

# 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. 2:12.

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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.

WHILE the adherents of truth have often suffered villification, persecution, and even death, it is well to remember that these are not unquestioned badges or passports to a theory or doctrine. The champions of error have met these very things, and died bravely for the error they had espoused. The only standard of truth is God's holy word. The only example is the Lord Jesus Christ.

THE better way to celebrate what Christmas is said to be for,—the birth of Christ,—is not to keep a day for that purpose. Christ was "born of a woman, born under the law, that he might redeem them that were under the law, that we might receive the adoption of sons." Gal. 4:4, Revised Version. It was for this purpose Christ was born. Let faith lay hold of that redemption, make his life our life, and we shall have every day a glorious revelation of the "glad tidings of good things" in Christ Jesus.

THE Spirit of Christ is one of unswerving devotion to moral principle and truth, to the principles of truth. The spirit of the world is one of compromise. Compromise, proper enough as regards mere methods where a moral principle is not involved, is manifest everywhere in all business circles. The worst of this is that it is seen in the church. The young Christian yields the service of God, that he may mingle with the pleasures of the world. He compromises his feelings of duty to speak for Christ when among his worldly associates, because someone might be offended. The Christian business man compromises moral principle and enters into partnership with those whose objects, aims, and motives are contrary to the Spirit of Christ. The young man or woman compromises principle in marriage with unbelievers. All these and many more examples are continually before us. The conscience of the world is benumbed

till it wishes to make terms with God, and talks as though God would compromise with them. Loyalty and love to God are that unswerving devotion to his truth which knows no compromise.

**Educators.**—One of the worst characteristics about the journalism of the present day is its pandering to the depraved tastes and instincts of the brutal and wicked among men. It is said that the daily paper is an educator, and so it is, but it educates downward. It does not seek to bring the masses up, save in a little moral editorial now and then, but it deliberately panders to the most depraved and brutal tastes, because it pays. For instance, the *Examiner*, the leading daily paper on the coast, advertises a holiday edition with about thirty different writers, among which are President Harrison, Chauncey M. Depew, seven United States senators, and other noted men. Between the names of Edward Everett Hale and James Whitcomb Riley, and leading those of the seven senators, is the renowned name of James J. Corbett, a champion bruiser, and, if the newspaper stories are true, a libidinous libertine. Well, this is what a certain large class demands. The daily paper is a sort of general merchandise affair; and our magazines, and, sad to say, many present-day sermons are taking on the same complexion. Educators! May the youth be spared the education. And yet it is in just this school that the "Christian" youth of this "Christian nation" are receiving their education.

### A PROOF THAT IS NOT PROOF.

THE *Literary Northwest* discusses in its current issue one of the live questions of the day, namely, the closing of the World's Fair on Sunday, in a symposium of four articles. The third is entitled, "Close the Fair on Sunday," and is written by Mrs. Harriet G. Walker. There is one point which we wish to notice, not that it is worthy, but it shows the fallacy of the scriptural arguments put forth for Sunday. Thus the writer begins:—

It is a well-established principle in law practice that one complete proof is as good as many, and that a case is in nowise strengthened by multiplication of evidence bearing upon one point. . . . Acting upon this principle, I might, seemingly with entire safety, rest my case upon the first proposition, that the World's Columbian Exposition ought and should by right be closed upon the sabbath [Sunday], because it is God's command to all the children of men to "remember the Sabbath day to keep it holy."

This is Mrs. Walker's "one complete proof," but what is it?—It is a command of God to keep another day entirely, for another reason. The only thing in the whole Sabbath law in common with Sunday is the one word "day,"

Sunday is not the Sabbath of the Lord. It never was, never has been, is not, nor ever can be. God never hallowed it, never commanded man to keep it holy, and man can never keep holy what God has not made holy. No divine being ever rested on Sunday, or ever blessed Sunday, or ever set it apart for rest or worship. Those who read Sunday into the fourth commandment most decidedly assume to change God's law. They thus usurp his authority. Mrs. Walker's Scripture proof (she brings none other) is absolutely no proof at all. Evidently, however, it is the best she knows. Poor Sunday! it must carry by force what it cannot prove by either Scripture or logic.

### "CONSIDERATE!" "BROAD-MINDED!" "RIGHT!"

THE *Advance*, a leading Congregationalist paper of Chicago, and one of the chief advocates of Sunday laws, says in its issue of December 1, in speaking of the act of Congress in closing the World's Fair on Sunday:—

The action of Congress last season was considerate, broad-minded, and right. It was a decision worthy of our American history, and worthy of the American people to-day. The firm and consistent adherence to it will prove a transcendent benefit to the nation itself and as well to other nations.

1. Was it "considerate"? Let us see. Webster defines "considerate" to mean "mindful of the rights, claims, and feelings of others." Let us judge this by the golden rule. That declares:—

"Therefore all things whatsoever ye would that men should do to you, do ye even so to them."

This is "considerate;" it is regardful of the rights, claims, and feelings of others. But we have in this country only about twenty million professed Christians, including Roman Catholics, Universalists, Unitarians, etc., out of a population of over sixty million. Of these it is perfectly safe to say that the greater part of the Catholic Church and many in some of the other churches would follow the lead of such men as Cardinal Gibbons and Bishop Potter, who desire the Fair opened. The majority of those who have been invited to come from other countries would desire an open Fair on Sunday. Yet the minority presume to say that the majority have no right to open the Fair, and this, says the *Advance*, is "considerate." Is it?

2. The *broad-mindedness* of this action must be judged by the results which will logically and inevitably flow from it. By its action Congress departed from the principles of liberty embodied in the Declaration of Independence and the Constitution, and took the first step in religious legislation; for the action of Congress relative to closing the Fair on Sun-

day was distinctively religious legislation. Is not Sunday a religious institution? Is it not an institution of the church? Was it not at the request, behest, yea, demand, of the church that the action was taken? Was not the fourth commandment of the Decalogue read as one of the chief arguments as to why the bill should pass? Of course, the interpretation put upon that commandment in applying it to Sunday is a perversion of the law of God, but the fact remains that the Sunday bill was based upon a theological interpretation of a divine command and the demand of the church that that interpretation, so far as the World's Fair is concerned, shall be enforced by law. This is the first step.

Beyond all this lies those logically to follow. Congress must either brave church opinion and risk church patronage and confess its folly by repealing the law, or it must stubbornly go on yielding to greater and still greater demands till the entire republic is bound about with iron-clad Sunday laws and religious obligations enforced by civil statute. For the church will not rest till she is dominant in political affairs. She demands that this nation, decided by the Supreme Court to be "Christian," shall be ruled by "Christians," and by that class alone which holds to the absolute necessity of Sunday laws. All this will logically, inevitably follow unless the government dares to undo its inconsiderate, narrow-minded doing,—a step which is not at all probable in view of the character of modern politicians, and the strength numerically of the Sunday religionists. Other steps being taken with more rigid and farther-reaching Sunday laws to follow, those who now oppose these laws will be divided into two classes: (1) Those whose convictions of right are subject to expediency, and who will yield to the law to save prosecution, and act as though they believed in the day; and (2) those whose convictions of duty to God will not permit them to yield to the unrighteous law, and who will thereby suffer its penalty. Thus a class of hypocrites on the one hand and a class of persecuted, honest, God-fearing men and women on the other, will be developed from this first step by Congress. Every unscrupulous politician will profess the greatest devotion to the Sunday shibboleth that he may win the religious vote. Political corruption is sure to follow. This is the "broad-mindedness" of the action.

3. It is "right." Is it? This can best be judged by a consideration of the Sunday itself, the methods used to promote it, the ethics of the act of those who voted for it, and the results sure to follow.

a. The Sunday itself is a usurper. It professes to be the Sabbath of the Lord, or the Lord's day; but its friends can give not one "Thus saith the Lord" that such is the case. There is absolutely no Bible evidence for the sacredness of the day. Every command for a Sabbath, every reference to Sabbath observance in the Holy Scriptures, has reference to an entirely different day, set apart for another reason than that alleged for Sunday. That it has been held by the good of many generations as the Sabbath has no bearing on the case. Many a counterfeit bill has passed through the hands of many an honest man,

but the sincerity of the man did not make the bill genuine. It remained counterfeit, and when detected by authority is always rejected as bad and rendered worthless. But the Sunday-law friends not only wish to confirm the claim that Sunday is the Sabbath, but they wish to force others who recognize the counterfeit, to regard it as the genuine. Is it right? They thus not only wish to foist upon the world counterfeit religious institutions of the church, but they put themselves in the place of God, and say that it shall be observed as God's law. In the first place they have no right to enforce any obligations of the true religion, but they go farther, and seek to compel the observance of a counterfeit as the genuine of God, putting themselves in God's place to establish a lie. Is it right?

b. The methods used by the friends of the Sunday to promote this Sunday-law business need not be dwelt upon. In their matter of argument, they have crossed and recrossed themselves. They have demanded only a "civil" Sabbath, and the next moment it is a religious Sabbath. They have persistently misrepresented those who have been opposed to them, and refused to even concede their opponents a right to demur. By their manner of obtaining petitions for Sunday laws, they have multiplied numbers in ways which would do justice to the worst political repeaters, and Sunday in its origin, its history, and its nature is worthy of all such methods. Adherence to such an institution begets just such methods to defend it, but are they *right*? And did Congress do right in indorsing them?

c. The ethics of voting for it. To say nothing of the State's right question involved in the matter by which the Congress of the United States attempted to control the territory of a sovereign State, the act of itself is in direct contravention to the letter and spirit of the Constitution of the United States. Congressmen are sworn to uphold the Constitution, the charter of the liberties of the people. The Constitution declares in its first amendment that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." But that is just what this Sunday-closing act does do. Sunday is a religious institution; it is put forward by religionists as a vital part of their religion, a foundation stone; it is one of the very few things on which the majority of Christendom are agreed; and the church has demanded that this constituent, vital part shall be enforced by law, and Congress has acceded, and established to that extent the religion of those who hold Sunday as the religion of the nation. Is it right?

d. The results sure to flow from such a step. These have been considered to some extent under the broadmindedness of the act of Sunday closing. They were manifest to a mild extent some years ago in Arkansas, where a number of good Christians were jailed for working on Sunday. Mark! their work disturbed no one; others worked who were not molested, but those who bore the penalty of the law as criminals were those who did not believe in the counterfeit Sabbath, but did observe the genuine. They acted as free Americans had a right to do in making their opinions known; therefore the persecution by the

majority. We have had similar results during the past two years in the commonwealth of Tennessee. Men have been persecuted for working on Sunday, for which act the only evidence obtainable was the honest confession of the accused and the reluctant testimony of friends and neighbors. Railways and many other enterprises and men were allowed to use Sunday as deemed best, but they were not arrested. Those persecuted were those who did not believe in the counterfeit; and, like honest adherents of Christ and his word, warned other people against the error. Hence their suffering. This is only the beginning. Religious bigots now are no better than religious bigots were in the Dark Ages. All these results are the evil fruit of the evil seed sowing seen in this act of Congress. Are these results good? Was the action *right*?

It was most *unworthy* of that part of American history which clusters around the Declaration of Independence and the Constitution. The men who then made American history would have protested against it with their lives if need be. It may, as our contemporary says, be "worthy of some of the American people to-day." Thank God, some are not so blinded by sophistry and tradition and popularity as to fall down and worship. No greater curse, no worse misstep, ever befell the nation, and its effects will be a baleful evil, which will curse all the nations of the earth. Is it right? Is it in harmony with the Golden Rule? Is it Christlike?

Thus the *Advance*, a leading Congregational journal, speaks of Satolli, the Papal Legate, now in this country: "If he is indeed as liberal, as American, and as sensible, as his address on the school question seems to indicate, we shall wish him the utmost success." This from a Protestant journal! Liberal, American, sensible (in a way) the Papacy is fast becoming—in America. It is policy to be, and as a matter of course America is advancing toward the Papacy in her great liberalism. At least the great churches, excepting, perhaps, their views on the school question, are looking toward Rome with ever-increasing kindliness of aspect. But Rome will yet fix up the school question so as to suit our half-hearted Protestants. The governments of earth are represented in the prophetic word by the insensate, stupid horns of a beast, but the Papacy is symbolized by a horn that had the eyes of a man, indicating its shrewdness and farseeing policy. The shrewdness and the blindness are both manifest in America.

THE last news from Russia is that the persecution toward the Jews is greater than ever before; and yet the Moscow papers are said to boast that since the beginning of 1891, 20,000 Jews "have been converted" to the State church. This means that, to escape the intolerant persecutions, they have denied their faith. Thus it is that the American Sabbath Union and the National Reformers of America would convert the people of this country to the "American sabbath," Sunday. They ought to be the warmest friends of Russia. Why, oh, why will not our professed Christian churches adopt gospel methods, and by the power of Christ convert men?

Doctrinal.

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

THE THREE MESSAGES OF REV. 14:6-12.

BY ELDER E. W. WHITNEY.

No. 2. Application and Fulfillment of the First.

HAVING seen by the preceding article that these messages must necessarily be considered one, consisting of three parts, we now look for their application and fulfillment. The first angel by his positive announcement indicates the time when the work symbolized by these three messages should be accomplished. He says with a loud voice, "Fear God, and give glory to him; for the hour of his judgment is come." These messages then constitute the proclamation of the judgment. The harmonious teaching of Scripture is to the effect that the judgment is related to the second coming of Christ, and takes place in connection with it. See Matt. 25:31-34; 2 Tim. 4:1. Therefore, the proclamation of the judgment and the second advent is necessarily connected with, and embraced in, these messages. Christ's second coming takes place at the end of this world, or age. Matt. 24:3; 2 Peter 3:3, 4, 10, 13. Then these messages, embracing as they do both the judgment and second advent proclamations, must be, and can only properly be, given to the last generation of men. That this is the time of their application is apparent from the context; for the very next event presented to John after his view of the three angels, is recorded in verse 14: "And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of Man, having on his head a golden crown, and in his hand a sharp sickle." This is evidently the scene of his second advent. Compare description in Matt. 24:3 and 1 Thess. 4:16, 17 with Christ's parable of the wheat and tares in Matthew 13.

We are not to suppose, as is erroneously done by some, that the judgment occupies but a brief interval in immediate connection with the appearing of Christ, but rather that, taken as a whole, a considerable period of time is occupied, described by various expressions, as, "the day of judgment," "the day of the Lord," "the judgment of the great day," etc. This period begins before the appearing of Christ, continues beyond it, and is filled with various features of the judgment work.

There must of necessity take place before Christ comes an examination of the record kept in the books of heaven of every man's life, to determine who of the dead shall have part in the first resurrection (the resurrection of the righteous), and who of the living shall be changed to immortality without seeing death (see 1 Cor. 15:51-53). The scene of this feature of the judgment is described in Dan. 7:9, 10, where the Ancient of Days is said to sit upon the throne of judgment and "thousand thousands ministered unto him, and ten thousand times ten thousand stood before him [angels who had kept the records in the books]; the judgment was set, and the books were opened." The result to the dead of this part of the judgment is the determining of who shall be raised when Christ comes, for "the dead in Christ shall rise first" at his coming (1 Thess. 4:13-17), and the wicked dead in the second resurrection, one thousand

years later, for "the rest of the dead lived not again until the thousand years were finished." Rev. 20:5. Its result to the living is expressed in these words: "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still." And we see that this takes place just before the appearing of Christ, for the next words are: "And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be." Rev. 22:11, 12. It brings us to the close of human probation.

There must of necessity certain features of the judgment follow Christ's second coming, for "do ye not know that the saints shall



NOTES UPON THE ILLUSTRATION.

1. THE first message begins previous to 1844, announcing the hour of judgment, but continues to the coming of Christ, proclaiming the gospel and the worship of the true God (the commandments) as the basis of the following messages. 2. Simultaneously with the opening of the first message, and as a special feature of its introduction, it is joined by the message of the angel of chapter 10, which continues to 1844 and ceases. 3. Subsequent to 1844 the truths of the first message became more fully understood and preached, though generally rejected, and as a consequence it is joined by the second message, proclaiming the fall of Babylon, which also continues to the end. 4. Later the two are joined by the third, warning against the worship of "the beast" and his image and the reception of his mark, and also continues to the end. 5. Just before the end of gospel work the three are joined by the message of chapter 18, announcing the complete fall of Babylon, and calling upon God's people to come out of her because of her sins. This in effect produces a loud, earnest, and extended giving of all three messages combined, resulting in the lighting of the earth with all truth, and the development of a company keeping all the commandments of God and the faith of Jesus, and fully prepared to meet Christ when he appears in the clouds of heaven.

judge the world?" 1 Cor. 6:2. When? Surely not in this life; but "I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived [were resurrected] and reigned with Christ a thousand years." "And I saw thrones, and they sat upon them, and judgment was given unto them." Rev. 20:4. From this we learn that the saints unite with Christ in the judgment of the wicked, after the resurrection, which takes place when Christ comes. The

scene of the final judgment of the wicked is described in Rev. 20:11-15.

It is the first part of this whole work of judgment, evidently—that which takes place before Christ comes—which is announced by the first angel. And as a preparation for it, on the part of those living upon the earth, he, to the end of probation, calls upon all to accept the "everlasting gospel," and the worship of the true God, "him that made heaven and earth."

Looking with assurance for a fulfillment of this message, we recall the promise of the Lord by the prophet Amos. The question is first asked: "Shall a trumpet be blown in the city and the people not be afraid? Shall there be evil in a city, and the Lord hath not done it?" Then the promise: "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." Amos 3:7. With such a promise we may confidently expect, by careful study, to know the time of the fulfillment of so important a message as the one under consideration.

From Daniel's prophecy we learn that the Lord has fulfilled his promise in this instance, and revealed through his prophet the time when this message should be given. We read in Dan. 8:14: "And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed." By a careful examination of this prophetic statement in connection with the explanation given by the angel to Daniel in chapter 9, verses 24-27, it becomes clear to the candid mind that the work of "cleansing the sanctuary" is precisely the same as that feature of the judgment announced in this message—the Investigative Judgment. It is also demonstrated that the prophetic period, "two thousand three hundred days," which was to begin, according to the angel's explanation (Dan. 9:25), with the "going forth of the commandment to restore and to build Jerusalem" (B. C. 457, see Ezra 7:11-26 with chronological date) reaches (the prophetic day taken as a year) to the year 1844 A. D., at which time the work of cleansing the sanctuary was to begin, or, as the message states, "the hour of God's judgment is come." See articles in the present volume of the SIGNS, entitled "Man, Sin, and Saviour."

With the mind thus directed to this date (1844) for the beginning of the judgment period, one naturally inquires whether such an announcement was made to the world at that time. The query is not difficult to answer. A few years previous to this date William Miller, and others associated with him, began preaching the doctrine of the second advent of Christ, and the hour of God's judgment come, basing their teaching principally upon the prophecies of Daniel and the message. Ministers of various denominations and of other countries joined in the work, by preaching and publishing, until, as is stated upon reliable authority, before 1844 had come, the sound of the message had reached every civilized part of the earth. Of the widespread character of this movement we have sufficient evidence in the almost universal familiarity with terms of reproach used concerning it, such as "Millerism," "Millerites," "Second Adventist," etc. However, this movement was but the introduction of the great work symbolized by the first angel, which, from the very nature of the everlasting gospel and the worship of the true God, constituting the burden of his message, must continue with ever increasing breadth and ultimately in-

creasing power to the end of man's probation.

Here an objection may arise in some minds: Did not William Miller preach that Christ was coming, and consequently the end of the world, in 1844, both of which proved mistakes? How, then, can you regard his work as fulfilling prophecy? We answer: Mr. Miller preached and demonstrated beyond successful controversy that the 2300 days of Dan. 8:14 began, as stated above, 457 B. C., bringing their close, and, consequently, the cleansing of the sanctuary, 2300 years later, or in 1844. He was mistaken in this, however: he assumed (without Scripture proof) that the earth was the sanctuary, and reasoned that its cleansing must be by fire at the coming of Christ, instead of seeing that the sanctuary of this dispensation is in heaven (Heb. 8:1, 2), and that its cleansing was a work of judgment to take place in the heavenly sanctuary preparatory to the coming of Christ. He was mistaken in regard to the nature of the event, but not in regard to the event itself, or in that 1844 was the time for it to occur. The hour of God's judgment had come, and this was the burden of his preaching, though he misapprehended the real significance of the message.

But a misapprehension on the part of the messenger, or a mistake in the work, by no means invalidates the message or the work as a fulfillment of prophecy, as is forcibly illustrated by the circumstance of Christ's triumphal entry into Jerusalem. The disciples were as seriously mistaken in regard to that event as was Mr. Miller and his associates; for they supposed he was about to establish again the throne of David and reign a temporal king. In this they were sadly disappointed; they were fulfilling prophecy. That event must take place; for Christ said to the Pharisees who desired him to rebuke his disciples for their noisy demonstrations, "If these should hold their peace, the stones would immediately cry out." Luke 19:40. So with Mr. Miller and his associates; though not fully understanding the nature of the work they were introducing, they were fulfilling prophecy and giving the message due for that time. That even the mistake itself was a subject of prophecy will appear from the next article.

#### STUDY OF THE BIBLE—ITS IMPORTANCE AND BENEFITS. NO. 2.

BY ELDER M. LARSEN.

WE next call attention to the results of a compliance with this duty in the times of the apostles. Of the Bereans, the record says:—

"These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so. Therefore many of them believed; also of honorable women which were Greeks, and of men, not a few." Acts 17:11, 12.

Suppose that these people had reasoned, as some do now, that the Bible is such a dark, mysterious book that the masses would be unable to comprehend it, and that therefore the duty to study it was imposed upon the ministry alone, and hence that they must go to them for the light and knowledge of truth, for their instruction in the word of God, would they have been very likely to have accepted the preaching of Paul and Silas,—to have received or believed the truth?—By no means. Had they gone to their ministers, they would probably have been told that these men were false prophets, teachers of grave and dangerous heresies, false and absurd

doctrines, and that they were in danger of being led astray, and of having their minds confused by them, and, hence, that the best thing that they could do would be to just stay away and leave them alone. And in all probability they would have taken this advice, and, as a consequence, would have remained in darkness, and gone down to perdition. But what did they do? They just went to the Scriptures for themselves, and "searched" them "daily" to see if these things were true, and "therefore many of them believed." If Paul and Silas could understand the Scriptures, so could they. Would to God there were more noble Bereans in the world to-day. But, alas! too few seem to realize or appreciate the blessings and privileges to search the word of God. If they only did, we should find it far less difficult to lead them back to Christ, to his truth, and to "the unity of the faith."

Having already established the duty and extent of the obligation to study the Scriptures, we will now briefly notice an objection which is quite commonly raised. Says the objector, "You can just prove anything by the Bible; why, all those different churches get their teachings and doctrines from it." But if this were really true, we should be obliged to reject the whole thing as unworthy of our belief or confidence. It is a self-evident proposition that no one truth can contradict or conflict with any other truth. Hence, if the Bible is really responsible for all those discordant doctrines and wrangling sects, it cannot be the truth. But says Christ, "Thy word is truth." John 17:17. And all professed Christians claim to accept it as such, and must therefore concede the fact that just so far as we accept of the Bible as our only rule of faith and practice, so far we must of necessity be in perfect harmony with each other; truth could have no other effect. True, men may profess to receive their doctrines from the Bible, and yet not be in harmony. But it does not follow because they so profess, that they actually do. Men may profess to be saints, and yet be vile hypocrites. The fact is they do not. Their existence is really the result of the apostasy, and a departure from the Bible,—a turning away from the truth to the traditions and doctrines of men. Says Paul:—

"I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." Acts 20:29, 30.

"Perverse things," or things contrary to the truth. Perhaps the thought is more forcibly and fully expressed in his charge to the ministry:—

"I charge thee therefore before God, and the Lord Jesus Christ: . . . Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine." 2 Tim. 4:1, 2.

With some there seems to be such a perfect dislike for the preaching of doctrine that its very mention seems almost unendurable. With them it is almost looked upon as being the sole cause of all this difficulty and discord in the religious world. "Just preach Christ and him crucified," say they, "and leave doctrine alone." How different from the instruction of the apostle. Says he: "Till I come, give attendance to reading, to exhortation, to doctrine." "Take heed unto thyself, and unto the doctrine; continue in them; for in doing this thou shalt both save thyself, and them that hear thee." 1 Tim. 4:13, 16.

Then no minister can do his duty and not preach doctrine. In fact, it is necessary to

salvation. The gospel is really permeated through and through with doctrine. Doctrine is to the gospel what the framework is to a building. As well might we ask the carpenter to build a house without a foundation or framework as to ask the minister to preach "Christ and him crucified" without the doctrine. They must stand or fall together. It is the lack of "sound doctrine" (Titus 1:9), and a turning away unto "fables," that is responsible for the present state of things. Whenever a man says it is the Bible which is responsible for this, and that you can prove anything by the Bible, he virtually says the Bible is not true.

"For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." 2 Tim. 4:3, 4.

Sermons of the present day are too often made up of fables, traditions, sensational and sentimental stories, or anecdotes, instead of the "sincere milk of the word." "The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully. What is the chaff to the wheat? saith the Lord. Is not my word like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces?" Jer. 23:28, 29. Then let us "preach the word." It alone can break in pieces the flinty rock. It alone can melt the heart of stone, and really convert us to God. Read the following:—

"Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." 1 Peter 1:23. "If any man will do his will, he shall know of the doctrine, whether it be of God." John 7:17. "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." John 8:31, 32.

"But," says one, "I can't understand it. It seems so mixed up. I cannot see any sense to it." By this we are introduced to the consideration of another important question.

#### HOW TO STUDY THE SCRIPTURES.

It must be evident to anyone that the success and benefits of our study will be to a great extent dependent upon the manner in which we study, and the motives we have in view. Some treat the Bible as if they believed its study consisted of merely reading it through. Now, while it is good to read the Bible through, and a thing which we would by no means discourage, in fact, a duty, still we must bear in mind that merely reading it through does not constitute a study of it.

We might read it through a thousand times and still not study or understand it. But we cannot study it without reading it. We must exercise the same common sense in our study of the Bible that we would in the study of any other sensible book. We must meditate upon his law. Ps. 1:1, 2. The Bible requires a candid, careful application of our minds. It may not be amiss, therefore, to first briefly examine how not to study it.

If we read simply to gratify our idle curiosity, that may be the extent of our benefit derived from it. If we read to bolster up our preconceived ideas, we shall probably find ourselves disappointed and confused. If we read just a few chapters in the beginning, a little more in the Psalms, and a chapter or two at the close of the Revelation, we may, no doubt, come out more than ever convinced that the Bible is too deep and mysterious for our finite minds. If our motive in the reading of the Bible be to discover inconsistencies, contradictions, and imperfections,

if we put on the infidel's distorted, critical glasses to read it, we will, no doubt, come out more than ever convinced that it is just a mere fraud, an imposition, a grand forgery. If we look through green glasses, everything will appear green; if blue, everything looks blue; if black, everything becomes dark; if through imperfect, crooked glass, everything appears crooked and imperfect.

Some years ago the writer fell in conversation with an old gentleman who had once been a very rank infidel, but had renounced it. In relating his experience, he went on to state that when a young man of about fifteen, he had seen so much hypocrisy and inconsistency in the churches that it had thoroughly disgusted him. He concluded that the Bible was responsible for it, and he could prove it. "With that motive in view," said he, "I set out to read it through and to convince myself that the Bible was just a fraud. I read it. And when I had finished, I was more than ever convinced. It seemed to me it was just a mass of contradictions, of absurdities and inconsistencies, and I wondered how anyone could be weak-minded or simple enough to believe. In later years, however, when I was thrown in more serious circumstances, I began to feel anxious in regard to the hereafter; I saw others who were just as brilliant as myself believing the Bible, and receiving comfort and satisfaction from it. I then concluded that maybe I had made a mistake in the matter, and that there might be something in the Bible after all, and if there was, I wanted to know it. If it really was the truth, I must have it, and with that motive in mind I set out to give it another thorough investigation, and, would you believe, strange to say, I came out just as firmly convinced on the other side. The inconsistencies had vanished, the difficulties ceased, and the contradictions and absurdities had disappeared. It is now my comfort."

Says the objector, "I can't understand how this can be,—I can't explain it,—and so how can I believe it?" But there are a thousand things in the world around us that we meet with every day that he can neither explain nor understand, yet he believes. Here is a little seed; I plant it in the dark, filthy earth; it springs forth a beautiful, green plant. By and by it buds,—it breaks open, and, behold, a beautiful fragrant rose. Behold, the coarse black earth has been converted into a perfect white! Can he tell how that is done? Does he understand it?—No. Yet he believes. I take him to my neighbor's pasture; I show him the horses, the sheep, and the geese, all feeding side by side upon the same food, the same grass. In one the grass is converted into horse flesh, another sheep's flesh, on the other goose flesh; on one it places hair, the other wool, and the other feathers. Can he explain it? Does he know how it is done? Does he understand it? The greatest philosopher or scientist that ever lived could not, and would not pretend to; and yet he believes it. Then why not use the same common sense in regard to the Bible? Suppose we can't explain or understand it all. There is enough that we can, so let us believe it anyway.

Further, we ought not to study the Bible to make it suit our own opinions, or to support our own preconceived notions, or "isms," but we should study it to bend our opinions and practices to suit it. Our investigation should always be prompted by a motive for good, an honest, earnest desire to arrive at the real

truth, to get all the good out of it possible, and God will bless our efforts. And if, in sinking the shafts for the gems of his divine word, we find at times our finite minds unequal to the task, unable to fathom its wonderful depths, or to comprehend its unsearchable treasures, let us just bear in mind the gracious promise of God,—“If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.” James 1:5.

Then let us upon our bended knees, before the throne of God, pour out our souls in earnest, fervent prayer to him, the Fountain of all wisdom, the Author of his word, for that same spirit which inspired the word to likewise strengthen and enlighten our understanding, that we may be able to see and to comprehend it; and this he has promised.

(To be continued.)

### THE LIGHT OF LIFE.

BY ELDER WILLIAM COVERT.

JOHN, in writing of what Christ is to man, said: "In him was life, and the life was the light of men." "That was the true Light, which lighteth every man that cometh into the world." John 1:4, 9. All moral and spiritual light is an emanation from Christ, as truly as is eternal life.

This light leads all who follow it into the realms of life and bliss. It comes to every person who comes into the world, without distinction of race or condition. The heathen in the jungles of Central Africa, and the unconverted professor of literature in the college, both have a longing desire for something better than they have yet experienced. This desire is no more marked in the one than in the other. If properly cherished it leads to fullness of light. Solomon says, "The path of the just is as a shining light, that shineth more and more unto the perfect day." Prov. 4:18.

This little spark of light that Christ has placed in the heart of every man will be fanned into a blaze by the Spirit of the Lord whenever there is a desire that it should burn. David sang of what the Lord would do for him, saying; "Thou wilt light my candle; the Lord my God will enlighten my darkness." Ps. 18:28. This candle is put in the mind of all by the Lord, that he may light it up, that the true condition of man inwardly may be shown to all who want to see. "The spirit of man is the candle of the Lord, searching all the inward parts." Prov. 20:27. It is the reception of the mind of the Lord into the mind of man that kindles that spark into a living flame. It will radiate through every chamber where the door is kept open.

Concerning the union of God's Spirit with man's Paul wrote, "The Spirit itself beareth witness with our spirit, that we are the children of God." Rom. 8:16. Again: "What man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God." 1 Cor. 2:11, 12. The Lord thus enables the one who receives his Spirit to compare spiritual things with things that are spiritual. "But the natural [unconverted] man receiveth not the things of the Spirit of God; for they are foolishness

unto him; neither can he know them, because they are spiritually discerned." Verse 14.

Jesus himself said of this light, "I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life." John 8:12. The reader should notice that in order to have the benefit of the light it must be followed. It will not answer to remain listless and idly look at the light. All are required to follow on to know the Lord. Jesus says, "Walk while ye have the light, lest darkness come upon you." John 12:35. "While ye have light, believe in the light, that ye may be the children of light." Verse 36. When light comes, then, receive it. Do not wait for more light before accepting what you see. Take what God gives you and then he gives more. The light will pass on and leave you with your face turned toward the darkness of night if you refuse to walk in the light. "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." 1 John 1:7. Here, again, please notice that an onward march is required that the light may benefit those to whom it comes. In Heb. 12:2 the Christian is represented as running while he looks to Jesus. David prayed that he might "walk before God in the light of the living." Ps. 56:13. He also said, "With thee is the fountain of life; in thy light shall we see light." Ps. 36:9. Again he sang: "The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid?" Ps. 27:1.

When Paul preached Christ at Athens, he showed how ready the Lord is to guide the heathen in his search for the true God:—

"He [God] giveth to all life, and breath, and all things; and hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us." Acts 17:25-27.

This testimony is wonderful in its presentation of God's willingness to assist the darkened mind in seeking the Lord. God has appointed all their times and habitations that they might seek after him. He has placed himself so near to them that they can find him by just feeling for him, if they are so blind that they cannot see him. He will guide the hand of the blind who grope in the dark hunting for him. But of those wicked who willfully reject the light it is written: "The light of the wicked shall be put out, and the spark of his fire shall not shine. The light shall be dark in his tabernacle, and his candle shall be put out." Job 18:5, 6. The calamities that shall overtake the wicked after his lamp is put out, are described in the following words recorded in the same chapter: "A noose is hid for him in the ground, and a trap in the way." With his light out, and traveling in the darkness, no wonder that "terrors shall make him afraid on every side and chase him at his heels." But if he should refuse to run, "calamity shall be ready for his halting." The final ending of the chase is described as follows: "He shall be brought before the king of terrors [Satan himself]; brimstone shall be scattered upon his habitation, and he shall be chased out of the world." Revised Version.

The above are some of the things that shall befall the wicked. But the condition of the one in whose heart the lamp of the Lord is burning brightly was greatly desired by the

patriarch. His prayer was, "Oh that I were as in the months of old, as in the days when God watched over me; when his lamp shined upon my head, and by his light I walked through darkness." Job 29:2, 3. He says that then "I put on righteousness, and it clothed me." "I was eyes to the blind, and feet to the lame. I was father to the needy." This light is the radiance of the heavenly world. It drives away the gloom and fills the soul with joy.

But there is yet another class, a people who have not the light of life from the Lord, neither have they tried to quench the little spark placed in the hearts of all since the fall. But they have tried by themselves to kindle into a flame that spark. The prophet, addressing them, says:—

"Behold, all ye that kindle a fire, that compass yourselves about with sparks; walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand; ye shall lie down in sorrow." Isa. 50:11.

All that the Lord can promise those who try to kindle their own fire is that they "shall lie down in sorrow." It requires a live coal off the altar of the Lord to touch and purge the heart and kindle the fire of life that will burn up sin and cleanse from guilt.

How blessed is the light that shines to lighten all the way to heaven! Well might the poet pray:—

"Oh, for that flame of living fire  
Which shone so bright in saints of old;  
Which bade their souls to heaven aspire,  
Calm in distress, in danger bold!

"Where is that spirit, Lord, which dwelt  
In Abram's breast, and sealed him thine?  
Which made Paul's heart with sorrow melt,  
And glow with energy divine?

"Is not thy grace as mighty now  
As when Elijah felt its power,  
When glory beamed from Moses' brow,  
Or Job endured the trying hour?

"Remember, Lord, the ancient days;  
Renew thy work, thy grace restore;  
And while to thee our hearts we raise,  
On us thy Holy Spirit pour."

#### SPIRITUALISM AND THE BIBLE.

BY J. B. SNOW.

It is claimed by Spiritualists that the Bible does not condemn Spiritualism, but rather upholds it, and that if the doctrine of Spiritualism was expunged from the Bible, there would be but little of the sacred word left. A Spiritualist is one who believes in the "frequent communication of intelligence from the world of spirits."—*Webster*. Then the question is, Does the Bible teach that such communication is possible? Does it approve of it? \*If the Bible teaches that such communications are possible, if it teaches that it is right to hold such communications, and if the Bible is what it claims to be—the word of God—it will not, cannot, teach anything contrary to that; for if it does, it ceases to be a truthful book. If it is not a book of truth, Spiritualists should not quote it to support their doctrines, if their doctrines are true.

But to the question, Does the Bible teach that the frequent communication of intelligences from the world of spirits is possible? The "spirits" referred to must be understood to mean the "immortal" (?), "undying" (?) part of man which survives the body, and still retains its consciousness and intelligence. It is absolutely necessary that both consciousness and intelligence should be retained after

death, else "intelligence" could not be "communicated." Now let us read a text in answer to our question:—

"For the living know that they shall die; but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten." Eccl. 9:5.

This text certainly does not prove conscious intelligence being possessed by man after death. If the Bible teaches that a man "knows not anything" after death, pray tell how it can at the same time teach that "frequent communications of intelligence" can be received from the dead,—that is, from the world of spirits?

But it may be objected that the above text has reference only to the body, that it teaches simply that the body knows nothing, and has no bearing whatever on the consciousness or intelligence of the spirit. To effectually remove this objection, we will read Ps. 146:3, 4: "Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." When his very thoughts have perished, surely he could not "communicate intelligence" to anyone.

In death what is true of one man is also true of all men. If one man remains in the grave until the resurrection of the body, then all men remain there until they rise from the dead.

Christ was laid in Joseph's new tomb. He was seen by the women after he was laid there. Luke 23:55. But after a time he lay there no longer. Then it was said, "He is not here, but is risen." Luke 24:6. Mark, the statement is not "his soul or spirit is not here," but "HE is not here." He was there, for the record is that he was put there and seen there. He was there until he rose from the dead. While in the grave, during the time intervening between death and the resurrection, what was he doing?—what does anyone do? "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." Eccl. 9:10.

We find, then, that the Bible teaches that in death there is no consciousness, no intelligence, no work done, and that all the attributes of the mind, such as love, hatred, and envy, are all gone. Eccl. 9:6. Therefore we conclude that the Bible teaches that "communications of intelligence" from the dead are impossible.

Many people have believed in these communications for ages. And in truth there have been communications held, but, as we have seen, not with the spirits of dead men, for that is impossible. Angels have talked with men (Genesis 18 and 19), but angels existed before anyone had died (see Gen. 3:24 and Job 38:4-7). These were "communications of intelligence," but those who gave these communications were not dead, and never had been. Of them it has never been said they "knew not anything." They were not men but angels. A man is not an angel, and never will be, for he was created lower than the angels. Communications from this source are not the kind believed in by Spiritualists, for it is not Spiritualism.

Spirit mediums are the ones through whom "communications of intelligence" from the world of spirits are received. They professedly "call up" the spirits, and receive the communications. We have an instance of

one such medium calling up a "spirit" in the Bible. See 1 Sam. 28:11-15.

Now our next question is pertinent: Does the Bible approve of Spiritualism, that is, of these so-called "communications"? This woman of Endor was a medium, for she professed to call up Samuel, who was dead. She was said to have a "familiar spirit." 1 Sam. 28:7. But God had commanded all such to be put away from among the people. Deut. 18:11. They were to be put to death. Lev. 20:27. God did not approve his people's seeking the dead for information of any kind. We are admonished to seek to him instead. Isa. 8:19.

While it is impossible to get "communications of intelligence" from our dead friends, because of their having no knowledge or wisdom, and not knowing anything, even about their own sons (Job 14:10-21), while it is contrary to the command of God, still people will persist in seeking for wisdom from this forbidden source. They get "communications of intelligence," too.

But the Bible teaches that there are wicked as well as good angels. 2 Peter 2:4. Now let us reason together. God forbade his people having anything to do with those who were mediums. He declared they were an abomination to him. Samuel is represented as being a good man, a prophet. Then he would not have communicated with Saul through this medium even had it been possible, for God had forbidden it. A good angel would not have done it, for the same reason, and God had positively refused to answer Saul in any way. 1 Sam. 28:6.

By this we are forced to conclude that it must have been an evil angel who personated Samuel. Again, the Bible teaches that these evil angels will even go to the kings of the earth to deceive them, and they are called spirits of demons. Rev. 16:13, 14. To sum up we have found:—

1. It is impossible for the dead to communicate intelligence, for they know not anything.
2. That the Bible, while it recognizes the existence of mediums, and a belief in communications with the dead, does not approve but condemns it, for the mediums were to be put to death.
3. That a good man would not give communications in this way even were it possible, for God forbade it.
4. That a good angel would not, for the same reason.
5. Therefore all such communications must be from the devil through his evil angels.

And this is just what the Bible teaches in regard to Spiritualism.

*Leon, Wis.*

LET your friends have your help and your sympathy, . . . and let simplicity, love, and humility be your great aim—just to do God's work without an atom of self-love in it. Keep this aim ever true and pure and all will come right, even though many a weary step has to be trod in the footsteps of Jesus, and if we can help and uphold each other by the way it is of God's love and a thing to be thankful for.—*H. Monsell*.

SIN is usually seconded with sin; a man seldom commits one sin to please but he commits another to defend himself.—*Dr. South*.

## Miscellaneous.

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—*John 3:16.*

### THE OLDEST CHRISTIAN HYMN.

[In Book III of Clement of Alexandria is given, in Greek, the most ancient hymn of the primitive church. It is there (150 years after the apostles) asserted to be of much earlier origin. The following version will give some imperfect idea of its spirit.]

SHEPHERDS of tender youth,  
Guiding in love and truth,  
Through devious ways,  
Christ, our triumphant King,  
We come thy name to sing,  
And here our children bring  
To shout thy praise.

Thou art our holy Lord,  
The all-subduing Word,  
Healer of strife.  
Thou didst thyself abase,  
That from sin's deep disgrace  
Thou mightest save our race,  
And give us life.

Thou art our great High Priest.  
Thou hast prepared the feast  
Of holy love;  
And in our mortal pain  
None call on thee in vain;  
Help thou dost not disdain,  
Help from above.

Ever be thou our guide,  
Our shepherd and our pride,  
Our staff and song.  
Jesus, thou Christ of God,  
By the perennial word,  
Lead us where thou hast trod;  
Make our faith strong.

So now, and till we die,  
Sound we thy praise on high,  
And joyful sing.  
Youth and the happy throng  
Who to thy church belong  
Unite and swell the song  
To Christ our King.

—Selected.

### THE GREAT COMMISSION.

BY ELDER S. N. HASKELL.

THERE could be no period of greater interest to the disciples in their acquaintance with Christ than the forty days between his resurrection and his ascension. There is no period which contains more important information so briefly stated. He appeared first to Mary Magdalene, out of whom he had cast seven devils; and she went and told them that had been with her as they mourned and wept, but they could not believe this joyful news; to them it was as idle tales. Mark 16: 9-11. He then appeared to Peter (1 Cor. 15: 5; Luke 24:34, 45); after this he appeared as a stranger to two as they went into the country (Mark 16:12); he then appeared to the eleven as they sat at meat (Luke 24:36-45); after eight days again he appeared to them when Thomas was present (John 20: 26-29); also again after they had toiled all night fishing and had caught nothing (John 21:3-14); to James, and then to over five hundred in Galilee (1 Cor. 15:3, 6; Matt. 28: 16, 17); and finally, on the day of his ascension, he met with a few at Bethany (Luke 24: 50). How many other times which are not distinctly recorded, we cannot say. But it will be noticed that the commission to preach was given the first, third, fourth, and fifth times that he appeared to them assembled. We may therefore reasonably conclude that it was constantly kept before their minds, as well as the outpouring of the Spirit to fit them for the work.

There are two occasions, however, which are quite prominently mentioned, one of which is recorded by Luke and John and alluded to by Mark: First, when they sat at meat, on the evening after the day on which he rose from the dead (John 20:19-23; Luke 24:36-45; Mark 16:14); the other at a time when he said: "And these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover" (Mark 16:17, 18).

In connection with his ascension, among his very last words, we find two important events mentioned: First, the going into all the world to preach the gospel to every creature, and, second, the tarrying in Jerusalem until they should receive power from on high. It should also be remembered that it was after he had left the temple for the last time before his crucifixion, that he uttered the words, "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24:14. These expressions occurring at the close of his ministry, and repeatedly during the forty days after his resurrection, and in connection with his ascension, after they had been out preaching the gospel three and a half years, were calculated to deeply impress their minds with the work that was before them.

When the twelve were first commissioned to go forth, they were not to go in the way of the Gentiles, nor even in the cities of the Samaritans, but go rather to the lost sheep of the house of Israel; and before they had gone over the cities of Israel, the Son of Man would come. Matt. 10:5, 6, 23. He followed them in their work, and revealed himself as they had said he would. They said that the kingdom of God had come nigh, and revealed the fact that the Son of God had appeared. Their mission was confirmed by miracles and signs following. The Saviour further confirmed their testimony by his own presence, evidencing to all who would believe that he was the Son of God. But now, as he was about to leave them, the commission which he gave them was to go into all the world, and preach the gospel to every creature. They were now to extend their field of operation to earth's remotest bounds. They were to take up the work the Saviour had begun and had instructed them how to do, and carry it forward to completion; but they were unprepared to do this until they were endued with power from on high.

The various expressions used by the evangelists in this connection are forcible when taken together. Matthew says, "Teach all nations;" Mark says, "Preach the gospel to every creature;" Luke says, "Repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem;" and in Acts, the words of our Saviour, as Luke records them, are, "But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

These expressions were not fully comprehended by the disciples, for, as late as A. D. 42, when the gospel had reached Antioch and a great number of Grecians had turned to the Lord, in alluding to the scattering of the

disciples after the persecution that arose about Stephen, the record states that they "traveled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only." Acts 11:19. Even the vision which Peter had the year before was not understood by him or the disciples that they were to go to the Gentiles as a people; but the opening and development of the work in Antioch fully convinced them of the nature and extent of the gospel.

From this time onward so rapid was the spread of the gospel that within fifteen years from the ordination of Paul and Barnabas, Paul wrote to the Romans: "But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world." Rom. 10:18.

From the above we draw the following conclusion: First, the disciples, when first sent out, were sent especially to the house of Israel. Second, the Jews, as a nation, having rejected the message of the disciples, and Christ himself, the commission was then repeated, and designed from its very nature that it should go to the world; and to this end their lives and substance were devoted. Third, from such expressions, "Lo, I am with you alway, even unto the end of the world;" from the fact that the gospel should be preached in all the world as a witness, and then the end should come, and from the fact that the First Angel's Message of Revelation 14 was to preach the gospel "unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people," we conclude that the giving of this great commission to the disciples at the close of his visible presence with them was especially designed not only to acquaint them with the work they were to take up as he ascended to heaven, but that in the last days the same work would be taken up by his people, and the fullest design of the gospel would be accomplished in the world; and that the angel coming down from heaven and lighting the earth with his glory, as recorded in Revelation 18, represents the most complete work of the gospel, both in extent and the manifestation of its power, that has ever been since man fell.

### "SEEK THOSE THINGS WHICH ARE ABOVE."\*

BY MRS. E. G. WHITE.

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory."

THESE words are simple and plain, but do we understand them? Do we have a practical knowledge of what they mean? If we do not, as professed followers of Christ, we are to understand that we need to make haste, and place our affections on those things that are above, where Christ sitteth on the right hand of God. Why are we commanded to do this?—Because if we place our affections on the things of earth, we shall become earthly, common, and evil. Our minds take the level of the things on which our thoughts dwell, and if we think upon earthly things, we shall fail to take the impress of that which is heavenly. We would be greatly benefited by contemplating the mercy, goodness, and love of

\* Sermon at North Fitzroy, Melbourne, Australia, September 10, 1892.

God; but we sustain great loss by dwelling upon those things which are earthly and temporal. We allow sorrow and care and perplexity to attract our minds to earth, and we magnify a molehill into a mountain. In speaking of that which we are called upon to endure, Paul says: "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look"—at our difficulties, while we magnify our trials, and think only of our hardships? No, but "while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal."

Temporal things are not to engage our whole attention, or engross our minds until our thoughts are entirely of the earth and the earthly. We are to train, discipline, and educate the mind so that we may think in a heavenly channel, that we may dwell on things unseen and eternal, which will be discerned by spiritual vision. It is by seeing Him who is invisible that we may obtain strength of mind and vigor of spirit. This is the way in which Daniel received strength. He was called to act a part in the first place in the kingdom of Babylon, and proved himself a noble statesman in all his connection with the court. He lived a noble life, and presented a worthy example. His eye was fastened on things unseen and eternal. He realized that he was fighting in the sight of the heavenly intelligences, and his dependence was in God.

We may not be called upon to act a part in public affairs, but in whatever place we are called by the providence of God, we may confidently expect that God will be our helper. We are not to be a toy to circumstances, but to be above circumstances. We are not to be controlled by circumstances. When we are placed in trying positions, and find things about us that we do not like, that try our patience, and test our faith, we are not to sink down in despondency, but to take a firmer hold upon God, and prove that we are not setting our affection on things on the earth, but on things above; that we are looking unto Jesus, the author and finisher of our faith. Jesus is to be the beginning and the end, the first and the last. He is to be our strength in every time of trial. God must be our sole dependence. When we drop God out of our reckoning, and cease to place our affections upon him, we deprive ourselves of great benefit. We cannot afford to do this, and God cannot afford to have us do it! Why?—Because we have been bought with an infinite price, even with the precious blood of his only-begotten Son. God cannot afford to have us glorify the powers of darkness by turning our eyes upon things seen and temporal; for instead of being workers together with him, we cast our influence on the side of the enemy.

You are to work out your own salvation with fear and trembling, at the same time realizing that it is God that worketh in you both to will and to do of his good pleasure. When we are laborers together with God, we cannot set our affections upon things below; for where our affections are, our thoughts will be; and where our thoughts are, there will be our treasure. When we dwell upon things seen and temporal, we fail to obtain divine knowledge, as did Daniel. What is our position to-day? Are we learners in the school of Christ, earnestly seeking to know what is the will of God concerning us? How many

in this congregation believe that Christ is their personal Saviour? How many can say, "He saves me"? I know that he wants that I should be saved. He looks upon me as of value in his sight, and therefore I know that my thoughts, my words, and my works, all pass in review before him. Everything that is connected with the purchase of the blood of Christ is of value in the sight of God. By the price paid for our redemption we are under obligation to devote our entire affections to Christ. We are to give God all there is of us; and in giving to God our all, are we to consider that we sustain a great loss?—No, for in giving to him our talents, we are doubling them. Every gift he has given to us, when returned to him, receives his blessing, that it may have increased influence in the work of God. Wherever you may be, you are to realize that you belong to Christ, and that your influence is to be as far-reaching as eternity.

At one time a lawyer came to Jesus, and said, "Master, what shall I do to inherit eternal life?" Is there anyone here that wants that question answered? Jesus turned the question back upon the questioner, and said unto him, "What is written in the law? how readest thou?" The lawyer answered him in a way that made manifest that he understood what the law comprehended. He quoted the words found in Deuteronomy and Leviticus, and said, "Thou shalt love the Lord thy God with all thy heart [not giving half to the world and a third to self, but all to God. Will there be anything left for the world?] and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. And he said unto him, Thou hast answered right; this do, and thou shalt live." Our whole being is required in the service of God. No reservation is to be made. But someone says, "Well, I do not know how I would succeed in the things of this world were I to carry out this instruction." You would succeed much better; for you would find that godliness is profitable unto all things, providing that which is essential for your welfare in this world and your happiness in the next. You would succeed much better; for you would have God to work with you. You would live as seeing him who is invisible, realizing that you were working in the sight of the unseen world.

This is the way in which Moses succeeded. He lived as seeing Him who is invisible, and was therefore able to count the reproaches of Christ greater riches than the treasures of Egypt. If men would live in this way, we should see their faces aglow with the glory of God; for they would be viewing the glory of the eternal, and by beholding, would be transformed into the image of Christ. But instead of this, how general is forgetfulness of God! How few are constantly beholding the unseen Guest, realizing that he is at their right hand! How many ignore his presence! Did we treat others as we treat Jesus, what discourtesy it would be thought!

Suppose a friend were with us, and we should meet an acquaintance on the way and direct our whole attention to our new-found acquaintance, ignoring the presence of our friend, what opinion would men have of our loyalty to our friend, of our degree of respect to him? And yet this is the way we treat Jesus. We forget that he is our companion. We engage in conversation, and never men-

tion his name, or include his instruction in our words. We talk of worldly business matters, and where it does not bruise the soul, where it is essential, we do not dishonor Jesus, but we do dishonor him when we fail to mention him in our intercourse with our friends and associates. He is our best friend, and we should seek for opportunities to speak of him. We should ever remember that he is at our right hand, that we should not be moved, and we should ever keep him in view. Our conversation should be of a character that would be of no offense to God. We are to be overcomers, copartners with Jesus, not lending our influence to the work of the enemy. Although "God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life," yet not a soul of us will be saved who fails to cooperate with God. Although our salvation is dependent upon our cooperation with God, yet we can take no glory to ourselves; for Jesus is the author and finisher of our faith; all the glory is to rebound to God. Christ is the beginning and the end, and we are utterly dependent upon him.

Jesus says, "Without me ye can do nothing." Since this is our position, shall we permit our minds to wander to the ends of the earth? Shall we spend our probationary time in jesting and joking? Shall we fail to realize that it is a solemn thing to live? Men generally agree that it is a solemn thing to die; but it is a far more solemn thing to live. Why?—Because every soul surrounds itself with an atmosphere that has a telling influence upon those with whom we are brought in contact. Many gather to themselves the atmosphere that breathes from the powers of darkness. Even professed followers of Christ often permit the hellish shadow of Satan to interpose between the soul and God. Their thoughts, their words are of a cheap, common order, and they give others the impression that religion is a cheap thing. Oh, we cannot afford to give any such instruction! We who may be imbued with the Spirit of Christ, who may have his love in our hearts, his vivifying influence in our souls, should shed upon men a beneficial influence. We should be copartners with Jesus. He says:—

"As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil."

These are the truths upon which we should dwell. Our bodies are built up from what we feed upon, and our minds, our experiences, will be after the order of that which composes our spiritual food. Jesus says: "Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day." "It is the spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life."

(Concluded next number.)



### THE GOSPEL PRESERVED IN ITS PURITY TO PROTESTANTS.

BY JOEL C. ROGERS.

THE good tidings of great joy to all people is that Jesus will have all men to be saved (1 Tim. 2:4), so this gospel is easy of comprehension and all can understand it. Jesus gave it to all men in its purity and simplicity, as he designed it to remain until he comes in power and glory.

This gospel is embraced in two principles: faith in Jesus (John 6:29; Acts 16:31) and obedience to the commandments of God (Matt. 19:17). Both these are based on the one great principle of love. It would seem that all could receive such a gospel as this, given in love to save man from perishing (John 3:16); but all did not receive it. Even those who should have been first to welcome the glad news did not receive it. John 1:11. And why not?—Because it was contrary to their traditions and commandments of men. Mark 7:7, 13.

God had given them his commandments in purity, and he added no more. Deut. 5:22. But the scribes and Pharisees did add more, until the word of God was made of none effect, and their hearts so filled with their own traditions that their minds were blinded to the light of the glorious gospel of Christ. Jesus called these professed teachers of the people "blind leaders of the blind," and said both they and their followers should fall into the ditch. He did not scruple even to call them hypocrites because they pretended to teach God's law, but failed to keep it. Matthew 23. He said they were fools, vipers, children of hell, full of hypocrisy and iniquity; and while branding them with such fearful condemnation for daring to trifle with the high commands of God, he magnified the law in all its purity. He showed that it is so exceeding broad and deep that it searches out the very thoughts and intents of the heart. Matt. 5:17-28. He showed that he came to die because it had been broken. Matt. 9:13; 1 John 3:4. Thus by this pure gospel Jesus strips off the traditions and commands of men, leaving God's law as it was given.

Jesus ever taught that his Father's law was founded upon the everlasting principle of love, that obedience to it is a manifestation of our love, and that his gospel is in perfect harmony with it. While the Lawgiver said it required love to God (Deut. 6:5) and love to man (Lev. 19:18), Jesus also said, "On these two commandments hang all the law and the prophets." Matt. 22:40. While God said by Solomon that the fear of God and the keeping of his commandments is the whole duty of man, he said also by John, "This is the love of God, that we keep his commandments." Again Jesus says if we love him, we will keep his commandments, even as he kept his Father's; and his command is love, so is his Father's, and all is one great gospel of love from the foundation of the world. See John 14:23, 24; 15:10-12; Eph. 1:4; Rev. 13:8.

The first advent of Jesus to the earth was to unfold and unveil this gospel of love, in all its purity and power, and to teach men how to live in it. John 10:10. At his second advent he expects to find his followers living in that same pure, simple gospel which we have found was comprehended in obedience to God's commandments and faith in Jesus. Heb. 9:28; Rev. 14:12, 14. But he well knew what efforts Satan and wicked men would

make to overthrow the gospel and hide its light. He therefore foretold in his word, for the benefit of those living at the time of his second coming who desire to return to the pure gospel, of the false prophets (teachers) who should arise. Matt. 24:11, 24. Paul told about a "falling away" (2 Thess. 2:3, 7) and showed how it would come,—by "grievous wolves" entering the church,—and enemies within are the worst of all enemies (Acts 20:28-30). Then Peter describes more minutely the wicked work of these "false teachers." Study 2 Peter 2:1-3, 10-22.

The "falling away" had already begun to show itself when Paul wrote these words, in the workings of paganism, which were beginning to pollute the pure gospel of Christ among his followers. Paul's words in Acts 20:29, 30, spoken to the elders of Ephesus, were most remarkably fulfilled by the corruptions which came into the church of Ephesus. Rev. 2:2, 6 mentions some of these evils, and history tells the rest of the story of corruption. Thus, indeed, in the strong words of Peter, "damnable heresies" were brought in. Not only were they brought in by this church, and into this church, but they were brought into all the professed churches and confirmed by the decisions of various councils held to settle the disputes over these heresies. Read, especially, the history of the two councils of Ephesus, in "Two Republics," pp. 418-446.

A large part of the evil work of these false teachers is manifested in causing the way of truth to be evil spoken of, forsaking the right way, and in turning from the holy commandment. 2 Peter 2:2, 15, 21. All this has been actually done in the Roman Catholic Church by the bishops (teachers) of that church in adding tradition to God's law, and in changing that law (Dan. 7:25) and adding commandments of men to the commandments of God. I have before me four Catholic catechisms, published by authority of that church and recognized as standard works, showing that this is so. I also have one Protestant (?) catechism, showing that Protestants have accepted many of these traditions and commandments of men as their faith and practice. Many say the same to-day.

I give a very few of the most common doctrines of the Catholic Church, which are based only upon tradition "of the elders" (fathers, Mark 7:3, 7) and commandments of men,—infant baptism, celibacy of clergy (1 Tim. 4:3), doctrine of purgatory, observance of Sunday and holy days, institution of festivals and fasts, and assumption of civil authority.

Here, then, are the facts: In the "falling away" the purity of the gospel of Christ has been corrupted. Many have "departed from the faith," until the gospel's glorious light almost ceased to shine, and all the world to-day knows a long, dismal, stormy night of woe and blood called the Dark Ages. Thank God, those days were shortened. Matt. 24:21, 22. Noble men arose, who gave their lives to bring back the simplicity of the gospel as it is in Jesus. Tyndale, Luther, Zwingli, Knox, and others witnessed to the gospel and sometimes sealed their testimony for the truth with their blood. Wesley and others have followed them in the good begun work. We of this generation are in the days of the coming of the Son of Man. Matthew 24; Mark 13; Luke 21. Jesus must find his people living in the purity of his everlasting gospel

when he comes. The work of the noble reformers is not complete till we leave every tradition and commandment of men. We Protestants are obeying many of the false doctrines of those "false teachers," some of which doctrines were mentioned above. These are in direct opposition to God's commandments. Ex. 20:3-17; 2 Thess. 2:4. Jesus said to those who did thus at his first advent: "Ye reject the commandment of God," "making the word of God of none effect." "This people honoreth me with their lips, but their heart is far from me. . . . In vain do they worship me, teaching for doctrines the commandments of men." Mark 7:9, 13, 6, 7. He says the same to those who do the same things to-day. Many Protestants, so called, are going back to Rome, to her doctrines and practices. "Rome never changes." God says, "Come out of her, my people, that ye be not partakers of her sins." Rev. 17:3-5; 18:2, 4.

Men and brethren, what shall we do?—Forsake Romanism, protest against it, keep every commandment of God; then it shall be said of us, "Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus;" and, "Blessed are they that do his commandments." And this is the gospel of our Lord and Saviour Jesus Christ, preserved in his own word, where every hungering soul may find it, and nowhere else in its purity.

### THE MODERN THANKSGIVING.

Now, we are going to show our national and individual gratitude this month by direction of the President. We are a grateful people. If you don't believe it, see us eat. Some of us—and these are not men—are so thankful we will not go to church at all on Thanksgiving day. We will stay home and get dinner for a host of other grateful people. It is the dinner that makes us thankful. Some Thanksgiving day just you pitch the dinner over the alley fence about ten minutes before twelve o'clock. Then see what a devoutly grateful, what a sweetly thankful crowd will come home from church. On second thought, perhaps you had better not wait until they come home. You had better run. And keep on running until you get to the middle of the Great American Desert. And stay there.—*Robert J. Burdette, in Ladies' Home Journal.*

### TOADYING TO ROME.

THE tendency of the average Protestant to stultify himself by offering incense to Roman arrogance is manifest in the daily occurrences. The Prohibitionists had to have Father Mahoney open their national convention with prayer. The Democrats had to have Harrity at the helm, and the Republicans looked for success through Carter, and when a number of preachers undertook to reform New York politics a year ago, they gave to the only priest who fell in with their ideas of reform, the position of temporary chairman, and would have made him permanent chairman were it not for the protest of Dr. McArthur against this Protestant toadying to a representative of the antichrist. And all the world wondered after the beast, says John in Revelation.—*Primitive Catholic.*

A JUDICIOUS silence is always better than truth spoken without charity.—*Francis de Sales.*

## The Home Circle.

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

### A LULLABY.

SLEEP, my child, the shadows fall;  
Silent darkness reigns o'er all;  
Bird and bloom are lost to sight  
In the folded arms of night;  
Stars from out the cloud towers peep;  
Sleep, my darling, sweetly sleep.

Sleep. Thy Father guards thy rest;  
Lay thy head upon his breast;  
Safer than these arms which hold thee,  
His dear love will firm enfold thee;  
Higher love than mine shall he  
Give, beloved one, to thee.

Sleep. The waves have long been sleeping.  
Angels o'er thee watch are keeping.  
O'er us both the pale stars shine  
With a radiance half divine.  
Slumbers, innocent and light,  
Fall from heaven on thee to-night.

—*Chambers' Journal.*

### A FATAL MISTAKE.

A HEAVY storm had suddenly set in. Mrs. Day came to the door of the store and looked anxiously up the village street. She was a thin, bent woman of sixty. She shivered as the gust of sleet and rain beat on her.

"Don't think of going home now, Mrs. Day," the shopkeeper called out. "I'm sorry I have no umbrella or wraps for you; but wait, and they will send you one from home."

Mrs. Day waited, but she knew that no one at home would think of her. It grew dark and the storm increased. She ran up the street at last, reaching her home drenched. Her son met her in the hall. "Why, mother! Could you not borrow an umbrella somewhere?" he said, drawing back lest he should be wet.

Her daughter Sue was playing on the piano in the parlor. The fire burned brightly, and the lamp threw a cheerful glow around the pleasant room.

"Dear, dear! This is too bad, mamma!" she cried. "Your teeth are chattering with cold."

"I thought perhaps you would have brought me a wrap," said Mrs. Day gently to her son. "I never thought of it, mother; I saw you go out, too."

"You had better go to bed, mamma," said Sue, "and take some hot tea." She turned to the piano again, and began "Schubert's Serenade."

Mrs. Day crept shivering up the stairs. She felt strangely weak and ill as she tried to take off her wet clothes. It would have been so pleasant if somebody would have rubbed her chilled feet, and brought her some tea, and petted her a little. Old as she was, her heart ached sometimes for comforting and caressing. A strange longing filled her heart for the husband who died so long ago.

But Sue, though she was sorry for her mother, never thought of going to help her. She sang the serenade with much pathos, while Will listened with dim eyes. Both brother and sister were easily touched by a strain of music, a noble poem, or a beautiful landscape. Yet it did not occur to either of them to look after their mother.

She changed her clothes, and, still chilled, went to the kitchen. It was Martha's "afternoon out," and the supper was to be made ready. She laid the table, broiled the fish, and made the tea. She remembered how she used to help her mother when she was Susy's

age. How she loved to work for that dear soul! Yet Susy ought to love her, too.

"I have been a faithful mother," thought Mrs. Day, as she sat at the table looking at her handsome children.

"And you had to get the supper, mamma!" exclaimed Sue. "I forgot that Martha was not to be at home this afternoon."

Mrs. Day went to her bed that night with a high fever. Martha, when she came downstairs in the morning, heard her moan. The girl had a kind heart and common sense. She ran for a physician.

When the old doctor met Sue in her pretty morning gown, after he left Mrs. Day's room, he said sternly: "I fear your mother has pneumonia. I should have been called last night."

She cried bitterly, but she could do nothing. She never had spread a plaster or given a dose of medicine in her life. A nurse cared for her mother the few days in which she lived.

The poor woman before her death watched her children with eager, despairing eyes. She saw that they loved her, but they seemed afraid of the sick room, and could not bear the sight of pain.

She saw now wherein she had failed. She had never allowed them to bear pain or discomfort, or to feel any responsibility in life. From their birth she had waited on them, worked for them, sacrificed everything out of her great love for them.

She had never taught them out of their love for her to wait on her, to sacrifice a single selfish wish for her. She had ministered faithfully to their bodily wants, but she had not given to them the unselfishness, the habit of self-sacrifice which had made her own soul happy.

How many mothers make this fatal mistake, and how few know that they have made it!—*The Household.*

### TWO TOWNS.

BROTHER, you who growl and frown,  
Why don't you move from Grumbletown,  
Where everything is tumbled down  
And life is always dreary?

Move over into Gladville, where  
Your face will don a happy air  
And lay aside the look of care  
For smiles all bright and cheery.

—*Selected.*

### SWEET COURTESIES OF LIFE.

EVERY Christian grace should be cultivated from early childhood. The little words "please" and "thank you," when favors are solicited and conferred, fall pleasantly upon the ear.

One little act of kindness done—  
One little soft word spoken—  
Hath power to make a thrill of joy  
E'en in a heart that's broken.

In teaching little folks the sweet courtesies of life we must repeat over and over the same lesson, day after day, for the first few years. Some little girls can wait on a visitor in their mother's absence with as much propriety as young ladies, can answer questions put to them clearly and directly, and always politely, and it is a pleasure to be a guest where children thus behave.

Little Alfred's mother had taken pains to instruct her baby boy in some of the simple forms of politeness and hospitality, and, though not three years old, he used to put his lesson in practice. One day a dear friend of his mother's called, and he ran at once to bring a chair for her, inviting her to sit by the fire. Then he brought a footstool for her feet, and asked her to let him take her bonnet. "I wish you would stay to dinner," he lisped,

"and stay all day, and forever." Then he looked up into her face with a bright smile, and said, "I try to be polite."

"Thank you, Charlie," said Mrs. Brown, as her little son handed her a paper he was requested to bring. "Thank you, Bridget," said the little fellow a few hours later, as he received a glass of water from his nurse.

"Well, Mrs. Brown, you have the best-mannered children I ever saw," said a neighbor; "I should be thankful if mine were as polite to me as yours are to the servants. You never spend half as much time on your children's clothes as I do, and yet everyone notices them, they are so well behaved."

"We always try to treat our children politely," was the quiet reply.

This was the whole secret. When I hear parents grumbling about the ill manners of their children, I always wish to ask, "Have you always treated them with politeness?"

What sight is more lovely than this pleasant, modest, Christian courtesy in little folks at home and abroad? It is like "apples of gold in pictures of silver."

Hearts, like doors, can open with ease  
To very, very little keys;  
And don't forget that they are these,  
"I thank you, sir," and "if you please."

When the Duke of Wellington was sick, the last thing he took was a little tea. On his servant's handing it to him in a saucer, and asking if he would have it, the duke replied, "Yes, if you please." These were his last words. How much kindness and courtesy is expressed by them! He who had commanded the greatest armies of Europe, and was long accustomed to a tone of authority, did not despise or overlook the smallest courtesies of life.

Ah, how many boys do! What a rude tone they often use to their little brothers and sisters, and sometimes to their mothers!

A look will sometimes send a pang  
Of anguish to the heart;  
A tone will often cause a tear  
In sorrow's eye to start.

Children, don't forget three little words, "If you please."

Then let us watch those little things,  
And so respect each other  
That not a word, or look, or tone  
May wound a friend or brother.

—*Author of Apples of Gold.*

### AT MOTHER'S KNEE.

Two mothers were talking together about the difficulty of making their little children understand the beautiful words of the dear and sacred book of God.

"Sometimes they find it hard and sometimes so easy that I am surprised at their quickness," said one. "I remember a few evenings since I was reading to my little boy after he was in bed at night, and one verse was, 'Blessed are the pure in heart, for they shall see God.'"

"Isn't that a lovely reason for keeping the heart white and clean, Freddy, because the pure in heart shall see God?"

"I don't know, mamma," answered the eight-year-old child.

"Wouldn't you like to see your Heavenly Father?" I asked, and he answered, as he snuggled his hand in mine:—

"No, mamma, I always think I'd be afraid. Wouldn't I have to die before I saw him, mamma? I don't want to die."

"I wonder if that can be because you are naughty and so afraid to meet him?" I asked gently.

"Oh, no, mamma, it's—it's because I don't want to go away from you and papa, and everybody!"

"But you do not need to go away in order to see God, my boy," I said, as soothingly as

I could, for I saw the secret of his troubled mind. "It means the pure in heart can see him, *now and here and every day.*"

"How, mamma?" said Freddie, holding my hand tightly under the coverlet. "I *couldn't* see him with my very eyes, could I?"

"No, darling, but with your heart. Do you remember when mamma went away on that long visit and left you with the governess? Before she went she had everything madenice for you, and while she was gone everything was done for you just as she had planned. Every time you came to the table the food was just what I had told them to provide for you. The shade was placed on the lamp when you read or studied in the evening, to spare your bright young eyes. The warm suit was laid ready for the stormy day, and the thin suit for the warm one. In all these things whose hand did you see? Whose love and whose tender care?"

"Why, mamma's," said the impulsive boy, springing up and getting his arms tightly about my neck.

"But you couldn't see me with your 'very eyes,' could you? And if in all those days of my absence a stranger boy had been here in the house, one who had never known me, he, too, might have had food and books and play hours and care for his health, and yet not have seen your mother in it all, because he did not know or love me or try to please me. But *you* saw *me* in it all, because you had been taken care of by me, always.

"Just so, my darling, if you remember that God has always been taking care of you and loving you; that he gave to *me* all the lovely things for you, just as I gave you the governess; and if you remember that in all I do for you I try to make it as he would like it for his little lad he loves, then you cannot help seeing God in every act of kindness and every means by which you are clothed and fed or made happy or safe. *He* does it all. It is the love that he puts in our hearts for you that makes your life comfortable.

"Suppose you begin to say of everything, God is in it, God gave it, God let it come to me, and soon your heart will love him, and want to tell him so, just as you wanted to get your arms around my neck when I was away and show me how much you loved me. And you wrote at home in a dear little printed letter. And I wrote back and said, 'Show you love me by obeying all I have told you.' That obedience will make you my noble, true son.

"So God says, 'If you love me, keep my commandments;' that will make you pure in heart, and then, in everything that happens to you, and in all the world that he has made beautiful for you, yes, in every leaf and flower and cloud, you 'shall see God.'"

And that little twilight talk sank down into the heart of my child, and I knew he saw and loved God, as I know many another child *would* see and love him if mothers only knew how to open to them his wonderful and gracious word.—*Home Magazine.*

THE CHECK REIN.

The cruel and senseless abuse of this rein for the gratification of ostentatious vanity is hit in its vital part by the following suggestion from the *Ohio Sanitary Record*: "If there were reason to believe that the check rein would, by the laws of evolution, give succeeding generations of horses better form, there might be the shadow of an excuse for this practice; but as the reining of a horse's head will weaken the muscles which support it, the tendency will be for horses of the future to be less and less able to support their heads, impairing their usefulness and marred their beauty of proportion."—*Sanitary Era.*

LEARN to explain thy doctrine by thy life.

Health and Temperance.

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

HOW TO STRENGTHEN THE THROAT.

SIR MORRELL MACKENZIE, who was a specialist of high reputation in throat troubles, always insisted that a great many of the ailments that were brought under his notice could have been escaped but for injudicious coddling of the throat. The throat must not be wrapped up too much; the great thing is to try to harden it. By care and persistence the neck can be made as weatherproof as the face. Many people who are not in the secret are amazed that the patriarchal Gladstone can stand for hours with head uncovered in the open air while a strong breeze is blowing. The ability to do this with impunity was gained by sitting habitually at a window through which a draught was created, so that the head became accustomed to all variations of temperature and all degrees of air motion. In the same way the throat can become habituated to varying conditions. It should be kept free from wrappings. Women should dispense with their great feather boas and Medici collars, and men should cast aside their stifling mufflers. It is an excellent practice to wear turn-down collars, and gargling with cold salt and water in the morning has sovereign virtue, as well as bathing the throat first with very hot water and then with very cold. The throat thus receives a sudden shock, and is braced up and permanently strengthened.—*Phrenological Journal.*

Thus the *New York Voice* speaks of "woman suffrage," and its effects on prohibition of the liquor traffic: "It has been freely predicted that woman suffrage would prove the 'enacting clause' of prohibition. But the fact is that in Kansas there was never at any time, during the eight or ten years of prohibition preceding the grant of municipal suffrage to women, such a letting down in the enforcement of the prohibitory law in cities as in the last few years. Of course we do not for a moment consider that municipal woman suffrage is to blame for this, but so far as we can see, it has had no marked tendency to prevent it." This will be rather discouraging to those who hoped that woman suffrage would settle the whisky question. Women are not all temperate or Prohibitionists.

COUNTER BLASTS TO TOBACCO.

BALZAC.—"Each man is master of himself, according to modern law, but if the select or common people who read these pages believe they do not injure themselves by smoking like steam tugs, and drinking like Alexander, they deceive themselves strangely. They demoralize the race, prevent generation, from whence comes ruin of their country. Tobacco destroys the body, attacks the intelligence, and stupefies nations."

Tobacco suppresses salivation, produces dyspepsia, irritates and dries the bronchial tubes, provokes sore throats, and enfeebles the action of the heart. It must certainly weaken, too, the power of propagating the species by inducing impotency, and is found to be, owing to this fact, a most powerful agent in producing depopulation.

MICHELET.—"Tobacco separates man from woman, and is the most dangerous obstacle to conjugal happiness."

RASPAIL.—"If the tobacco maniacs laugh at the dangers that threaten them, it is because they are partly brutalized."

VICTOR HUGO.—"Tobacco is more injurious than useful; it changes thought into reverie. Thought is the labor of intelligence; reverie is

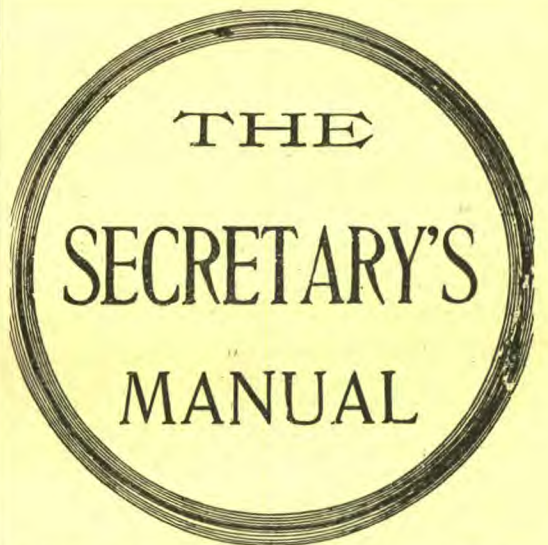
its voluptuary. Replace thought by reverie, and you confound a poison with nourishment."

FOURNIER.—"It is the opiate of the human mind. People who smoke are people who perish."

STENDOHL.—"If smoking continues a century or two longer, the intelligence of the world will end in its fumes, and the monkey will meet man as his equal."

At the present day there are but few smokers among literary men. Goethe would not admit that a man of genius smoked, or that a smoker was a man of genius.—*Cincinnati Lancet-Clinic.*

The following is one of the results of Christmas in Oakland, as given in the *Times* of December 27: "From the time that the court adjourned on Saturday, until ten o'clock last night, twenty-four men and one woman had been arrested for drunkenness. They were in all classes of life, and included two shoemakers, fourteen laborers, one tinker, one contractor, one blacksmith, one printer, one domestic, and four had no occupation at all."



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## Mission Fields.

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

**"NOT TO BE MINISTERED UNTO, BUT TO MINISTER."**

COULD we know the woes and sorrows  
Of each precious human heart,  
Would we not, with Christian spirit,  
In each burden share a part?  
If we all, with self rejected,  
Stood with ever open hand,  
How we might, with loving fingers,  
Scatter truth o'er all the land,

Lifting up the poor and needy  
From the depths of sin and woe,  
Throwing sunshine o'er sad spirits,  
Scattering smiles where'er we go,  
Lighting up each darkened pathway  
With a song of Jesus' love,  
Making life a beauteous picture,  
For the heavenly courts above.

We should live each for the other,  
Sharing every joy and pain,  
Working for the blessed Master  
In his fields of rip'ning grain.  
Should the way be hedged with briars,  
And the clouds hang dark the while,  
Thy reward will be the greater,  
Sweetened by God's loving smile.

—Selecta.

### THE SUPERNATURAL IN MISSIONARY METHODS.

THE following from the pen of A. J. Gordon, D.D., will, we believe, be of interest to our readers:—

In the naturalistic drift which is now sweeping the church into its current, we cannot emphasize too strongly the supernatural elements in the work of missions. If the preaching of the gospel shall make a powerful impression upon the heathen, it will not be by what is human in it, but by what is superhuman. There has been no change of method since the day of Pentecost. The gospel is still to be preached "with the Holy Ghost sent down from heaven;" and the Lord is pledged still to work with his servants, "confirming the word with signs following." Therefore all supernatural phenomena appearing in connection with the missionary's work should be emphasized, not ignored. There are few minds so stupid that they do not reason from effect to cause. If the effects attending missionary effort are only such as can be traced to natural causes, the mind is very likely to rest in such causes without being carried further. Teaching, doctoring, civilizing, mechanical and agricultural training, are all good and not to be depreciated in connection with missions to the heathen. But the evidential value of such works is very slight, unless accompanied with miracles of regeneration and wonders of moral transformation.

Of this question of the supernatural in connection with evangelical labors among the heathen, we have space to speak only of a single phase, viz., the one about which there has recently been considerable discussion in missionary magazines.

The late Professor Christlieb, of Bonn, in his powerful chapter on miracles, after defending their perpetuity and present possibility, says: "The work of missions is outwardly, at least, more extended than it ever was before. In this region, therefore, according to our former rule, miracles should not be entirely wanting. Nor are they. We cannot, therefore, fully admit the proposition that no more miracles are performed in our day. In the history of modern missions we find many wonderful occurrences which unmistakably remind us of the apostolic age. In both periods there are similar hindrances to be overcome in the heathen

world, and similar palpable confirmations of the word are needed to convince the dull sense of men. We may, therefore, expect miracles in this case."

He then cites many instances from missionary history in confirmation of this view, especially instances of bodily healing in answer to the prayer of faith.

Is there anything in this paragraph of Professor Christlieb which is worthy of our consideration? Hostility to his view is sufficiently pronounced at the present time, not only in such conservative and guarded criticisms as those of Professor Tyndale on the prayer cure, but especially in the severe animadversions of some high evangelicals upon the same point, whose motto seems to be, "Allopathy or homeopathy, as you like, but no theopathy." "Palpable confirmations of the word are needed to convince the dull sense of the heathen." It is the palpable confirmations that are most direct and obvious. Something must be done to persuade the heathen of the beneficent character of Christianity, as well as much said. Hence medical missions, hospitals, surgery, nursing. Blessed and true servants of Christ are they who go forth to the heathen with such ministries as these. If only, as they are bestowed upon the blind, and the lame, and the leprous, they do not take their eyes from Christ, and fix them upon human benefactors or benefactions. At home or abroad this is the difficulty with all secular helps to Christianity.

An eminent missionary lady in Burmah recently gave us the following chapter from her experience. In one of her tours she came upon a village where the cholera was raging. Having with her a quantity of the famous antidote, Perry Davis' Pain Killer, she went from house to house administering the remedy to the sick ones, and left a number of bottles to be used after she had gone. Returning to the village some months after, the missionary was met by the head man of the town, who cheered and delighted her by this intelligence: "Teacher, we have come over to your side; the medicine did us so much good that we have accepted your God." Overjoyed at this news, she was conducted to the house of her informant, who, opening a room, showed her the pain killer bottles solemnly arranged in a row upon a shelf, and before them the whole company immediately prostrated themselves in worship. We believe that all help possible should be derived from medicinal remedies. But the instances are numerous enough in which medicine can go no further, and the doctors surrender the case, with the confession that they can do no more. In such instances God no doubt often interposes in answer to believing intercession, and restores the sufferer. Here is the peculiar sphere of the prayer of faith for the sick, in which, we boldly say, the healing ministry of Jesus Christ should not be despised. For now it is possible, since the hand of man has failed, that the hand of the Lord should be recognized, and glory won for his name. Missionaries are naturally shy in revealing their experiences in this field, if they have such, owing to the opprobrium attaching to so-called "faith healing." But the writer, from the fact of his views on this subject being known, has had the honor to be much confided in by missionaries, especially those of the China Inland Society, who have made successful use of intercession for the sick. Their testimony as to the impression of supernatural cures upon the heathen is very strong.—*Missionary Review*.

It is said that Africa has 150,000,000 people yet untouched by any missionary enterprise, and India has large populous districts as destitute to-day as when Schwartz, Carey, and Duff entered the country.

### PONAPE ISLAND.

PONAPE is one of the Caroline group of islands, in the Pacific Ocean. The American mission property there was destroyed some months ago by the Spanish authorities, and it was reported that the matter had been satisfactorily settled by the demand of our government. But the *Missionary Herald* contradicts this report, and says: "Indemnity for property destroyed will not satisfy the American Board. Liberty for the missionaries to preach, as well as for the people to follow their leadership, is the only settlement that can meet our claim." The people of Ponape are strictly prohibited from holding any service except under direction of the Catholic priest. The *Mission Dayspring* says: "There have been great changes at Ponape, where the first missionaries of Micronesia were stationed. The Spaniards have destroyed all the mission property and built up for themselves quite a modern little city, with fine roads, electric lights, and many of the conveniences that civilized people have."

### SHOULD MISSIONARIES BE SENT TO PAPAL COUNTRIES?

SHALL we send missionaries to Roman Catholic countries? Many are asking it. They usually know of Christ, and we should go to the heathen, we are told. But our missionaries in those countries say the destitution and immorality are appalling, and that they are real mission fields. Professor Townsend hints at the real reason for this when, in another connection, he declares that Bishop Spottswood says: "I had rather one-half of the people of this nation should be brought to the stake and burned than that one man read the Bible and form his judgment from its contents." Twenty-seven catechisms used by that church entirely omit the second commandment.—*Herald and Presbyterian*.

## SCIENCE in the KITCHEN

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

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

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## Our Work and Workers.

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

### THE WORK AND THE REWARD.

BY B. F. BURGESS.

Go PREACH the gospel to all men  
Who do not know the love of God,  
And tell them of the lepers ten  
Whose spots were cleansed by Christ our Lord.

And strangers on our street pass by  
Who do not even know our Lord,  
And heathen who in darkness lie  
Should now be taught his holy word.

If we but do our duty well  
As time is swiftly passing by,  
We will the story gladly tell  
Of Christ, who did for sinners die.

Then scatter now some seeds of love,  
The precious truths we know so well,  
The message of our God above;  
His mighty words we all should tell.

With joyful heart we near the goal  
Where we may lay our burdens down,  
And rest the weary, wayworn soul,  
Then with the faithful wear a crown.

With golden harps and voices raised  
We'll joyful hallelujahs sing,  
And thus with hearts filled full of praise  
We'll make the heavenly arches ring.

And then before our blessed Lord  
Lay down the burden, cease the strife,  
And each receive the great reward,  
The conqueror's meed, the crown of life.

Oakland, Cal.

### FAITHFUL DEVOTION.

THOSE who are handling sacred things should be wholly consecrated to the work. They should possess an unselfish interest in it, and a fervent love for perishing souls. If they do not have this, they have mistaken their mission, and should cease their labor of teaching others; for they do more harm than they can possibly do good. Some ministers display themselves, but do not feed the flock that are perishing for meat in due season.

There is a disposition with some to shrink from opposition. They fear to go into new places because of the darkness and the conflicts they expect to meet. This is cowardice. The people must be met where they are. They need stirring appeals, and practical, as well as doctrinal, discourses. Precept backed up by example will have a powerful influence.

A faithful shepherd will not study his own ease and convenience, but will labor for the interest of the sheep. In this great work he will forget self; in his search for the lost sheep, he will not realize that he himself is weary, cold, and hungry. He has but one object in view,—to save the lost and wandering sheep, at whatever expense it may be to himself. His wages will not influence him in his labor nor turn him from his duty. He has received his commission from the Majesty of Heaven, and he expects his reward when the work intrusted to him is done.—*Testimony for the Church, No. 17.*

### HIS LIGHT NOT HID.

A BUSINESS man in a certain city was at the point of death, and was asked by his wife whether he would like to have a minister come and pray with him. "No," said he, "I have never been able to feel that he is a thoroughly serious man; but if you care to ask John [the porter of his establishment], I would like to have him come in and pray. He has worked for me twenty years, and if there ever was a Christian, he is one."—*Selected.*

### FIELD NOTES.

BRETHREN J. H. and J. M. POGUE, of Minnesota, have gone to Bermuda to open up the canvassing work.

AS FAR as heard from, good spiritual results were experienced during the week of prayer, December 17 to 25.

IT has been decided to hold a canvassers' school in this city, beginning on the 10th inst., and continuing two months.

ELDER B. J. CADY and wife, of Wisconsin, arrived in this city on the 28th inst., destined to accompany the ship *Pitcairn* on her next missionary journey.

BROTHER F. L. MEAD, general canvassing agent, closed his institute work in this city on the 26th inst., and left for Los Angeles the following day, to conduct a similar work.

OUR sisters in Washington, D. C., who have been contributing spare time and dimes to the worthy object, have sent to the Orphans' Home at Battle Creek, Mich., a large box filled with blankets, quilts, and wearing apparel, amounting in value to about forty dollars.

ELDER E. E. MILES, district canvassing agent of District No. 1, who has had a varied experience, says that "the busiest men, men who have their hearts and heads and hands full already, are the ones who will take hold of an extra job most readily, and who will do it the quickest." This in a measure explains why some people are overloaded with work, while others seem to have nothing to do.

OUR brethren in the mission at Hamburg express heartfelt thanks to God for their complete immunity from the cholera, which during the fall months did such a disastrous work in that city. And truly their brethren elsewhere rejoice with them. "Because thou hast made the Lord, which is my refuge, even the Most High, thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling." Ps. 91:9, 10.

THE *American Sentinel*, 43 Bond Street, New York City, has entered upon its eighth year of publication. It has done a noble work for the cause of religious liberty, and grows stronger as the cause it advocates becomes more threateningly menaced by the inflowing tide of Church and State union and its inevitable consequence, religious persecution. It is already seeing the marked fulfillment of predictions made in its columns in the past, and the publishers are thus assured that the lines on which it is conducted are correct. The *Sentinel* will be especially interesting and valuable during the present session of Congress, and should be widely circulated. Eight pages; issued weekly; \$1.00 a year.

MEN sometimes do good when they try to do evil. We have an instance in Talbot County, Maryland, of a Methodist minister publicly advertising a book which he really desired to squelch. Here is his notice:—

The undersigned, with the fear of God and the public good before his eyes, would call the attention of all Christians, whether Protestant or Catholic, that there is a man in Talbot County seeking to sell a book called "Bible Readings for the Home Circle," and he is also talking against the observance of the Lord's day. The book is in the interest of the Second or Seventh-day Adventists. Christians, beware of his craftiness and book.

Yours,  
J. D. LECATES,  
Pastor of the Tighlman M. E. Church.

We hope that the canvasser will appreciate the good fortune of having even an enemy go before him to advertise his work. But it does seem strange to hear a professed minister of the gospel warning his neighbors against "Bible Readings for the Home Circle." A true minister would encourage such reading,

SISTER LOTTIE MULLIN, Cottage Grove, San Jose, Cal., desires late copies of the *Signs* and *American Sentinel* for missionary work.

SISTER E. J. HUTCHINSON says of the church at Parkersburg, West Virginia: "Nearly every member has subscribed for a copy of the *American Sentinel* for three months, to send to someone not in the truth; and some are making a house-to-house canvass for it."

## RISE AND PROGRESS

—OF—

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By J. N. LOUGHBOROUGH.

This new book, fresh from the pen of one of the oldest ministers in the advent movement, cannot but be of great interest to all, and especially to those who have become Seventh-Day Adventists in recent years and know but little of the early history of the cause and its leaders.

The following are some of the chapter headings: Extent of the Advent Proclamation; The Tarrying Time; The Midnight Cry; The Disappointment; Fresh Tokens of Divine Guidance; Perils, Reproaches, Victories; New Features in the Work; Providence of God in the Publishing Work; Organization; Rapid Advancement; Though Workers Faint, God's Work Advances; Truth Advanced Even by Opposition.

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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 IV.—SUNDAY, JANUARY 22, 1893.

### JOSHUA THE HIGH PRIEST.

[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—Zechariah 3.

1. And he showed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to be his adversary.
2. And the Lord said unto Satan, The Lord rebuke thee, O Satan; yea, the Lord that hath chosen Jerusalem rebuke thee; is not this a brand plucked out of the fire?
3. Now Joshua was clothed with filthy garments, and stood before the angel.
4. And he answered and spake unto those that stood before him, saying, Take the filthy garments from off him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with rich apparel.
5. And I said, Let them set a fair miter upon his head. So they set a fair miter upon his head, and clothed him with garments; and the angel of the Lord stood by.
6. And the angel of the Lord protested unto Joshua, saying,
7. Thus saith the Lord of hosts: If thou wilt walk in my ways, and if thou wilt keep my charge, then thou also shalt judge my house, and shalt also keep my courts, and I will give thee a place of access among these that stand by.
8. Hear now, O Joshua the high priest, thou and thy fellows that sit before thee; for they are men which are a sign; for, behold, I will bring forth my servant the Branch.
9. For behold, the stone that I have set before Joshua; upon one stone are seven eyes; behold, I will engrave the graving thereof, saith the Lord of hosts, and I will remove the iniquity of that land in one day.
10. In that day, saith the Lord of hosts, shall ye call every man his neighbor under the vine and under the fig tree.

**Golden Text.**—"We have a great high priest that is passed into the heavens, Jesus, the Son of God." Heb. 4:14.

**The Time.**—Zechariah seems to have come in to confirm Haggai and to reveal additional truth. He began prophesying between the second and third recorded prophecies of Haggai. Compare Haggai 2:1, 10 with Zechariah 1:1. The prophecy of our lesson was spoken in the following year (Zech. 1:7), sometime in the beginning of our March, 519 B. C. The place was Jerusalem. Zechariah was himself one of the priests (see Neh. 12:16); he continued to prophesy two years (Zech. 7:1). The effect of his and Haggai's prophesying is given in Ezra 6:14. The Jews "prospered." Ezra, chapters 5 and 6, and the prophecy of Haggai, will throw light on the condition of affairs.

#### SUGGESTIVE QUESTIONS.

1. How did God reprove and encourage his people when they became discouraged in building the temple?
- "Now the prophets, Haggai the prophet, and Zechariah the son of Iddo, prophesied unto the Jews that were in Judah and Jerusalem; in the name of the God of Israel prophesied they unto them." Ezra 5:1.
2. What had been the result of their ceasing the work? Note 1.
3. Who was their high priest, the representative of Israel? *Ans.*—Joshua, the son of Josedech. See Hag. 1:1; Ezra 5:2.
4. How was Joshua represented in vision to Zechariah? Verse 1.
5. In what was he clothed? Verse 3. Note 2.
6. What enemy had Joshua? Verse 1. Note 2.
7. Who rebuked him, and with what words? Verse 2. Note 3.
8. What change did he make in Joshua? Verses 4, 5. Note 4.
9. What instruction and promises did he give him? Verses 6, 7. Note 5.
10. What special promise did God give? Verse 8. Note 6.
11. What else did he promise in Christ? Verses 9, 10. Note 7.
12. Who is our great high priest? Golden text.
13. With what assurance may we seek him?

"For we have not a high priest that cannot be touched with the feeling of our infirmities; but one that hath been in all points tempted like as we are, yet without sin. Let us therefore draw near with boldness unto the throne of grace, that we may receive mercy, and may find grace to help us in time of need." Heb. 4:15, 16.

#### NOTES.

1. When Haggai and Zechariah began to prophesy, the work of building the temple had entirely ceased. The people, hindered and annoyed by their enemies, seem to have lost faith and courage, and with loss of faith came increase of sin and selfishness. They turned to their own gain, builded their own houses, sought their own prosperity, and left the house of God to lie waste. Therefore, the Lord withheld rain, and dew, and blessing, till the people were brought low, and some among them began to intermingle with the heathen. Two lessons they must learn if they would keep their place and nation: (1) That they were utterly dependent upon God for success; and (2) that to have success they must separate from sin and yield themselves wholly to God.

2. **Clothed with filthy garments.**—Joshua, as the high priest, was the representative of his people. Ex. 28:12; Lev. 16:16. The filthy garments were representative of the sins of Israel. Satan, who had led Israel to sin, stands at the side of the representative of Israel and accuses him before Christ. Rev. 12:10. He declares that God cannot accept such a sinful, wicked, rebellious people. And truly they were a sinful, guilty, rebellious nation.

3. **The Lord rebuke thee.** God himself interposes for his people. He had chosen Jerusalem. He had chosen Israel. He had chosen Judah and David. Through them was coming the promised Seed. The hope of the world was at stake. God had preserved them throughout all their checkered career; he had saved them from the hand of the great and mighty nations; he had plucked them as a brand from the burning, a stick, though charred, which was of value in his eyes; he would not yet relinquish it. He therefore rebuked the adversary by his own mighty power; Israel was the Lord's.

4. **Take the filthy garments from off him.**—Israel, under the reproof and admonitions of the prophets, had become humbled before God on account of their sins. The humble soul shall be exalted. God takes off the filthy garments, and places upon him the change of raiment. That is, God removes by his pardoning word the filthy garment of sin and puts upon the repentant, humbled sinner his own blessed robes of righteousness. As says the prophet: "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels." Isa. 61:10. **Miter.**—The crown symbolical of character, "holiness to the Lord." See Ex. 28:36-38.

5. **Walk in my ways.**—Continuance of God's favor is contingent on continued submission to his law. **Keep my charge.**—The written ordinances and appointments of God. **Judge my house.**—Rule in his house, give judgment in cases brought before the priest. See Deut. 17:9. **Among those that stand by.**—The angels of God. While the house was God's, angels would be the invisible keepers of its courts; Joshua and his followers would walk among those favored of God. See Luke 1:8-11. God had, and has, gracious blessings waiting for his people.

6. **Men which are a sign.**—"Men wondered at," the common version. Truly such was the Jewish people, the brand plucked from the fire of affliction, persecution, and enmity of the nations. They were a sign of God's power to all the world. Their salvation was a sign to them of God's goodness and faithfulness; and their deliverance was a sign of the great final deliverance under Him who was the greater sign, namely, **The Branch.**—When the fullness of time should come, God would bring forth his Son (Gal. 4:4), the rod of Jesse, the branch out of his roots (Isa. 11:1), and the Shiloh of the tribe of Judah (Gen. 49:10), the seed of Abraham (Gen. 22:18), the Branch of Jeremiah, the LORD OUR RIGHTEOUSNESS (Jer. 23:6, 7). Until that time Judah would be kept. Unto that Branch would be the gathering of the people. Gen. 49:10.

7. **The Stone.**—Perhaps the corner stone of the temple used as a symbol of the "Chief Corner Stone," the "Tried Stone." See Eph. 2:20; 1 Peter 2:6, 7; Isa. 28:16. **Seven Eyes.**—Symbolical of the seven spirits of God, and God's wondrous watchful care over all his people. See Rev. 5:6. **Remove the iniquity.**—Christ died for the sins of the world. He

made expiation for those sins when he died on the cross. His offering was efficacious for all. But the "one day" may look forward to that time, that great "day of the Lord," when all sin will be forever removed; when "the inhabitant shall not say, I am sick; the people that dwell therein shall be forgiven their iniquity" (Isa. 33:24); where "the work of righteousness shall be peace; and the effect of righteousness [Christ's righteousness upon his people] quietness and assurance forever" (Isa. 32:17). See Jer. 50:20. Blessed result, in which all the Israel of God shall rejoice. For that Jesus, our great High Priest, lives. He invites all to come boldly in his name; and, though our sins be as scarlet, they shall be made white as snow.

LESSON IV.—SABBATH, JANUARY 21, 1893.

### POWER OF GOD'S WORD—CONTINUED.

[For any modification in these lessons, and for the notes, the editor is responsible. For other notes and suggestions the student is referred to the lesson pamphlet, and to the S. S. Worker.]

#### Lesson Scriptures and Suggestive Questions.

I. John 3:3-8: "Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born anew, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter a second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born anew. The wind bloweth where it listeth, and thou hearest the voice thereof, but knowest not whence it cometh, and whither it goeth; so is every one that is born of the Spirit."

1. On what condition can one see the kingdom of God? Note 1.
2. Is this a natural or a spiritual birth?
3. What is the generative agency?
4. What contrast is drawn between the natural and the spiritual birth?
5. Are the results of the moving of the Spirit visible? Note 1.
6. What comparison is drawn between this and the work of the Spirit?

II. 1 Peter 1:23: "Having been begotten again, not of corruptible seed, but of incorruptible, through the word of God, which liveth and abideth."

1. What change is here mentioned? Note 2.
2. How is the contrast drawn between the natural and the spiritual birth?
3. What is the generative agency?
4. What characteristic of God's word is spoken of?

III. James 1:18: "Of his own will he brought us forth by the word of truth, that we should be a kind of first fruits of his creatures."

1. To what change is reference here made?
2. What is the generative agency?
3. What do those become who are thus begotten?

#### NOTES.

1. **Born anew.**—The margin of both versions has, "born from above," and that is what it literally is, and what the birth literally is. Jesus said to the carnal Jews, "Ye are from beneath; I am from above." John 8:23. As Christ, so are those who are his. That which (and those who) is born of his Spirit is spiritual. In him is life (John 1:4); he came "that man might have life," and to all who believe in him he gives life (John 3:16, *et al.*). All these statements imply man's dying condition. All are sinners (Rom. 3:23), and the wages of sin is death (Rom. 6:23). By faith in the gospel of Christ, the word of God, our sins are forgiven (Rom. 1:16, 17; 4:4-8; 1 John 1:9), and his Spirit is given unto us (Rom. 8:9); and this Spirit is life to us (verse 10); that is, it imparts a new life; it makes us a new creature in Christ Jesus (2 Cor. 5:17). The term "born" is not to be pressed to extravagant lengths and parallelisms. It simply indicates the radical change in the nature of him whose heart, affections, motives have been changed, regenerated, by the power of God. It shows change of character, and change of character here assures the physical, immortal change at the second coming of Christ. Phil. 3:21. In ourselves, therefore, we have no life, no immortality. It is all dependent on Christ and his word. By his word we are brought forth, upon it we feed (1 Peter 2:1), by it we are nourished, kept alive, built up (Acts 20:32). Those who are Christ's are sons here, whom the world knows not; but when Christ shall appear, we will, in the eph-

any, or shining forth, of his glory, be like him. 1 John 3: 1, 2. **The wind bloweth.**—Better, it seems to us, is the margin, "The Spirit breatheth." This is the only place in the New Testament where the word *pneuma* is rendered anything else than spirit, or that which means spirit, and we see no reason for departing from its obvious meaning here. Note the statement: "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. . . . The Spirit breatheth where it listeth [not controlled by earthly power], and thou hearest the voice thereof [John 16: 8-10; Gal. 5: 22, 23], but knowest not whence it cometh and whither it goeth [1 Cor. 2: 11-14]; so is everyone that is born of the Spirit" (1 Cor. 2: 9, 10, 12, 15.) Wind is visible, and its source is known. Its coming can be predicted with tolerable certainty; it can be caused, weighed, measured, as accurately as any worldly force; but the carnal man knows naught of the Spirit of God.

2. **Having been begotten again.**—Here God is represented as being our Father, begetting us through or by means of his word. Rotherham renders "re-generated." It is the living word of God which brings life to the soul who is dead in trespasses and sins. Eph. 2: 4, 5. Begotten of God's word, born of his Spirit, we become the sons of God (John 1: 13; Gal. 4: 5, 6; 1 John 3: 1, 2); we come to know God (1 John 4: 7), whom to know is life eternal (John 17: 3). But all this, with many attendant blessings, comes through God's word, which is spirit and life (John 6: 63), a seed incorruptible. This word also becomes to the receiver a sword (Eph. 6: 17), by which we defend ourselves and defeat the enemy (see Matt. 4: 1-11).

3. **Brought us forth.**—Equivalent to born again. **Of his own will.**—But he is "not willing that any should perish" (2 Peter 3: 9); he takes "no pleasure in the death of the wicked;" but "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); he will beget again "unto a lively hope" (1 Peter 1: 3); he will bring forth unto a new life all who trust in him. **With the word of truth.**—It is not our own feeling upon which we have to depend, but God's word of truth. Every precept is sure; no promise of his can fail. **A kind of first fruits.**—The force of the figure seems to be that just as the first fruit of the land and the first born of beast and man among the Israelites belonged to God, were holy unto him, so Christians are brought forth that they might be dedicated, consecrated, devoted to his service.

SUGGESTIVE QUESTIONS.

1. What bearing does the teaching of this lesson have upon the question of conditional immortality?
2. How does this lesson enforce the importance of constant study of the Bible?
3. What things only can be brought to our remembrance?
4. What great evil has resulted from the abuse of that invention which has made cheap Bibles possible?
5. Why has an effort been made to fill the mind with the words of men?

News and Notes.

FOR THE WEEK ENDING JANUARY 2.

RELIGIOUS.

—The *Jewish Exponent* says: "Fresh outbreaks of Anti-Semitism are reported from Russia, sanctioned by the government. This time, conversion to the church, as it was with Torquemada, is the only condition to avoid the severest penalty."

—Monsignor Satolli, the special papal representative in America, has removed the sentence of excommunication from Father O'Flaherty, of Auburn, N. Y., who has been under the ban of the church for twenty-four years. It is said that a long list of similar cases are yet to be heard.

—The Moscow papers boast that since the beginning of 1891, 20,000 Jews have been converted to orthodoxy. The unhappy converts who have been driven to a pretended denial of their religious faith in order to escape intolerable persecutions, are rigorously governed by priests of the Russian Orthodox Church, who require them to attend the services of that church and to comply with its various rules, watching narrowly for any sign of evasion or repentance.

—In New York City, December 27, with great ceremony, was laid the corner stone of what is to be known as the Protestant Episcopal Cathedral of St. John the Divine. It is designed to be the greatest church structure in America, costing \$10,000,000, and requiring twenty years to build.

—At the annual convention of the American Sabbath Union, recently held in Chicago, a resolution was adopted calling for \$1,000,000 during the coming year with which to carry on the Sunday cause. The following officers were elected: President, Elliott F. Shepard, of New York; General and Corresponding Secretary, Rev. J. H. Knowles, of New York; General Field Secretary, Rev. H. H. George, of Pennsylvania; Treasurer, R. M. Perley, of New York.

—The National Reform Association and the American Sabbath Union are striving to get hold of the reins of government in order to have it run on religious lines. That the people may know what their ultimate success means, we give the following sentiment uttered by the editor of the leading organ of these two associations: "It would not do the average American a bit of harm to be put through a course of genuflections and prostrations after the Greco-Russian style. It might help to moderate some of his imprudence to be made to kneel oftener; even to get his face fairly in the dust, as I have seen in the case of well-dressed ladies, black-coated civilians, and officers in gold lace, as well as poor folks." When men will boldly proclaim such sentiment, and openly seek the power to enforce it, what would they not do if they had the power? Will the "average American," either Christian or infidel, sit listlessly down and allow such designs to obtain through negligent default?

SECULAR.

—Omaha, Nebraska, had a \$500,000 fire on the 27th ult.

—Montana has a female attorney-general, Miss Ella Knowles.

—Yellow fever and typhoid are reported to be raging in La Guayra, Venezuela.

—The burning of sugar mills and stock near Galveston, Texas, on the 27th ult., caused a loss of \$250,000.

—The telegraph says that Mr. Cleveland denies having offered Senator Hill the position of Secretary of State.

—Judge Sharpstein, the only Democrat on the California Supreme Bench, died in San Francisco on the 28th ult.

—Nine officers and several private citizens have been arrested at Kieff, Russia, on charges connected with a conspiracy against the Czar.

—A Hamburg dispatch of the 28th ult. says that cholera continues to claim new victims, and the people are dreading the return of spring.

—Susan B. Anthony, the well-known temperance and woman's rights lecturer, has been appointed manager of the New York State Industrial School.

—Mr. Loring Pickering, editor of the San Francisco *Morning Call*, and part owner of both the *Call* and *Evening Bulletin*, died December 28, aged eighty years.

—Sixteen Tomahic Indians, taken as prisoners by the Mexican troops in the recent battle in Chihuahua, have been removed to the City of Mexico, and sentenced to be shot.

—In San Francisco, New Year's eve, A. Sydney McCoy was accidentally stabbed to the heart by a young lady, while acting in a parlor tragedy as Russian Nihilists. He died a few minutes later.

—A party of United States engineers, who have been in the field since April, 1891, surveying a route for a railway between North and South America, arrived at San Jose, Costa Rica, December 20.

—Ex-Senator Henry W. Blair, of New Hampshire, will be a member of the House of Representatives in the next Congress. It is said that he proposes to again introduce his once-famous Educational Bill.

—The vicinity of Fortress Monroe, Virginia, experienced the worst storm known to that region in twenty years, on the night of December 26. There was a heavy fall of snow, and navigation was suspended.

—Recent high water has caused disastrous floods along the Sacramento and lower San Joaquin Rivers, in this State. A Sacramento dispatch says that at least 90,000 acres of cultivated grounds have been overwhelmed.

—In the early morning of the 29th ult., an explosion in the hallway of the Paris Prefecture of Police caused considerable damage to the building. The police lay the blame on the anarchists, but there is no positive clew to the guilty party. One of that class has boasted that "so long as human beings die from hunger by the side of those who die from indigestion, the former will be avenged by every means in the power of their friends."

—A fight over a claim in the new mining region of San Juan County, Utah, in which seventeen men participated, is cited by miners as evidence of valuable deposits. Two men were killed and several others wounded.

—Mr. John D. Rockefeller has given another million dollars to the new Chicago University. This was a Christmas gift in 5 per cent. bonds, and makes \$3,600,000 altogether that Mr. Rockefeller has given to this enterprise.

—The ferry boat *Tiburon* was damaged by fire to the extent of \$50,000, while lying at her dock in San Francisco, on New Year's day. The fire was started by a pan of grease becoming ignited in the restaurant galley.

—An epidemic of chronic diarrhea is afflicting the convicts of the Arkansas penitentiary. About fifty victims are reported, and officials are charged with negligence in regard to sanitary precautions. Fears of cholera are also entertained.

—A dispatch from Charleston, South Carolina, reports a heavy storm on the night of the 26th ult., and for the first time in fifteen years the housetops were covered with snow and sleet. Orange trees are injured, and will probably bear only one-fourth crop this year.

—A Dublin detective was recently killed by a dynamite explosion, and a London dispatch says fears are entertained of an extended dynamite conspiracy. Mr. Gladstone and Home Secretary Asquith are said to be secretly guarded by detectives in citizen dress.

—The house of William Phillips, a colored laborer living near Stony Brook, L. I., was destroyed by fire on the night of December 31. Four small children, who were locked in the house, were horribly burned. Two were dead when discovered, and the others died the next morning.

—A serious labor riot occurred in Madrid, December 31. While 1,000 workmen were marching in a body to interview the mayor they became involved in a conflict with the police. Many people were wounded with sticks and stones before the workmen were dispersed.

—A plot to burn the city of Buenos Ayres was discovered last week, and a number of policemen and firemen were arrested on charges of being connected with the conspiracy. The plan was to set fire in different places at once, including the custom house, post office, and archbishop's palace. The object is supposed to have been plunder.

—Late advices from Buenos Ayres say that the rebels in the province of Corrientes, Argentine Republic, have defeated the provincial troops in a number of skirmishes, and have seized the town of Mercedes and the railway lines of the district. An attempt was made to capture the towns of Caseros, but the would-be invaders were defeated, after a hard battle, and were obliged to retire.

—It is now asserted that \$2,500,000 of the Panama Canal funds was used in the United States to quiet the natural objections to a canal across the isthmus under European control. It is a fact that when the project was first mooted there was considerable objection on the part of the press, and a resolution was introduced in the Senate expressing disapproval; but the company appointed an "American committee" to look after "American interests," and for some reason the work went on without protest.

—Of the two thousand people camped along the border of Oklahoma, waiting for the opening of the Cherokee Strip lands to settlement, about three-fourths were severely frost-bitten during the terrible blizzard of the night before Christmas. Many have lost hands or feet, and in one family two children were frozen to death. Two men out hunting were caught in the storm and frozen to death. In one family three children had to have their feet amputated. Live stock also suffered terribly, many head perishing from exposure to the cold.

—The bandits, or insurrectionists, or whatever else they may be called, are again raiding the Mexican border along the lower Rio Grande, taking refuge on the Texas side. They have twice defeated Mexican troops within a few weeks' time. These adventurers also give much trouble to United States troops who endeavor to hunt them in the chaparral thickets in the Rio Grande bottom. At last accounts they had secured two U. S. deputy marshals as prisoners. It is said that a document has been found implicating 200 prominent citizens in a plot to overthrow the government.

—The city of Milwaukee continues to experience disastrous fires. Early in the morning of December 28 a bomb was thrown into a building of the Street Railroad Company, causing a terrible explosion, and a fire, which was not subdued until property valued at \$500,000 had been destroyed. On the day previous two large tanneries were burned, causing the death of three persons and a loss of \$250,000 in property. And two days previous to that occurrence two fires destroyed property to the value of \$125,000. These occurrences, only two months after the great \$5,000,000 fire, naturally cause much apprehension, and the suspicion of a determination on the part of evil-disposed persons to utterly destroy the city.

# Signs of the Times

OAKLAND, CAL., MONDAY, JANUARY 9, 1893.

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CONGRESSMAN DURBOROW, of Illinois, has introduced a joint resolution amending the World's Fair Act so as to open the Exposition on every day of the week, providing that merchandising and machinery shall be stopped on Sunday. A hearing upon the proposition has been arranged for January 10, 11, 12, and 13, when a great battle is expected.

THE issue of the *American Sentinel* of January 5 is a most important number, and should have a wide circulation. It contains a history of the National Reform, or Church and State, movement in the United States. Be sure to secure a copy for yourself, and send another to someone else. Extra copies, \$1.00 per hundred; \$8.00 per thousand.

OUR otherwise bright and timely contemporary and coworker, the *Missionary Echo* of California, halts a little in its going in its issue of December 28. It uses more than a column of its valuable space for an "Outline Review of S. S. Lessons" for the past quarter—matter which will neither be needed nor desired. But the best of us are liable to limp a little at times.

**A Prohibition Church.**—There is much talk just now of Prohibition churches, but the attempt to establish one in this city thus far seems far from successful. Rev. Mr. Clark, who laid down the principles upon which the new church would be founded, thought it probable that, on the inspiration of the Scriptures, the fatherhood of God, the divinity of Christ, and the work of the Spirit, the church would be about the same as the orthodox church, but on baptism and the Lord's Supper it would take very liberal ground. Members could be baptized, sprinkled, poured, or not at all, and the same with the Lord's Supper, they could partake or not as thought best. But all must vote Prohibition. But every church member who has the right of franchise can vote the Prohibition ticket now. No extraneous influence is brought to bear upon them more than other people. Their pastors do not dictate how they shall vote. And if they did, the secret ballot gives every citizen the right to vote as he desires. Now, if Christians will not vote Prohibition under these circumstances, how can we expect them to break church affiliations and connect with a new church

which binds them to do what before they had the privilege of doing if they would? What is needed in many of these things is not a new church or a new organization, but men made new by the regenerating power of God. And yet such men might not train with the Prohibition party, with its evil and only evil Church and State tendencies.

**Which Day Is the Sabbath?**—In an article in the *Literary Northwest* of January, 1893, entitled "Shall the World's Fair Be Open on Sunday?" Mr. Edwin H. Jaggard says some good things. For instance, in referring to the First Amendment to the Constitution and its bearing on the closing of the Fair, he says:—

"No set of men can say to others that they shall in all things not harmful to others act out the dictates of their own consciences. That is an infringement of personal liberty."

Again he says:—

"Unthinking acquiescence has largely caused to be forgotten the controversy as to what day is the Lord's day under revelation. The Old Testament enjoined that the seventh day be kept holy. What warrant is there for changing this to the day of the resurrection. . . . Indeed it would seem to the average layman that Doctor McCosh made the best of their case when, realizing that the burden of proof rested on the Sundayites to show authority for the change, and that the New Testament did not furnish it, he sought for a reason in tradition. Thus he advanced a step. Tradition, however, failed to bridge the chasm. And the good Doctor got no further. He was left on its brink lost in hopeless contemplation."

After speaking of the testimony which shows that Sunday regarded as Lord's day or sabbath was not known till long after Christ, and that Saturday was observed for centuries, he thus refers to the "unruffled complacency" with which

"These ardent souls [Sunday-law people] consign sabbath breakers [by which he means Sunday breakers, if such can be] each to peculiar punishment of his own, and then themselves break the fourth commandment by turning Saturday into a day of national festivity."

The writer is obviously not a seventh-day man, but he is evidently disposed to be fair. His words quoted above are worth thinking of by every Sunday keeper. First decide which day. He who decides aright will never ask for civil law to enforce its observance.

## THE END OF THE LAW.

SOME of the brethren at Unionville, Iowa, have been threatened with prosecution for laboring on Sunday. A minister of the United Brethren denomination reproved them for Sunday labor, and after they had reminded him that they kept the Sabbath of the law of God, said that "Christ is the end of the law." Although a professed minister of the gospel, he seems to think that Christ put a stop to the operation of the law of God. He should read Matt. 5:17, 18, where Christ expressly says: "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in nowise pass from the law, till all be fulfilled." James 5:11 says: "Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy." Does James mean to say that the Lord has come to an end? Does he not mean the object or design of the Lord? These are definitions of the word "end" in every dictionary. In 1 Peter 1:9 we have: "Receiving the end of your faith, even the salvation of your souls." Does Peter mean to say that the annulling of our faith would be the salvation of souls? No one would be so foolish as to suppose that to be his meaning. Yet it would be just as reasonable as to put such a construction upon Paul's words in Rom. 10:4: "For Christ is the end of the law for righteousness to everyone that believeth." In 1 Tim. 1:5 we read that "the end of the commandment is charity." This U. B. minister, to be consistent, would argue that charity works an annulling of the commandment; but he is forestalled by Rom. 13:10, which says that "love is the fulfilling of the law." In other words, the fulfilling of the law is the manifestation or fruit of charity, or love. To what great lengths will men not go to evade the claims of God's great rule of life?

W. N. G.

## LITERARY NOTICES.

*American Young People* is a new monthly illustrated magazine, the first number of which will appear in January. It will take up the work of furnishing choice reading along the line of American history and literature, and entertaining matter of all kinds for young people and the household. The subscription price will be \$1.00 a year. The publication office is in Chicago.

The *Literary Northwest* is a high-class literary magazine, published at 203 Merrill Building, St. Paul, Minn. The magazine is under new management, which designs, by the best productions in literature and art, to make a strictly first-class magazine in every respect. The January issue, just at hand, is creditable. Price, till January 15, \$1.50 a year; after that date, \$2.00; 20 cents a copy.

The December number of *Jenness Miller Illustrated Monthly* contains many special features, some pertaining to Christmastide. Mrs. Jenness Miller has three pages of matter about dress, books, and chat particularly interesting to women and young girls. There are also timely articles of interest to the housewife. Miss Mabel Jenness' book on physical culture is still given as a premium to subscribers. Price \$1.00, with premium. *Jenness Miller Illustrated Monthly*, 114 Fifth Avenue, New York City.

The *Mentor*, the December number of which lies before us, is a neat magazine, published ten months in the year, by the Alumni Association of the Perkins Institution for the Blind, Boston, Mass. Price \$1.00 per year. It aims to keep the schools for the blind acquainted with all improvements in methods or appliances; to serve that far greater number who are beyond school age by bringing information which will inspire them with new hope and guide their efforts to more successful issues; and to keep the seeing and the blind in touch with one another by a periodical which, printed in ink, is valuable to parents and friends, to all educators, and to the general public, as well as to the blind themselves. Address 37 Avon Street, Boston, Mass.

The *Health Exponent* is a bright little magazine devoted to hygiene and healthful living in all its phases, published at Mt. Vernon, Ohio. Among the features of interest in the December number are, "Houses That Breathe" (editorial), "What Is Hygiene?" (poetry), "Craving for Stimulants," "Whale-bones," "What Shall We Eat?" etc. Price 75 cents a year.

The *Californian Illustrated Magazine* takes a place in the front ranks of the great monthlies. The January number is not behind the special Christmas edition in general excellence, and the promises of the publishers that the policy of the publication is continual improvement, are fully exemplified in this issue. It contains a review of Alfred Tennyson's life, with a fine portrait as frontispiece. "Barbara Frietchie," "The Woman's Christian Temperance Union," "Alaska and the Reindeer," "Regulation of Railway Charges," are prominent among the interesting articles of this number. Published in San Francisco, 25 cents a copy; \$3.00 a year.

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