selected.

LABOR A DELIGHT.

"WHERE love is there is no labor, for love makes labor a delight." Labor for a loved object is not counted irksome. Jacob toiled patiently when Rachel was the prize to be won; and the mother counts it no hardship to toil for the babes she has borne. It is a privilege from which she would not be debarred.

The things which people love to do are usually the things they know how to do, and which bring to them satisfaction and reward when done. Persons are disgusted and disheartened with work which they are unable to perform skillfully and properly. They despise their own botchings and bunglings. A good cook exhibits taste and skill in the preparation of food; a poor cook spoils food and hates cooking. Those who have skill delight to exercise it. A man possessed of mighty muscles rejoices in his strength, grows weary of his idleness, and longs for vigorous exercise. Hence thorough training in any useful employment is a good preventive of discontent and an excellent preparation for delightful service.

There are things which money would not hire us to do for a stranger, but which we do most joyfully for the love we bear those who are dear to us, or to the Lord, who hath loved us and given himself for us. The great spring of Christian labor is Christian love. The "work of faith, and labor of love, and patience of hope," are the characteristics of those in whom God has wrought by his grace, working in them to will and to do his good pleasure. If we first love much, it will then

be easy to labor much; we shall count ourselves debtors to Jews and Greeks, to wise and unwise, to barbarians, Scythians, bond and free; and so much as lieth in us we shall be ready to preach the gospel wherever the Lord may call us to labor, counting not our lives dear unto ourselves that we might finish our course with joy.—*The Christian*.

FIELD NOTES.

BRETHREN G. F. WATSON and H. J. Schneppe report six accessions to the faith at Randolph, Iowa.

MRS. RUE HILL, 633 Troup Avenue, Kansas City, Kan., requests that clean, late copies of the *Signs Review*, and *Sentinel* be sent to her address, postpaid, for use in missionary work.

In the Iowa Conference six companies have been brought out by tent labor the present season, which will probably be enrolled as organized churches before the next meeting of Conference.

ELDER O. A. OLSEN, president of the General Conference, is on a tour of the Pacific Coast Conferences. He arrived in Oakland from Walla Walla on the 14th inst., accompanied by Elder Dan. T. Jones.

ELDER G. C. TENNEY, editor of the *Bible Echo*, Melbourne, Australia, is now en route to America on a year's leave of absence. He comes by way of South Africa and England, and will attend the General Conference to be held at Battle Creek, Mich., in February next.

ELDER F. J. HUTCHINS, missionary to the Bay Islands, Central America, reports encouragingly to the *Review*. At Bonacca a Sabbath school of twenty-six members was organized, nine were baptized, and four signed the covenant. He also reports the baptism of eight persons at a general meeting of all the believers in Ruatan.

ELDER G. T. WILSON and wife, en route to New Zealand, arrived at Honolulu, Hawaii, Sabbath, October 22, and were met on board the steamer by Brother Burgess. They were just in time to attend the meeting of the little company there, and Elder Wilson spoke to them on the present development of the gospel. The travelers were enjoying their voyage, having had a pleasant trip thus far.

THE College View *Enterprise* says: "The Mothers' Society of Seventh-day Adventists in Battle Creek, Mich., has been in existence for more than twenty years, and many families have been practically cared for under its auspices. During this time it has not been selfishly shut up to help members of its own denomination. Wherever there has been suffering or want, loving hands and sympathizing hearts have been ready to relieve, encourage, and bless, not only with food and clothing, but with kind counsel and prayers, as thousands could testify to-day."

THE Pacific Press Publishing Company has reason for self-congratulation in the fact that its whilom employes find important places in other fields. Two of them are ministers, one on the Conference Committee, and one Conference treasurer of Atlantic Conference. In Tennessee they furnish two ministers, two Bible workers, and one prisoner "for the word of God and for the testimony of Jesus Christ." In Great Britain and Australia they hold ministerial and other positions, as also among the general laborers in the wide field. Pray for us, brethren, that those who remain here may have a deeper sense of the length and breadth and height and depth, not only of the love and mercy of God, but of the great work in hand for the last days.

OWING to a two weeks' drill by Brother E. M. Morrison, the canvassers in French Switzerland have been greatly encouraged, and are able to do far more efficient work. In every army, drill seems to be an essential prerequisite to efficiency, and it is especially true where one attempts to use the weapons of Christian warfare. The "sword of the Spirit," which is the word of God, is a very sharp instrument, and, unless handled with faith and skill, is apt to do more harm than good.

THE Inquisition in Henry County, Tennessee, is still at work. Fourteen more Seventh-day Adventists have been indicted for performing farm labor on Sunday. As indictment in that benighted region means conviction, these brethren will probably be sent to prison about February 1, as we understand that will be the time of trial, and they are making their calculations accordingly. They are trusted to go on each other's bonds for their appearance. There are two reasons for this confidence: 1. They are known to be strictly honest. 2. The authorities would rather have them leave the State than to try them. Forcing them to leave is really the aim of their opponents.

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BY MRS. E. G. WHITE.

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International S. S. Lessons.

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

LESSON X.—DECEMBER 4, 1892.

WORK AMONG THE GENTILES.

[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 14: 8-22.

8. And at Lystra there sat a certain man, impotent in his feet, a cripple from his mother's womb, who never had walked.
9. The same heard Paul speaking; who, fastening his eyes upon him, and seeing that he had faith to be made whole, said with a loud voice,
10. Stand upright on thy feet. And he leaped up and walked.
11. And when the multitudes saw what Paul had done, they lifted up their voice, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men.
12. And they called Barnabas, Jupiter; and Paul, Mercury, because he was the chief speaker.
13. And the priest of Jupiter whose temple was before the city, brought oxen and garlands unto the gates, and would have done sacrifice with the multitudes.
14. But when the apostles, Barnabas and Paul, heard of it, they rent their garments, and sprang forth among the multitude,
15. Crying out and saying, Sirs, why do ye these things? We also are men of like passions with you, and bring you good tidings, that ye should turn from these vain things unto the living God, who made the heaven and the earth and the sea, and all that in them is;
16. Who in the generations gone by suffered all the nations to walk in their own ways.
17. And yet he left not himself without witness, in that he did good, and gave you from heaven rains and fruitful seasons, filling your hearts with food and gladness.
18. And with these sayings scarce restrained they the multitudes from doing sacrifice unto them.
19. But there came Jews thither from Antioch and Iconium; and having persuaded the multitudes, they stoned Paul, and dragged him out of the city, supposing that he was dead.
20. But as the disciples stood round about him, he rose up and entered into the city; and on the morrow he went forth with Barnabas to Derbe.
21. And when they had preached the gospel to that city, and had made many disciples, they returned to Lystra, and to Iconium, and to Antioch,
22. Confirming the souls of the disciples, exhorting them to continue in the faith, and that through many tribulations we must enter into the kingdom of God.

(MEMORY VERSES, 8-10.)

Golden Text.—"In His name shall the Gentiles hope." Matt. 12:21.

SUGGESTIVE QUESTIONS.

1. Trace the route of the missionary journey of Paul and Barnabas from Antioch in Syria to Antioch in Pisidia. Note 1.
2. What did they do in Antioch?
3. Where did they go next?
But they shook off the dust of their feet against them, and came unto Iconium. Acts 13:51.
4. When driven from there, where did they go?
And when there was made an onset both of the Gentiles and of the Jews with their rulers, to entreat them shamefully, and to stone them, they became aware of it, and fled unto the cities of Lycaonia, Lystra and Derbe, and the region round about; and there they preached the gospel. Acts 14: 5-7.
5. What afflicted man was in the congregation at Lystra? Verse 8. Note 2.
6. What did Paul perceive in this man? Verse 9.
7. What followed? Verse 10. Note 3.
8. What did this cause the people to think? Verses 11, 12. Note 4.
9. What did they proceed to do? Verse 13. Note 5.
10. When the apostles learned what the people were about to do, what did they do and say? Verses 14, 15. Note 6.
11. What evidence of himself has God always given to man, as a witness against their idolatry? Verses 16, 17.
12. What may be learned of God from his works? Rom. 1: 19, 20.
13. Where is the foolishness of worshiping idols most strikingly illustrated? Isa. 44: 9-20.
14. As we meditate upon God's wonderful works, of what else are we reminded? Ps. 111: 3, 4.
15. What effect did the apostles' words have on the excited crowd at Lystra? Acts 14: 18.
16. What was more effective in causing a revulsion of feeling, and what was the result? Verse 19.

17. What wonderful miracle followed? Verse 20.

18. When the apostles returned to these cities where they had been persecuted, what did they do? Verses 21, 22. Note 7.

19. What are the only references that Paul ever made to this fierce persecution?

Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day have I been in the deep. 2 Cor. 11: 25.

But thou didst follow my teaching, conduct, purpose, faith, long-suffering, love, patience, persecutions, sufferings; what things befell me at Antioch, at Iconium, at Lystra; what persecutions I endured; and out of them all the Lord delivered me. Yea, and all that would live godly in Christ Jesus shall suffer persecution. 2 Tim. 3: 10-12.

NOTES ON THE LESSON.

1. **From Antioch to Antioch.**—Paul and Barnabas started out from Antioch in Syria, being called by the Holy Spirit, taking with them John Mark. Acts 13: 1-3. The port from which they sailed was Seleucia, from which they went to the island of Cyprus. At Salamis, a populous mercantile port in the western part of the island, Paul preached in the synagogue. Acts 13: 4, 5. They went through the island to its western city and capital, Paphos, where Elymas, the sorcerer, was struck blind, and Sergius Paulus, the Roman proconsul, converted. Sailing from thence, northwesterly, they crossed to the mainland at Perga, the ancient port of Pamphylia. Here John Mark left them and returned home. From Perga they went to Antioch in Pisidia, "a central resting place, just over 'the pass,' where the great road from Ephesus into Asia intersected the southern road." This was a Roman city. Paul preached here, the first Sabbath to the Jews, the second to the Gentiles by request. Acts 13: 14-49.

2. **Impotent in his feet.**—The Greek word rendered "impotent" means, and is almost always rendered, "impossible." See Matt. 19: 26. His feet had no power; it was utterly impossible for them to perform their office, even as it is impossible for the sinner to do good of himself. The case of the cripple well illustrates the impotency of sinful man, and it requires God's power to enable the sinner to do good, as much as it required his power to make the impotent man walk. **Heard Paul.**—"Was hearing Paul," says Vincent.

3. **And he leaped up and walked.**—He not only by the single act leaped up, but he continued to use his feet, he walked. Faith laid hold upon God, and placed God's life within him. "There is life in a look." "According to thy faith be it unto you."

4. **Speech of Lycaonia.**—Vincent suggests that their native speech was not understood by the apostles, and therefore they did not interfere with what the people were doing, till they saw the preparations made for sacrifice. They did not understand what the people said about their divine character. Or perhaps the people talked this among themselves. It was natural for them to express their wonder in their native tongue. **In the likeness of men.**—The pagans believed that the gods assumed the forms of men. Homer in the "Odyssey" says:—

The gods
Put on the form of strangers from afar,
And walk our towns in many different shapes,
To mark the good and evil deeds of men.

Called Barnabas Jupiter and Paul Mercury.—The Greek name of Jupiter was Zeus, and of Mercury was Hermes. See margin of Revised Version. Jupiter and Mercury are Roman names. Jupiter was the supreme god, "the father of men and gods," applied to Barnabas, because, perhaps, of a more dignified, imposing appearance than Paul. Paul was called Mercury because he was chief speaker or leader in discourse. Mercury was the herald or messenger of the gods, and of Jupiter in particular. They are sometimes represented as coming together to earth. Mercury was the god of eloquence and speech, the patron of orators, and of all dishonest persons, thieves, travelers, and highways.

5. **Of Jupiter.**—The tutelary deity of the city seemed to be Jupiter, or a Jupiter. **The gates.**—The temple or city gates probably. The language is uncertain.

6. **We are men of like passions with you.**—Never once do we find the apostles exalting themselves, or permitting others to do it unrebuked. We are men of like nature as ye. We bear a mighty message of Divinity, but we are only messengers. Says John the Baptist: "Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him." And yet John was positive concerning his message. So were the apostles. They were nothing, but God's message could not be compromised, and it was also the message of life to the lost. **The living God, who made heaven and the earth, etc.**—It is by this truth, that of God's creative power, that Inspiration always distinguishes between the true God and all false gods. See Jer. 10: 10-12; Ps. 96: 5. God, the living God, has created all things. He has made these wonderful works of his wisdom, power, and love to be remembered. Ps. 111: 3, 4. This memorial, with his name Jehovah (the great I AM) endures forever. Ps. 135: 13. The memorial of his power, this distinguishing mark of his Deity, is the seventh-day Sabbath. Ex. 20: 8-11.

7. **They returned to Lystra, and to Iconium, and to Antioch.**—It was not because of fear that the apostles fled from one city to another when they were persecuted, as is shown by the fact that they returned over the same road. After Paul was stoned, he went back into the city, and when they had finished their missionary tour, they went back over every city that they had visited. They fled because they were driven away, and could not at that time do anything more in those places. The slight reference, also, that is made to the stoning of Paul contains a wonderful lesson, more expressive than anything else could be. What a rebuke for those of us who are inclined to make a great ado over even a little slight or reproach that comes to us in the line of our work! It can be explained only by remembering that Paul had in him the mind of Christ (see Phil. 2: 5-7; John 4: 34; 2 Cor. 8: 9; Heb. 12: 1, 2), and esteemed all these things as light afflictions (2 Cor. 4: 16-18.)

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News and Notes.

FOR THE WEEK ENDING NOVEMBER 14.

RELIGIOUS.

—The Episcopal Church has opened a theological school for colored students in Washington City.

—At the cardinal consistory to be held December 10 it is expected that the pope will appoint 13 new cardinals. There are now 17 vacancies.

—The *Canadian Church Magazine* says that the cost of firing one shot from one of our largest cannon would support a missionary two years in Japan.

—The pope is said to be greatly pleased with the cordial receptions accorded to Mgr. Satolli, the papal delegate, at the World's Fair dedication ceremonies.

—It is said that not a single infidel book is published in the Welsh language. As a notable coincidence, very few policemen are required, one county having none at all.

—It is said that one denominational institution in New England has among its students a young man respectively from Kioto, Japan; Thessalonica, Greece, and Iceland.

—It is said by statistical experts that there are 140 distinct religious denominations in the United States. Of these there are 15 sects of Methodists, 14 of Baptists, and 12 of Presbyterians.

—The present week is being observed as a time of prayer for young men of all lands. The arrangement was made by the World Committee of the Y. M. C. A., which is located at Geneva, Switzerland.

—It is remarkable how many clergymen declare against a union of Church and State, and at the same time advocate religious legislation in the form of Sunday laws, which is a direct invocation of State support of the church.

—On Sunday, the 6th inst., over 25,000 devotees were on their knees in the various Catholic cemeteries about Cincinnati. The occasion was All-souls' day, which is devoted to the dead, and is observed by prayers for the release of their souls from purgatory.

—*Harper's Weekly* says: "There was a curious Moslem religious ceremony at the opening of the Jaffa and Jerusalem Railway for traffic. The Jerusalem terminus of the road was decorated with palms, and when the Mohammedan priest had offered prayer, three sheep with snow-white fleeces and gilded horns were dragged upon the rails and slaughtered. They were left there until the blood had run from their veins and reddened the ties, and then the locomotive, freed by this sacrifice from the evil genii, went puffing out of the Holy City."

—The *New York Churchman* (Protestant Episcopal) says: "By all means let the Roman Church have fair play; let all its just demands be granted. If she can persuade Americans to accept her dogmas, submit to her authority, and recognize the pope as 'father of princes and kings, ruler of the world,' well and good. Then there will be an end of American institutions, but liberty has often committed suicide during the course of history." This expression shows that Adventists are not alone in their predictions that religious liberty in this country is in danger. The danger, however, comes not so much from the encroachments of the Papacy itself as from the disposition of professed Protestantism to imitate her methods.

SECULAR.

—A sharp earthquake shock was felt in this city on the morning of the 12th inst. No damage reported.

—A strike among the cotton operatives at Manchester, England, has thrown 4,000 workers out of employment.

—Two members of the city council of Toledo, Ohio, have been convicted and two have pleaded guilty on charges of soliciting bribes for official favors.

—Two brothers named Leimer, one in Danbury, Conn., and one in Newark, N. J., dropped dead with heart disease about the same hour on the evening of the 3d inst.

—Baltimore is to have a system of free public night schools, intended solely to educate foreigners in English, and thus to pave the way for their rapid amalgamation.

—Germany's great internal trouble just now is the pending new army bill, with its increased burden of taxes. Belgium's trouble is a clamor for universal suffrage. Portugal is threatened with revolution. France's victory in Dahomey leaves an elephant on her hands, with the probability of trouble with Germany and England. There is also much unrest in Hungary, while Italy is about bankrupt.

—Thirty Belgian glass blowers *en route* to Pittsburgh, Pa., under contract to take the places of striking workmen, were intercepted at New York, last week, and returned to their place of embarkation.

—Advices from Chile indicate that another war is imminent between that government and her old antagonist, Peru. If it should come to blows, however, Argentine will become an ally of Peru.

—The county almshouse, near Franklin, Pa., was burned on the 10th inst. The invalid inmates were rescued with difficulty, and suffered much from exposure to the cold, as the ground was covered with snow.

—There are 24 Chinamen at the county jail under sentence of deportation for trying to evade the Chinese Exclusion Act. They will soon be taken to San Francisco and placed on board the steamer for China.

—Governor Thomas, of Utah Territory, thinks that between the Mormons and anti-Mormons there is not that sympathy and harmony which are essential to the prosperity of a people under conditions of Statehood.

—The harvest in Southern Bessarabia, a Russian province bordering the Black Sea, has proved a complete failure. The inhabitants are without grain and the cattle are without fodder. Much suffering is certain to result.

—A cyclone 100 yards wide and 1 mile long swept over an island 7 miles from Galveston, Texas, on the 6th inst., leveling everything before it. A number of houses were demolished. One person was killed and 18 injured.

—The ex-chief, Geronimo, who, with other subjugated Apache Indians, is living near Mobile, Alabama, has been made a gardener at the military station where he is a captive, and is also a justice of the peace for the tribe.

—At Highland Center, Iowa, on the 9th inst., a collision occurred on the St. Paul Railroad. A caboose, in which several passengers were riding, took fire, and four persons were burned to death in the wreck and two others severely injured.

—A Camden, Maine, dispatch of the 11th inst. says: "All the drug stores, boot and shoe stores, millinery and dry goods stores, jewelry shops and furniture stores in the town have been wiped out by fires. Twenty-five families are homeless."

—The great sensation at a recent Catholic Church fair in Cincinnati was the presence of Pugilist Corbett. He was received by a company of Knights of St. Michael, who had waited for him till 11:30 o'clock p. m., and escorted to the audience room. An immense crowd was on hand.

—At one precinct in Anderson County, S. C., in a political row on election day, three men were killed and three wounded. At Hempstead, Texas, two men were killed. At Big Rock Creek, Mitchell County, N. C., over fourteen men were wounded with knives, six of them fatally.

—The forty-inch glass that was cast for the Los Angeles observatory has been purchased for the Yerkes telescope to be connected with the Chicago University. This purchase puts the work considerably ahead, and it is now thought the entire instrument will be completed in 18 months, and perhaps in less time.

—A curiously-shaped bomb was noticed near the entrance to the Carmaux Mining Company's office in Paris, on the morning of the 8th inst. It was carried to a police station, and as it was being examined, suddenly exploded, killing four men and mortally wounding the police inspector. The building was also badly wrecked.

—Just at this time, when the United States is embarrassed by the necessity of keeping Chinese laborers out of the country, the Brazilian Government has passed a bill for the encouragement of Chinese immigration. The Brazilian Minister says this will induce considerable Chinese immigration to that country.

—At the hour of morning mass at Holy Trinity Church, Milwaukee, Wis., on the 6th inst., the janitor of the building was discovered hanging just beneath the cross in the spire, 150 feet above the ground. He had been threatened with dismissal on account of drunkenness, and decided to end his life in this novel fashion.

—Kansas has elected a People's Party governor who is opposed to prohibition, and he says that hereafter the enforcement of the Prohibition law must depend upon local officers, as the State's power will not be used. On the strength of this declaration, it is said that saloons are rapidly springing up in all the principal cities and towns.

—The lone leper, who has for some time been isolated in a cabin a short distance from the county infirmary about ten miles from this city, committed suicide on the 10th inst. His name was Samuel Dutcher; he was a native of New York State and a soldier during the civil war, after which he spent several years in South America, where it is supposed he contracted the disease. He preferred death to isolation from the world.

—Another disturbance occurred at Homestead, Pa., on the 13th inst. a dispute arose between some colored non-union en Joyes at the Carnegie works and white strikers; a fight ensued, a crowd gathered, and a number of pistol shots were fired. Three strikers and a boy were wounded by the shots, and three negroes were badly beaten.

—The result of the late election is to give the Federal Government into the hands of the Democratic Party. With comparatively few exceptions, the masses outside of those who hold political positions will not realize any difference. Those who acknowledge that their citizenship is in heaven have nothing either to rejoice or to grieve over.

—The great strike in New Orleans, which for a week or more stagnated every branch of business and threatened anarchy, was short lived. The governor's manifest determination to protect the city with the entire power of the State was too much for the strikers, and they have given up the contest. They are now eagerly seeking their old jobs.

—General Miles, having completed his annual inspection of Indian reservations, reports satisfaction everywhere excepting among the Cheyennes and Arapahoes. The latter tribe he expects will go on the war path unless the government takes steps immediately to relieve them from threatened starvation. Since their reservation has been opened to settlement their ignorance of agriculture, combined with the poor character of the soil and with the disinclination of the Indian to work, has resulted in bringing them to a condition verging upon starvation.

—The territorial Supreme Court of Utah has reversed the ruling of the master in chancery on the escheated personal property of the Mormon Church, amounting to \$750,000. The master had ruled that this should go to the public schools, but the court overrules his decision, and awards it to the benevolent and charitable uses of the church, appointing trustees with heavy securities to carry out the decree. United States Attorney Varian gives notice of appeal to the U. S. Supreme Court.

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

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

Signs of the Times

OAKLAND, CAL., MONDAY, NOVEMBER 21, 1892.

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

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We call attention to "Missionary Methods," in our Mission Fields department. It presents some thoughts on the great subject with which it deals worthy of more than a passing notice.

The article entitled "The Nature of the Soul" may take ground which is new to many of our readers. Let them weigh it in the balance of God's word. Prove all things; hold fast that which is good."

The reader will find some food for thought in the article on page 41, "What Do Our Great Men Say?" In the very ranks of its friends Sunday as a sacred institution stands condemned. In the word of God it is utterly without foundation or support.

The Sunday Rest League of France has sent a circular to all parts of that country appealing for the discontinuance of Sunday fairs and Sunday markets. Evidences are cropping up continually showing how rapidly this Sunday agitation is growing and how rapidly it is spreading. And so has the prophecy of Holy Writ declared.

We call special attention to the article in another column entitled "How It Was Known." It is reprinted from the *American Sentinel*, and it is safe to say has had a wide reading, but we wish to give it a still wider circulation. Will not our readers help us? Next week, the Lord willing, we wish to present something more on the same subject, utterances of a still earlier date, all of which confirm our interpretation of the "sure word of prophecy."

The *Omaha Christian Advocate* says that Bishop Newman introduced a Jewish rabbi to the East Ohio M. E. Conference, and on doing so held him by the hand and said: "This man preaches Moses; we preach Moses and Christ; but when we get to heaven, we shall together sing the song of Moses and the Lamb." Yes, when they get to heaven, of course they will sing that song. But if the rabbi can get to heaven by preaching Moses without Christ, why does the bishop insist upon the addition of faith in Christ to faith in Moses? The prevalent compromising attitude of Protestant dignitaries with Romanism has become a proverb on all sides, but such outspoken compromise with the Judaism that crucified Christ is a new departure in theology not before intimated. Perhaps it was intended only as a little pleasantry, but it goes abroad as placing Christianity in the light of a superfluity.

Let the reader note the particular directions which the Lord gave to the building of the ancient sanctuary as presented in the article in this number on "Man's Sin and Saviour," and then let them heed the practical moral lesson which is drawn from the instructions given of God to Moses,—"Make all things according to the pattern,"—by Mrs. White in our Miscellaneous department. Surely we have a pattern worthy of our highest ambition, even our Lord Jesus Christ.

CHICAGO, November 11.—At a meeting of the World's Fair directors this afternoon a resolution was passed favoring the opening of the World's Fair gates Sundays, provided the machinery be not run. The directors declare that, as all nations of the earth have been invited to attend, it would be highly discourteous and inhospitable to inform them that they cannot do on Sunday what they would do were they at home. The closing of the gates Sunday, says the resolutions, means that thousands of artisans and mechanics, to whom the exhibition will be of inestimable advantage, would not be able to attend it. The directors say they are in favor of allowing every nation to hold within the grounds such religious services as they may desire on Sunday.—*S. F. Examiner*.

JUSTICE PAXTON, chief justice of the Supreme Court of Pennsylvania, defines treason to be, according to the newspaper reports, "the organization of a large number of men in a common purpose to defy the law, resist its officers, and to deprive any portion of their fellow-citizens of their rights under the Constitution and laws." This definition is a departure from what treason was supposed to be. Our courts have of late been laying down some dangerous precedents. With this a "Christian nation," according to a recent declaration of the Supreme Court, with the "American Christian sabbath" enforced by law, it may easily be seen how those who oppose it from conscientious motives will be counted, under such definitions as the above, guilty of treason and subject to the death penalty. See Rev. 13:15.

In a "Syllabus of Lectures" on evolution delivered in 1892 by Prof. David Starr Jordan, of Leland Stanford Junior University, is the following fatal admission, in his fifth lecture:—

All the "missing links" not likely to be found. Barbarism writes no history. Can only infer past from present, and from a few scattering bones and relics. If no written records or inscriptions, what could we know of the Roman Empire? A far more difficult task to read the history of extinct beings from the traces left in the life of to-day.

And this is all the foundation evolution has to offer, according to one of its foremost advocates. And this uncertain basis they ask us to accept in lieu of the history of the Bible. Surely those who build on such a basis have forsaken the "Fountain of living waters, and hewed them out cisterns, broken cisterns, which can hold no water." Jer. 2:13.

LITERARY NOTICES.

The Fleming H. Revell Company has just issued a new and cheaper edition, fully illustrated, of the autobiography of Dr. John G. Paton, missionary to the New Hebrides. It is an interesting volume.

The *Home Maker* magazine came out in October as a brand new magazine, with some excellent matter, and high-class contributors. It has an article on Federal Elections or Force Bill, by Mayo Hazeltine, giving the extreme views of both the great parties, while Ella Wheeler Wilcox, Helen L. Read, and others of equal note furnish contributions. The November number is equally good. The departments of the magazine are Literary, Home, Art, Household, Fashions, Topics of the Time, Correspondence and Queries, etc. Price, 20 cents a number, \$2.00 a year. Address the Home Maker Company, No 36 Union Square, New York.

The *Social Economist* for November discusses some important social questions. "The Industrial Decline in Lancashire," in which it is shown that England is losing in the race of manufacturing for the world; "Should Trade Unions Be Incorporated," in which the writer argues for the affirmative, as a means toward preventing trouble; "The Initial Anarchist," said by the writer to be the capitalist, with which the editor takes issue; "Trades Unions and Civilization," "Who Pays the Tariff" and other articles make this an important number in the social

economic world. \$2.00 a year. 34 Union Square East, New York.

We have received from the Bible Study Publishing Company, 13½ Bromfield St., Boston, Mass., a tract by Rev. Erastus Blakeslee, entitled "Adaptation versus Uniformity" in Sunday school lessons, with outlines of two graded courses of lessons on the life of Christ. It has many excellent suggestions, and presents points worthy of consideration.

Messrs. W. A. Wilde & Co., of Boston, Mass., announce an early issue of "Peloubet's Select Notes on the International S. S. Lessons." This is probably the most popular commentary on the S. S. Lessons published; thousands of teachers depend upon its carefully and judiciously selected comments.

Jenness Miller Illustrated Monthly for November gives up the first page of the issue to a handsome and lifelike picture of Mrs. Frances Hodgson Burnett. A sketch of her life accompanies it. Besides this there are a score of other features of interest to women and the home, stories, poetry, and useful hints for young housekeepers. \$1.00 a year. Address *Jenness Miller Illustrated Monthly*, 114 Fifth Ave., New York City.

Mr. Albert A. Pope, the great bicycle manufacturer of Boston, Mass., is putting forth herculean efforts to obtain better roads. He, in a circular letter, which we have not space to publish, urges that a road department be established at the soon-coming World's Fair by those interested, for the purpose of practically showing how to make and maintain good roads. Mr. Pope has a subject worthy of consideration. Our country has detestable roads generally, and the World's Fair will give time and attention to a thousand and one other things of vastly less importance. Success to him and his co-workers. The very beasts of burden ought to wish it.

The *Good Health*, published at Battle Creek, Mich., edited by J. H. Kellogg, M.D. (price \$2.00, including premium), is one of the best journals, if not the very best, in its line published in this country. Among its interesting articles in its October issue are the habits of Newfoundlanders, under the general heading "International Health Studies," by Dr. Oswald; Where Cholera Originates; The Muscles, by the editor; The Abdominal Method in Vocal Culture, in which the writer takes strong ground against it; The Keeley Cure in England; A New Fetish; The Training of a Pugilist; Spontaneous Typhoid Fever; How Not to Have the Cholera, and How to Cure It. The *Good Health* is an excellent journal.

The *Pacific Health Journal*, Oakland, Cal., for November contains, among many other good things, "Take Care of Your Health," an article by the editor, Dr. W. H. Maxson, "A Sound Body" and "Heart Depressants," by Dr. A. J. Sanderson, "Insomnia and Nervousness," "Tobacco Using Long Ago," "Man," "Action of Alcohol on the Bowels," "Hints on the Treatment of Summer Complaint in Children," "Christian Motherhood," "Food Elements," "True Beauty in Dress." The departments on Temperance, The Family Circle, Mother's Helper, and The House-keeper are especially well filled. Price of this excellent journal is only \$1.00 a year.

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ANGELS; THEIR NATURE AND MINISTRY. Contains also some hints on the origin, history, and destiny of Satan as gleaned from the Scriptures. *Bible Students' Library*, No. 83. Pacific Press Pub. Co., Oakland, Cal. 140 pp.; 20 cents.

NOT A CHRISTIAN NATION. Political and Scriptural reasons why the popular claim that this is "a Christian nation" is utterly unfounded and impossible. 8 pp.; \$1.00 per hundred. Pacific Press Pub. Co., Oakland, Cal.