

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. 1:2:12.

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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.

WHAT a blessed consolation an apostle gives those who have been humble enough to accept of the gospel: "But of Him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." 1 Cor. 1:30. What more do we want?

WHETHER the World's Fair is closed on Sunday or not, the SIGNS OF THE TIMES does not care a straw; but it does contend that, as a religious question—and it is none other from the A to the Z of the case—the United States Government has nothing to do with the matter. The first Amendment to the Constitution absolutely forbids it.

THE gospel of Christ "is the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek. For therein [in the gospel] is the righteousness of God revealed." If the professed believers in Christ had more faith in his gospel, they would not seek to enforce the righteousness of God (his law) by civil authority, a thing utterly impossible to do. Men can only observe God's law by the power that comes through the gospel, and the gospel cannot be enforced. It demands voluntary submission to the transgressed law, and perfect faith in its promises.

"THE mystery of God" is Christ in the heart and life of the believer (Col. 1:27), or, in other words, it is the righteousness of God unto all and upon all that believe (Rom. 3:22). "The mystery of iniquity" is that which makes void God's law in the hearts of men, and sets up the usurper instead of Christ. Do not be prejudiced, dear reader; examine God's word to see if this be not so: The agitation of the mystery of God is rallying more and more around the very center of God's holy law, the Sabbath of the fourth commandment, while the mystery of iniquity is spend-

ing all its forces around the pseudo sabbath, the pogo-papal Sunday. The question for us to ask is not, Which is the most popular? but, Which is truth? What does God's word testify? What was Christ's example? Will you ask these questions honestly, and then decide for God?

VERY much has been said pro and con relative to the salvation of the passengers on the Atlantic steamship *Spre* in answer to the prayers of Mr. Moody, General Howard, and others. Some, even among professed Christians, scout the idea of God hearing prayer, because other steamers have gone down. As to the *Spre* and her deliverance we know nothing, but we believe that God hears prayer and works as effectually for his people now as when he trod the storm-crested billows of Galilee. He is just the same God to-day as in the past.

KNOWING CHRIST AFTER THE FLESH.

THIS is an expression that is sometimes used, or one similar to it, in an accommodated sense, as it is in an article in this paper, meaning the physical presence of Jesus as he walked this earth. But this is not the meaning of the expression as found in 2 Cor. 5:16. The text reads as follows:—

"Wherefore henceforth know we no man after the flesh; yea, though we have known Christ after the flesh, yet now henceforth know we him no more."

What does it mean? The reader will perceive that the above is a conclusion drawn from previous argument, which really begins with the third chapter, the ministry of the Spirit, but it will doubtless be sufficient for our elucidation of the text to go back to the fourteenth verse. The apostle states, after speaking of the judgment seat of Christ, where all must appear, that the love of Christ constrained him to labor for all those for whom Christ died; "because," says he, "we thus judge, that if one died for all, then were all dead," that is, doomed to death because of sin. And then he declares that that is just what Christ did do: "And he died for all." (Revised Version.) The purpose he had in thus redeeming man is next stated: "That they which live should no longer live unto themselves, but unto Him who for their sakes died and rose again." Then he draws the conclusion of the passage in question.

Before we notice that, we would like to inquire what it is to live unto ourselves, and what it is to live unto God. To live unto ourselves is to follow the lusts and desires of the natural man. This the apostle characterizes as "after [*kata*, "according to"]

the flesh." Rom. 8:5. This is man's natural unregenerate condition, and "that which is born of the flesh is flesh," or fleshly. Therefore Jesus told Nicodemus, "Ye must be born from above; for that which is born of the spirit is spirit," or spiritual. John 3:3-6. One thus brought forth by the divine power (James 1:18; 1 Peter 1:23) can render spiritual service to God, or, in other words, "live unto Him who died and rose again." Paul thus presents the two different conditions:—

"For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. For the minding of the flesh is death; but the minding of the Spirit is life and peace. Because the minding of the flesh is enmity against God; for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God." Rom. 8:5-8, margin.

After, or according to, the flesh is enmity against God, or following our own selfish lusts. Therefore, as Christ "died unto sin once" for our sakes, but now lives unto God, so we should reckon ourselves "to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof." Rom. 6:10-12. The flesh never profited us; it only brought us bondage. Rom. 6:20, 21. But Christ bought us with his own precious blood (1 Cor. 6:20), and now we belong to him who has set us free. Therefore, as we once yielded to the flesh, when we were its slave, so now we should yield to Christ every instinct and power of our being. Rom. 6:19, 22.

"Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live." Rom. 8:12, 13.

"After the flesh," in 2 Cor. 5:16, means just what it does in Romans. To know men after the flesh would not be to labor among them with the love of Christ, as did Paul, but with a heart of selfishness, to get all we could to ourselves, just the same as is seen among men of the world, and many professed Christians, at the present time. To know Christ after the flesh it is not necessary to have seen the person of Jesus. We may read about his wondrous love, sublime fortitude, and perfect character; we may profess his name, and may assert to all the truths of his gospel, and yet we may not know his regenerating, sanctifying power. We may know Christ, as many professed church members know him to-day, "according to the flesh." They profess that they know Christ, yet deny him by their works, walking according to the flesh and following its lusts. See Titus 1:16. To the Ephesians Paul said, "But ye have not so learned

Christ." Eph. 4:20. And to the Corinthians, some of whom had been walking according to the flesh (1 Cor. 3:3; 5:1-6), he exhorts in his own personal example: "Wherefore henceforth know we no man after [according to] the flesh; yea, though we have known Christ after [according to] the flesh, yet now henceforth know we him no more" in that way. 2 Cor. 5:16.

That this does not mean Christ's flesh, or physical presence while here on earth, is evident from the first part of the verse. Just the way he was *not* going to know men after the flesh, so he would not know Christ according to the flesh. And the reason was that Christ had regenerated him, and the old man, with its deceitful lusts, had passed away. "Therefore if any man be in Christ, he is a new creature; old things are passed away; behold all things are become new."

Peter knew Christ after the flesh when he told his Lord that suffering did not await him or his. Jesus told him: "Get thee behind me, Satan; thou art an offense unto me; for thou savorest not the things that be of God, but those that be of men." Matt. 16:21-23. But he knew him after the Spirit on the day of Pentecost. Acts 2. Reader, how do you know Christ? Is it after the flesh? Do you use your profession of godliness for a cloak to gain personal ends? Is your name on the church books, while your heart is minding the things of the flesh? Or do you know him as the Power of God and the Wisdom of God, a precious, personal, living Saviour, who enables you to walk "not after the flesh, but after the Spirit"?

Let Us Do More.—In referring to the work of the *American Sentinel* the *Christian Statesman* of December 24 says:—

As we have said before, twenty-six thousand Seventh-day Adventists circulate more millions of papers against the sabbath than twenty-six million friends of the sabbath circulate thousands in its behalf. The whole country ought to be sowed knee deep with Sabbath Reform literature, to refute the shallow sophistries of good men and bad as to Sunday opening of the World's Fair and other schemes of infidels and money grabbers thinly disguised as movements for the poor or for "pure religion." But who will provide funds for a part of them?

By "sabbath" the *Statesman* means Sunday. By "sabbath reform" is meant Sunday laws, to promote a stricter observance of the day. But Sunday is not "the Sabbath," and a reform cannot take place on what never was. The only true Sabbath reform is a reform on the only true Sabbath, and that is the seventh day. See Ex. 20:8-10; Isa. 58:13. This reform God has predicted, and seventh-day keepers are now the only ones enlisted in the work *for the Sabbath*. Every paper, tract, and page circulated for Sunday and Sunday laws, is *against*, not Seventh-day Adventists, but the Lord God of the Bible and his Sabbath. We are glad Adventists are doing so much; they ought to be doing ten times more. The truth and love of the Lord Jesus Christ and precious souls for whom he died, as well as the rapidly passing moments, demand a ten-fold deeper consecration and zeal in God's work. But shall we suggest to the *Statesman* the cause of the apathy of friends of Sunday?—It is this: The majority of them down deep in their hearts believe neither in the day nor the methods to promote it.

THOUGHTS WORTH THINKING ABOUT.

THE following letter from a correspondent in the southern part of the State presents some thoughts worth thinking, and worth thinking about. We commend it to our readers:—

EDITOR SIGNS OF THE TIMES—*Dear Sir:* Is not the prevalent idea of implicating Christ in the change of Sabbath of the fourth commandment to the first day of the week, a repetition of the sin of the Pharisees in the days of our Lord, when they declared that he by Beelzebub cast out devils? For they make him, the Son of God, like to Satan, in that he did even while here upon earth, on a mission from the Father, to this fallen race, rebel against the authority of God by setting aside and changing the Sabbath of the Lord; and that he, after his mission was fully accomplished, and he had returned to the Father, yet continued, and does continue, to rebel against that authority, and by the teaching of his professed disciples is perpetuating the rebellion against that authority.

This, it seems to me, is the deepest, darkest sin of the church of this day, and yet is done ignorantly, by following the traditions of the church and the examples of parents and teachers.

Either our Lord and the Father are, and have been always, working together in perfect harmony, or else, as Jesus himself declared, the kingdom is divided against itself, and in that case must have, long ere this, fallen to utter destruction. And yet, however much they do assert this rebellion by their *acts*, none who profess faith in Christ would dare make it in *words*. Then why not harmonize the Scriptures by the means and in the way that Christ did in this same chapter of Matthew (12:50), by manifesting his subordination to the will of the Father, saying, "Whosoever doeth the will of my Father in heaven, the same is my brother, and sister, and mother"? In all the teachings of Christ this was a fundamental truth, that he who came as the world's Redeemer, even though he thought it not robbery to be equal with God, was yet, until the day of final consummation of all things, subject to the Father, not by compulsion, but as a voluntary act, and therefore in direct opposition to the idea of rebellion against his divine authority.

Then, too, Christ, as the word, is declared to have been *with God*, in the beginning (John 1:1), and that he *was God*, and not anything was made without him, therefore made he the Sabbath, and he and the Father were working together then, and unless *one* had changed since must be still, one in thought, in deed, in purpose, and therefore in perpetual, perfect harmony. Yours in Christ,

H. J. WHITNEY.

San Diego County, Cal.

THE Pennsylvania Sabbath Association urges ministers, through the *Christian Statesman*, to write to congressmen "to stand for the law of God in this matter" of the Sunday closing of the World's Fair. And we say, Amen; for if congressmen will do this, they will observe the Sabbath of the Lord our God, the seventh day; and, observing that, they will never ask for civil power to aid an Omnipotent God to enforce his own law. Neither would National Reformers. They have forsaken the Fountain for the broken cisterns of men.

IN the *Occident* of January 5 "Rusticus" gives the best kind of advice for the coming year, in the following words: "As we enter on a new year, let us resolve not only to keep the ten commandments, but this, 'Rejoice in the Lord alway, and again I say, Rejoice.'" Of course, it is implied that this can only be done through the Lord Jesus Christ.

OUR measure of the Spirit of Christ, our measure of consecration to his service, are always in proportion to our burden of soul for others. The Spirit of Christ is a missionary spirit.

Doctrinal.

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

AS GOD COMMANDS.

BY JESSIE E. HOCKER.

We talked to Deacon Smith about
The Sunday law on foot,
The closing of the wondrous Fair,
Which mighty men have put
Into the hands of those whose right
It is to rule us well,
But who should never have the power
Our consciences to quell.

It was not so in bygone days,—
Such was not the desire
Of those who laid the kindling wood
Of "Independence fire."
No law to govern conscience made
Men act what they were not,
But now it seems that law has come
To be a nation's blot.

But Deacon Smith from times afar
Had ever heard it said
That now on Sunday we should meet
Since Christ rose from the dead.
'Ah, yes, good friend, we're well aware
'Tis thus the fables go,
But, Deacon Smith, be very sure
The Bible tells you so."

There is a day by God designed
For men to rest and pray,
But this was changed by Constantine,
Who fixed another day.
For many years 'twas almost lost
(The one which God designed),
But now the seekers after truth
Its holy precepts find.

So, trust not to tradition's tale—
No truth from God they claim.
The law once spoke from Sinai's top
Will ever be the same.
Believe not them who say 'twas nailed
With Christ upon the tree,
For blood of awful sacrifice
Was shed for you and me.

Because that law was immutable,
Could not retrieve its claim,
The Son of God himself in love
And wondrous pity came.
'Will he forgive if knowingly
We set his law at naught?'
God help you to receive it, friend,
For 'tis with love inwrought.

College Place, Wash.

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

BY ELDER E. W. WHITNEY.

No. 3. Mr. Miller's Work and Mistake a Subject of Prophecy.

ADDITIONAL light is thrown upon the advent movement previous to 1844, and even upon the mistake in connection with it, by the prophecy of Revelation 10. Here an angel is seen to come down from heaven and take his position with one "foot upon the sea" and the other "upon the earth," holding in his hand "a little book open." He cries with a loud voice, and even lifts his hand to heaven, and swears "that there should be time no longer."

It is evident from the statements in this chapter that this prophecy represents that part of the great work symbolized by the first angel of the fourteenth chapter, which was accomplished previous to 1844; that is the proclamation of the hour of judgment come, based upon definite prophetic time. Deep love, perfect unity, and unusual power attended the preaching of the advent message during those

years. Indications of these characteristics are seen in the rainbow (symbol of covenanted love and mercy) upon the angel's head, his face being "like the sun," and his "feet as pillars of fire." It is the testimony of those who experienced it that there was a presence and power of the Holy Spirit, fitly represented by the angel coming down from heaven upon the earth to deliver his message in contrast with giving it while flying through heaven, as do the three angels of chapter 14; yet a lack of completeness, a certain obscurity in the message he bore, may be indicated by the cloud with which he was clothed. The extent of the work is suggested by his standing with one foot upon the sea and the other upon the land; it went by land and sea.

The little book in his hand "open" very naturally directs the mind to a little book which was once sealed or closed "till the time of the end," implying that then it should be opened. The Lord told Daniel concerning his prophecy, "Go thy way, Daniel; for the words are closed up and sealed till the time of the end." Dan. 12:9. But, he says, at that time "none of the wicked shall understand; but the wise shall understand." Verse 10. It seems plain, therefore, that the little book in the angel's hand was the book of Daniel.

As to the oath of the angel that time should be no longer—the close of time was preached with much positiveness, yet without understanding the true significance of the oath; for, from the statement of the angel at the close of the prophecy, it is plain that both literal and probationary time were to continue. He says to the church, in the person of John, "Thou must prophesy again before many peoples, and nations, and tongues, and kings." The oath, then, must refer to the only other kind of time with which the Bible deals—prophetic time. With this understanding all is plain, for there is not to be found a prophetic period reaching beyond the 2300 days in 1844. Prophetic time is indeed no longer; and, therefore, any supposed prophetic dates reaching this side of that time are misleading and absolutely unreliable.

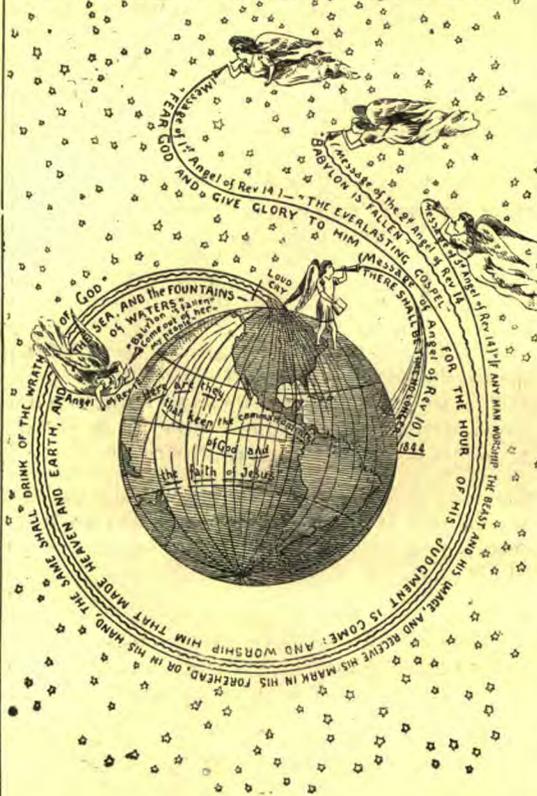
The angel evidently made his declarations upon the strength of the prophecies of the little book in his hand—the book of Daniel—but now John, doubtless as the representative of the church at the time, says to him, "Give me the little book." The angel replies: "Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey." John, or, rather, those whom he represents, the church, did as directed. They feasted upon the prophecies of Daniel, and, as they fully believed that the time of their redemption drew nigh, they were filled with intense joy—it was indeed sweet in the mouth. But (to carry out the simile) those prophecies which brought to them so much joy and comfort in the expectation of Christ's immediate coming, had not been properly masticated and digested, and, as a natural consequence, bitterness was to follow, just as indigestion and bitterness of stomach follow hasty and careless eating of natural food.

A most bitter disappointment was in store for the believers in the precious truths of the little book. While they were fulfilling prophecy, and giving to the world the warning which must be given, a misapprehension of some features of the prophecy was preparing for them a bitter, bitter disappointment. The time passed and their hopes were not realized. Christ did not come, as they confidently ex-

pected. They now became a byword, and the objects of ridicule and contempt. Truly that which had been so sweet had suddenly become most bitter.

The work, however, was not to close thus. There was to be to the church another experience of like character, without the disappointment and bitterness, for "he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings." A work characterized by the same love, unity, self-sacrifice, devotion, and consecration, together with the manifestation of the mighty power of the Spirit of God, symbolized also by a mighty angel coming down from heaven, will again attend the preaching of the "everlasting gospel," and the worship of "Him that made heaven and earth."

THREE MESSAGES.



"I saw another angel fly in the midst of heaven." "And there followed another angel. . . . And the third angel followed them." Rev. 14:6, 8, 9.

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.

While the message of the first angel of chapter 14 is thus introduced with power and glory, as indicated by the prophecy just considered, announcing the hour of the judgment, and the close of prophetic time, its sounding through the earth continues, developing fully every feature of the "gospel" and the "commandments of God, as it is joined by the second and third, until, as probation is about to close, a "mighty angel" (possibly the same as the angel of chapter 10) "comes down from heaven," not "clothed with a cloud," but

lighting the earth with his glory, and unites his voice and strength with the work symbolized by the three angels, which causes it to close with the same spirit and power with which it opened. Thus the church will prophesy again, as in the opening of the message, only with increased power. It is then that the first and third messages will together and at the same time go with a loud voice, presenting the "everlasting gospel" and "the commandments of God" in their fullness, and the fearful warning against the worship of the beast and his image in its completeness, developing the company spoken of in chapter 14, verse 12, who "keep the commandments of God and the faith of Jesus."

This closing work is presented in chapter 18:1: "And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory."

BROKEN CISTERNS.

BY ELDER WILLIAM COVERT.

THE Lord, by the prophet Jeremiah (2:13) charges his people with two grievous things; he says, "My people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water."

It would be very foolish in a man desiring a supply of water to forsake a living spring, bright and sparkling, and endeavor to supply its place by the use of a leaking cistern; yet very many are in spiritual matters doing this unwise thing. They seek the Lord and find him, but immediately conclude that their final salvation depends upon merits being found in themselves. Therefore, as the man who lives upon the thirsty plain prepares cisterns in which to store up the water when it rains, so they begin to labor to store up blessings to draw upon in the interval between revival meetings. Instead of being connected with the Lord, who is himself a living fountain of grace and glory, they depend upon drawing upon the supply that they have stored away in themselves. But, behold, when they go to the cistern, they find it broken, and the supply leaked out.

The Lord gives warning against this kind of life where he says, "We ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip [or "run out as leaking vessels," margin]." Heb. 2:1. If all would give the proper heed to the teaching of the gospel, the truth would come into the mind as God designs it should, and in that case it would not leak out and leave the heart dry and barren. All self-stored good or enthusiasm is as sure to leak out as water is sure to run out of a broken vessel.

A proper faith and understanding of what Christ is to the believer would make one know that there is no more call for him to become anxious about the supply of God's blessings than there is need for the man who abides by a living fountain to store away in barrels a supply of water. The fountain of blessings is perennial to every child of grace. It is not pleasing to the Lord that his children try to store away for future use these spiritual blessings. There is no more wisdom in doing this than there would be in the husbandman storing away the sunshine for future use, or canning up the air during the storm for use in the calm days that follow.

The prophet asks: "Will a man leave the snow of Lebanon which cometh from the rock of the field? or shall the cold flowing waters that come from another place be forsaken? Because my people hath forgotten me." Jer. 18:14, 15.

Here the wonderful blessings that Lebanon bestowed upon the inhabitants of Palestine are taken by the prophet as a miniature outline representing the glories of God's grace to man. As the Lebanon system of mountains was everywhere visible to the eyes of Israel, so should all behold the power and favor of God, which is everywhere visible to the eyes of men. Lebanon's towering peaks, covered with eternal snow, while its lesser heights were clad in living green, together with its thousand hillsides and valleys, which were watered by living springs, that fed upon the alabaster crowns of the grand old mountains, formed pictures of glory which enthused the prophets of God. As Moses from Mt. Nebo beheld this picture, he said, "I pray thee, let me go over, and see the good land that is beyond Jordan, that goodly mountain, and Lebanon." Deut. 3:25. Solomon calls it, "A fountain of gardens, a well of living waters, and streams from Lebanon." Cant. 4:15. When writing of the glories of the world to come, the prophet said, "The glory of Lebanon shall be given unto it." Isa. 35:2. If the dweller at the foot of Lebanon would manifest his folly in refusing to drink of its fountains, how much more folly would be manifested by turning from God, the fountain of life, to drink from the empty cup of self?

The weakness of God's people has always been due to their looking away from the power of God, that they might look to self. They usually purpose to do something themselves that will place God under obligation to do something for them. Such an one is trusting in an arm of flesh instead of trusting in the living God, and God's word says:—

"Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, in a salt land and not inhabited." Jer. 17:5, 6.

This is a forcible picture of the barrenness of soul experienced by the one whose mind dwells upon self. He is like the plant trying to grow in the alkali desert. He simply loses all the vigor of life and dries up and dies. There is no deception more common and few more dangerous than looking to self and trusting in self to grow. Christ has especially cautioned against it. He asked, "Which of you by taking thought can add one cubit unto his stature." Matt. 6:27. As no man can grow taller by fretting, so no Christian can grow more holy by worrying. As the healthy child grows by partaking of the things the Creator has prepared for this purpose, so the child of God grows spiritually by gladly feeding upon the food that God has prepared for this purpose. It is the Christian's privilege to feed upon heavenly provender that the Lord gives to him, and grow as the plant.

The plant abides in the soil and the husbandman cultivates and prunes it as seems best to himself, and the plant just grows by receiving. It bears fruit by abiding. The husbandman expects fruit from the vine and the plant; so God expects fruit upon the vine of his planting.

But the fruitage is not helped by worrying.

All worry comes from unbelief. Hewing out cisterns to store away water for future use shows a lack of confidence in the Fountain to supply water in the days of drought. The Saviour says that plants and flowers, though more gorgeous in their apparel than Solomon in his glory, neither toil nor spin. They receive the glories of the sparkling dew and the shining sun, and grow thereby. So should Christians by faith behold the image of God in the face of Jesus Christ, and thus be changed into the same image.

There must be life in order to grow, and that life must appropriate constantly the nutriment from the proper food.

The food supply will be found in God's word and in meditation and prayer. God manifests himself to the devout student in the earth, the air, the sky, the sun, the moon, the stars, the growing grass, the rippling brook, in the song of the birds, and in the changing seasons. By all these he teaches and feeds his children. But God himself must be the strength and the life of his people. Joel 3:16. Let the mind ever receive him and absorb the divine nature. To feed upon self is self-destruction. Don't do it.

STUDY OF THE BIBLE—ITS IMPORTANCE AND BENEFITS. NO. 3.

BY ELDER M. LARSEN.

WE should study the Scriptures by subject, "comparing spiritual things with spiritual." 1 Cor. 2:13. "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." 2 Tim. 2:15. Then, in order to arrive at a proper understanding of it, a work of "comparing" and of "dividing," or separating out, will be necessary. Here is the material before us. There may be more than a dozen different subjects mentioned in a single passage. In order to understand each subject mentioned, it must be compared with other texts bearing upon the same questions. Suppose I want to understand the subject of baptism, a very important question, yet a question over which the religious world is all divided. How shall I come to a correct understanding of this duty? Must I take the whole Bible right along to get at it? It would not afford me much light on the subject by reading, "In the beginning God created the heaven and the earth" (Gen. 1:1), for that text does not say a word about baptism. Then how shall I do? Confine my study to some individual text, or chapter? The result would be equally unsatisfactory. Let us try it. Says one: "I just like the idea of taking some certain text or verse in the Bible, and then explaining or preaching from that. This hop, skip, and jump method, taking a text here and a text there all through the Bible to prove it by, doesn't suit my fancy at all." Very well, let us just apply this idea to the subject of baptism. We have known some persons who did thus,—took a certain text to preach from, and it has occurred to us at times that they managed to get so far away "from" it as to never get back.

But to proceed. We will go to the gospel commission. Says Christ:—

"All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you." Matt. 28:18-20.

Would this verse explain to me the nature and object of baptism, how, and why, I should be baptized, or who should be baptized?—Not at all. If I were brought up to believe that sprinkling or pouring was baptism, this text alone would not be very likely to change me. It would only confirm me in the obligation. I would be very apt to read the idea of my mind right into the text, and be stronger than ever in pouring or sprinkling. If I believed in "trine immersion," dipping a person three times face foremost for baptism, it would probably serve to strengthen me in that idea. So of immersion. How then shall I settle it? Says one, "Take the whole chapter." Very well. But there is not another verse or word in the entire chapter that mentions baptism, or says anything about it. Then let us let the Lord settle it in the very way we need to have it answered:—

"Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts. For precept must be upon precept, precept upon precept; line upon line, line upon line." Isa. 28:9, 10.

Then it will require "precept upon precept," or text upon text, "comparing spiritual things with spiritual." But where may we find all this testimony? in one verse, or one chapter? "But the word of the Lord was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little." Isa. 28:13.

Then we will not find it all in one place? There will be a little here and a little there. The Psalmist maybe has introduced the question. The prophets, Isaiah, Jeremiah, Ezekiel, and others, have added still more testimony; and the evangelists, Matthew, Mark, Luke, or John, may have joined in to confirm it. Now, what must I do?—I must collect from each of these their testimony on that question, put it together, compare it, make it the foundation upon which to reason, and from which to draw my conclusion.

Now, if all would do the same thing, would it leave us very much room to differ?—Not at all. So of baptism I find the obligation stated in the great commission, and before a person is baptized he should be taught (Matt. 28:19); he should believe (Mark 16:15-16). "Faith comes by hearing, and hearing by the word of God." Rom. 10:13-17. He should also repent. Acts 2:37, 38. Then before one should be baptized, he must have come to years of accountability, since the child cannot be taught, cannot believe or repent. Again, they baptized in the river. Mark 1:5. Both go down into the river. Acts 8:38, 39. If sprinkling were baptism, this would not have been necessary. It required much water (John 3:23), but sprinkling does not. Baptism is immersion, and is represented as a burial. Rom. 6:3-5; Col. 2:12. We do not bury persons by putting a little dust on their heads, nor face foremost. There is but one baptism. Eph. 4:5. From this we could now draw a safe conclusion.

I take another illustration,—the idea that God has fixed by an eternal and unchangeable decree that some men shall be saved and that others shall be lost, irrespective of their power to choose or their conduct in the matter—an idea that has prevailed more or less ever since the days of Calvin. There are certain passages of Scripture which, if taken alone, would seem to confirm the idea. Thus: "Therefore hath He mercy on whom He will have mercy, and whom He will He hardeneth."

Rom. 9:18. "Now," says one, "God has fore-ordained that he will have mercy on certain ones, irrespective of their choice, and others he will harden. There can be no choice in the matter." And then the text is made to prove it. But hold, does the text say he willed to have mercy on the individual irrespective of that individual's choice or course in the matter, and that on him he will have mercy, etc.?—Not at all. Well, then, how shall we learn who it is upon whom God has willed to have mercy? Let the Scriptures answer: "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. Then on whom has God willed to have mercy?—On all who will turn from their unrighteousness unto God. And on them "he will have mercy."

Whom will he harden? "And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness." 2 Thess. 2:10-12. Hardness is the natural consequence of a rejection of light. The same rays of sunshine and showers of rain that clothe nature with its verdure of green, that scatter blessings everywhere, that cause life and health to spring forth, and the earth to blossom as the rose, likewise scatter death and desolation, destruction and devastation, pestilence and famine in their path. Those same rays of sunshine which melt, and soften, and subdue the wax, harden and parch the clay, from the fact that the one admits, receives, and absorbs that light into itself, whereas the other resists, rejects, and shuts it out, and in consequence is hardened. Just so with God's truth. Those same rays of truth shining forth from God's throne, which are intended to, and which do, bring light, peace, joy, and comfort to our hearts and our homes, which scatter the blessings of freedom, of pardon, of life, and hope, which soften and subdue our hearts when we submit, accept, and receive, will, when we resist, reject, and turn away, harden our hearts, and bring coldness, darkness, despair, and death.

In this there is no injustice of God. It is a just consequence of man's choosing. It is in this sense that God is said to have hardened the heart of Pharaoh. Ex. 4:21; 7:13. And yet Pharaoh hardened his own heart. Ex. 8:15-32. God, by sending the light of truth and mercy; Pharaoh, by resisting and rejecting. So we find God's people commanded to cleanse themselves, and yet God cleanses. Man is required to work, and yet it is God who works. Titus 2:14; 3:8, 14; Phil. 2:12, 13; Isa. 26:12. There is a coöperation between God and man. 1 Cor. 3:8, 9; 2 Cor. 6:1. When we will to do on our part, God has promised to second our efforts, and prosperity will attend us.

(To be continued.)

A PERFECT faith would lift us absolutely above fear. It is in the cracks, crannies, and gulfy thoughts of our belief, the gaps that are not faith, that the snow of apprehension settles, and the ice of unkindness forms.—Macdonald.

CHRISTIAN DEVELOPMENT.

BY ELDER I. E. KIMBALL.

WE are born of the Spirit of God, "new-born babes," to grow up into the measure of the stature of the fullness of Christ. The milk and meat wherewith we are nourished by the Spirit is "the word." "The word of the beginning" is the milk. But the Holy Spirit says that those who shall be taught knowledge and who should be made to understand doctrine, must be weaned from the milk; for line must be upon line, line upon line, precept upon precept. They must "leave the word of the beginning" and "go on unto perfection." As the Lord's word of truth is more fully taken into the heart, to him that hath is given, until the Lord's mind and purposes are fully manifest in him.

The Saviour likened this development to the seed which grows night and day, "first the blade, then the ear, then the full corn in the ear." And, like the mustard seed, which increases from slight beginnings to a wonderful growth, so we are to increase more and more in love, and more and more in faith, and "all riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and of the Father, and of Christ." "I beseech you that ye increase more and more," said Paul. As the soul expands to take in the deep things of God, broader views of righteousness are received, so the apostle says of the gospel, "For therein is the righteousness of God revealed, from faith to faith." As from faith to faith we develop up into men and women in Jesus, the righteousness of God is revealed to us more and more.

Faith has been likened to a grain of mustard seed, which is the least of all seeds, but when it is grown, it becomes the greatest among herbs. Such an expansive strengthening faith as this will take hold upon the power of God, to cast out devils, to heal the sick, yea, to remove mountains if necessary. Such faith will overcome the world. Such power will make Satan tremble, and will shake his kingdom to its foundations.

As the gospel is the power of God, who then will take hold upon it? Who will seek it more sedulously than for silver and gold? Who will have the witness of the Spirit that their ways please God? Who will be sealed with the Holy Spirit of promise and have the pledge of eternal inheritance? No one who does not thus receive the earnest of the Spirit can stand with God's children in those days when the mystery of God is being finished and Satan is bringing all his power upon us.

But you say, I am a babe, and years must be had for development. God has thus been waiting for this very thing; but he will wait but little longer. Zealously follow the Spirit, which God, as freely as he gave his Son, gives to you now, and let your conscience bear you witness in the Holy Ghost, from day to day, and the progress which you have made in years will be doubled in months. Nor think it a hard task, a bitter struggle, for you may be strengthened with "all might according to his glorious power," and surely win today, according to all your heart; and this victory will give you more confidence for the next, until, although evil angels press upon you, they shall have no power over you, for you are clothed with the armor of righteousness on the right hand and on the left.

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.

AM I A SOLDIER OF THE CROSS?

(Revised Version.)

BY REV. J. S. NORRIS.

AM I a soldier of the cross?
I'm sure I hardly know;
I like to shuffle cards and "trip
The light fantastic toe."

Then of the horse race I am fond,
And almost every game;
Some preachers are, and deacons too,
So I need feel no shame.

I go to church and Sunday school,
And bow the suppliant knee;
But when a play is on the boards
I like to go and see.

Of course some shows are not the thing,
Some actors go astray;
But when that kind is advertised
I always stay away.

I know some can't discriminate
Between the wrong and right;
But why should I e'er think of them?
God cares for those not bright.

'Tis said, Paul would not do these things,
Nor to such places go;
But he was 'way behind the times,
And always rather slow.

Had he been cultured as are we,
What might he not have done?
At any rate with greater ease
He might the race have run.

Must I be carried to the skies
On beds of fluffy down?
I must, or I shall never want
To leave this lovely town.

Are there no foes for me to face?
Yes, conscience—when awake;
And then, there are the Scriptures too;
These sometimes make me quake.

Well, I must fight if I would reign;
True soldiers never run;
I'll send my invitations out
And drown my fears in fun.

Am I a soldier of the cross?
I truly hope I am;
If there's one thing I really hate,
Believe me, 'tis a sham.

—Selected.

"SEEK THOSE THINGS WHICH ARE ABOVE."

BY MRS. E. G. WHITE.

(Concluded.)

WE are looking forward to the change from mortality to immortality; but what more can we have than it is now our privilege to have? We may have Jesus abiding in our hearts by faith. He died on Calvary's cross, that he might abide in you, and you in him. We may have the presence of Christ with us, as had Daniel in Babylon. God gave him wisdom in all knowledge, and he had understanding in all mysteries. But we may be as was Daniel. The Source of Wisdom is open to us. We may come to God, we may grow in wisdom.

There is no need of our being ignorant. James says, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not." The exhortation is given, "Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." How is it possible that we may grow in grace? It

is possible to us only as we empty our hearts of self, and present them to heaven, to be moulded after the divine Pattern. We may have a connection with the living Channel of Light; we may be refreshed with the heavenly dew, and have the showers of heaven descend upon us. As we appropriate the blessing of God, we shall be able to receive greater measures of his grace. As we learn to endure as seeing him who is invisible, we shall become changed into the image of Christ. The grace of Christ will not make us proud, cause us to be lifted up in self, but we shall become meek and lowly in heart. It was the grace of Christ that made Moses the meekest man on earth. As we learn of the divine Master, we shall manifest this precious attribute. How long did it take Moses to learn the lesson of meekness, and become fitted to be a general to lead the armies of Israel out of Egypt? He went through a long discipline. For forty years he tended sheep in the land of Midian, learning how to be a good shepherd to the flock. In his position of shepherd he was called upon to care for the weak, to guide the wayward, to seek for the wandering. This was an essential training for him who was to be the leader of Israel; for in the care of the flock of God he would be called upon to nourish the weak, to instruct the wayward, and to bring the lost one back to the fold. This is the work of the follower of Christ. We are to watch for souls as they that must give an account, to do all in our power that those with whom we associate may grow to the full stature of men and women in Christ Jesus.

We are to realize to what we are called in Christ; for by faith we are to attain unto his righteousness. Since this is the standard for our attainment, how can any of us be satisfied with our present attainments? If we have been dwelling upon things seen and temporal, let us turn our attention to the things unseen and eternal. Let us not wait for a revival in the church, or for special conviction; but, realizing our need, and knowing that all heaven is at our command, let us now yield our hearts to God. Let us not think that we may wait until some Conference meeting, until a large company is called forward, to seek God's blessing. It is best for us to be awake individually, to-day yielding our hearts to God. Decide now to dedicate yourself to him, not only as a congregation, but as individuals; decide to seek those things which are above, where Christ sitteth on the right hand of God. Do not wait one for another. Do not look about you to see if your neighbor is going to make the surrender, but, realizing that each one of us must give an account of himself to God, that we have a living Saviour, who is our substitute and surety, draw nigh to God.

The word of the Lord says, "Draw nigh to God, and" perhaps he will draw nigh to you? No, the promise is, "He will draw nigh to you." God does not do anything for man without his coöperation. He draws you by the tender cords of his love, and as you respond to this drawing, you draw nigh to him. As you are seeking his face, the angels minister unto you. He has at his command ten thousand times ten thousand, and thousands of angels. They are constantly ascending and descending; for are they not all ministering spirits sent forth to minister for those who shall be heirs of salvation? They are ministering in the cities, towns, and villages. They receive their commission from God, whose

eye beholds all things; and when a soul is in discouragement, he sends help from heaven, even before the prayer for help is uttered. Before we ask, he commissions his ministers to go forth with divine aid. During the sleepless nights I have passed through the months of my illness, I have taken indescribable comfort in these thoughts. As soon as my mind was fixed on Jesus, the clouds of darkness were transformed, and all was light in the Lord. My soul was melted with his love. Fix the eyes upon Jesus, and say, "Lead me, guide me." Your prayer will ascend before the Father as fragrant incense; for the merit of Christ will make it of value before God.

When Christ's righteousness is your plea, you will be accepted in the Beloved. Jesus encourages us to present his merit at the throne. He says, "If ye ask anything in my name, I will do it, that the Father may be glorified in the Son." Oh, educate the soul to believe the promises of God. Would he make such promises if he did not love us? We are his purchased property, bought at an infinite price. Would you know the manner of love that has been bestowed upon you? I point you to the cross of Calvary. "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." Christ died in behalf of the world. Our Heavenly Father has valued us at the price of Jesus, and, having been bought at such a cost, what right have we to spend our God-given capabilities in the service of the world and sin? What right have we to fritter away our time, to use our talents in aiding the work of the powers of darkness? "Set your affections on things above, where Christ sitteth on the right hand of God."

It means something to be a Christian, a joint heir with Jesus Christ. To what?—To an inheritance incorruptible, undefiled, and that fadeth not away. But are we preparing for such an inheritance when the mind is all full of lightness and trifling and folly, when we devote our God-given time to that which has no substantial value? We need the baptism of the Holy Spirit. Jesus said to his disciples, "It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. . . . When he, the Spirit of truth, is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will show you things to come. He shall glorify me; for he shall receive of mine, and shall show it unto you."

We are to commune with God through the agency of the Holy Spirit; and when we pray, the Spirit helpeth our infirmities. The plowshare of truth must go deep. We are full of "Thou sayest I am rich, and increased with self, satisfied with our condition. Jesus says, goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked; I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see." We must fall on the Rock and be broken, and then the Spirit of God will take possession of us, and mould us after the divine Pattern.

Then make the surrender at once. Don't wait till you get home, but make it manifest that you realize what is required of you.

"Thou shalt love the Lord thy God with all thy heart." You are to set your affections upon God. In order to do this it is not necessary to sound a trumpet before you, to make a proclamation to the world that you have turned from darkness to light, and that you do not wish anyone to come near you to cast a cloud of darkness over you. Religion means the making of a daily consecration of yourself to God; it means meekness and lowliness of heart; it means to take everything that comes to you as a blessing, to let praise flow back to God. The Lord says, "Whoso offereth praise glorifieth me." As we praise God, the soul becomes strong in spiritual power.

At morning, noon, and night we should meditate upon the goodness and love of God, that we may know God; for this is life eternal. The Father has given the best gift, the greatest treasure of heaven, to us, and we are of value to God, and should render praise to him. But when we surround ourselves with a dark atmosphere, we forget that the Father knows our trials, and has sent them to us in love. The praise that should reach him never comes to his throne; for our affections are not centered upon him.

We should lay hold upon God with all our strength, and love him with undivided heart. Do not look to see what others are doing, but be yourself a copartner with him, a laborer together with God, a partaker of the divine nature. We are to consecrate ourselves to God, to help others, to surround ourselves with a fragrant atmosphere. Our words are to be cheerful and kind; we are to come heart to heart as members of the family of Christ. We are to be one, as Christ is one with the Father. Let us seek for this oneness, and by and by we shall see him as he is, and enjoy his presence through the ceaseless ages of eternity. We shall have the life that measures with the life of God. It will take all eternity to comprehend the science of redemption, to understand something of what it means that the Son of the infinite God gave his life for the life of the world. Then shall we not seek for glory, honor, and eternal life? Shall we not make it our first business? We can have but a short lifetime here, but the life to come is eternal. We may attain unto this through daily consecration of ourselves to God, through the aid of the Holy Spirit, through following the example of Christ, who was tempted in all points like as we are, yet who sinned not, that he might be able to succor those who are tempted. Let us come to the throne of infinite love, and there wait and watch to see the fulfillment of the promises of God. Make your appeal to heaven, knowing that what God hath said he will do, and will make his light shine through you to others. You may not know that you are giving light to others, but God will know it. To those on the right hand the Lord will say: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? or when saw we thee sick, or in prison, and came unto thee? And the

King shall answer and say unto them, Verily I say unto thee, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." They did not know that they were doing good to others; for it was the Spirit of Christ that wrought with them, and others took knowledge of them that they had been with Jesus, and learned of him. Let us have personal religion, and become rooted and grounded in love.

While the Conference was assembled at South Lancaster, Mass., a faithful old sister was dying, and she sent in this message to those assembled, "The anchor holds." This is what we want, a hope that we can cast like an anchor, entering into that which is within the veil. We want to be able to bear testimony that the anchor holds in the time of sickness, trial, or bereavement. In our darkest hours we want to be able to see matchless charms in Jesus, to set our affections on things above, where Christ sitteth on the right hand of God, that our life may be hid with Christ in God, that when Christ, who is our life, shall appear, we also may appear with him in glory.

HISTORY REPEATING ITSELF.

BY ELDER E. J. WAGGONER.

THE agitation of the Sunday question that is going on, especially in connection with the World's Fair, furnishes much matter for thought. All who have read ecclesiastical history to any extent must see the similarity between these times and those when the church was begging the "protection" of heathen emperors, and thereby selling out to Paganism. For the benefit of the many who have not had the privilege of such reading, and of others who may have forgotten some of the incidents, a few quotations will be given.

We shall first notice an editorial in the New York *Independent*, in referring to Bishop Potter's proposition to have the Exposition open in the afternoon on Sundays and closed in the forenoon. The editor says:—

The obvious reason for excepting the morning is that the churches occupy it with services. The advocates of afternoon opening seem to think that, while the morning is occupied, the afternoon is free. Take that, they say in substance, and welcome.

But is the afternoon free? True, there are no preaching services; but what about the Sunday schools? They are just as legitimate, just as important, as the service which the sermon constitutes. God is worshiped as acceptably, the truth is presented as faithfully, souls are influenced as effectively, as in the morning. Expositions are just as attractive to those who sit in the classes as those who sit in the pews. The superintendents and teachers are as anxious to have every scholar in his place receive the things provided for him as the preacher can possibly be. The afternoon is the young people's time. Why rob them of it? We have no sympathy with the compromise.

Conscientious observers of the first day of the week are in no danger of being robbed of their rest or their worship by any number of open shows on Sunday. The admission is plain, however, that the great objection to having the Fair open any part of Sunday is that it will be so great a rival of the churches and Sunday schools. The thoughtful reader can draw his own conclusions, while we present an extract from history. It is from Neander. Speaking of the days immediately following Constantine's reign, he says:—

Owing to the prevailing passion at that time, especially in the large cities, to run after the various public shows, it so happened that when these spectacles fell on the same days which had been conse-

crated by the church to some religious festival, they proved a great hindrance to the devotion of Christians, though chiefly, it must be allowed, to those whose Christianity was the least an affair of the life and of the heart. Church teachers, such as Chrysostom, were, in truth, often forced to complain that in such competitions the theater was vastly more frequented than the church. And among those who gave up the church for the theater, many might be found not wholly unsusceptible of right feelings, who, if they had not been hurried along by the prevailing corruption, would have employed Sunday in a way more serious and more healthful for their inner life. Moreover, by the civil relations of those times, many were obliged, on account of their particular place among the citizens, to take part in the arrangements necessary for the support of the public shows, and so to be interrupted in their devotion even against their will. Hence, the North African Church resolved at an ecclesiastical convention held at Carthage in 401, to petition the emperor that the public shows might be transferred from the Christian Sunday and from feast days, to some other days of the week. Owing to the prevailing passion for the shows, this petition could not be granted perhaps, without considerable difficulty. First, in the year 425, the exhibition of spectacles on Sunday, and on the principal feast days of the Christians, was forbidden, in order that the devotion of the faithful might be free from all disturbance. In this way the church received help from the State for the furtherance of her ends, which could not be obtained in the preceding period. But had it not been for that confusion of spiritual and secular interests, had it not been for the vast number of mere outward conversions thus brought about, she would have needed no such help.—*History of the Christian Religion and Church, vol. 2, section 3.*

In this Dr. Neander has not only given us the fact, but he has also set forth the true reason for that fact. The reason why the Sunday games and shows proved a hindrance to Christians, was because their religion was not an affair of the life and the heart. And had it not been for the fact that conversions were only outward, the church would not have needed the help that she craved from the State. That is an obvious conclusion. "Will a man leave the snow of Lebanon which cometh from the rock of the field? or shall the cold flowing waters that come from another place be forsaken?" Jer. 18:14. Will a man who has a Rothschild for his patron seek help from a laboring man? Will a church which has the power of God in it, seek support from earthly rulers?

But let us have the testimony of another man, celebrated alike for his learning and his piety. Dean Milman says:—

The Christians obtained a law from Theodosius, that games should be prohibited on the Lord's day. The African bishops, in the fifth council of Carthage, petitioned that this prohibition might be extended to all Christian holidays. They urged that many members of the corporate bodies were obliged officially to attend on these occasions, and prevented from fulfilling their religious duties. The law of Theodosius the elder had inhibited the celebration of games on Sundays; one of the younger Theodosius added, at Christmas, the Epiphany, Easter, and Pentecost, and directed that on those days the theaters should be closed, not only to the Christians, but to the impious Jews and superstitious pagans. But notwithstanding this law, which must have been imperfectly carried into execution, the indignant preachers still denounce the rivalry of the games, which withdrew so many of their audience.—*History of Christianity, Book 4, chapter 2.*

All this took place in the formation of the Papacy. It was the means by which it grew. The papal power is represented in the thirteenth chapter of Revelation as a beast with seven heads and ten horns, to which an image is made. The appeal of the churches in America for help from the government in the carrying forward of their work, is a step in the formation of the image of the beast. And the granting of that help is the formation of that

image. The Bible tells us that the friendship of this world is enmity with God. Therefore, whenever the church makes an alliance with the world, and seeks aid from it, that fact is evidence that it is departing from the Lord. The only saving thing is that in the church now, as well as in ancient times, there are not a few who, both by their lives and their voice, protest against exchanging the power of the Lord for that of the world.

POWER FROM ON HIGH.

BY ELDER S. N. HASKELL.

THE disciples had been with Christ three and a half years. In him was all the fullness of the Godhead bodily. They had received "power and authority" from him over unclean spirits, to cast them out, and to heal all manner of sicknesses, and all manner of diseases, and "over all the power of the enemy," so that nothing could by any means hurt them. They were told to rejoice that their names were written in heaven. More than this, forty days before his ascension he had appeared to them as they sat at meat, and said, "Peace be unto you," and he had breathed on them, and said, "Receive ye the Holy Ghost." And even more, he had said to them, "As my Father hath sent me, even so send I you." Even before his crucifixion he had left with them as a legacy his peace and joy, that their joy might be full. But notwithstanding all these experiences that they had had in being associated with Christ and receiving from him special blessings, they were unprepared to take up his work, to go to the ends of the earth with the gospel, until they were endued with power from on high.

They were taught to look forward and expect to receive from heaven a special fitting up before they would be prepared to go forth to the ends of the earth with the gospel of Jesus Christ. It was a blessing that could not be received by the world, neither could they have received it if the Saviour had not left them personally. He said: "Nevertheless I tell you the truth: It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you." John 16:7. They received it in harmony with the prayer of Christ, because they had accepted him, and had an experimental knowledge of his love. Said the Saviour: "I will pray the Father, and he shall give you another comforter, that he may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him, for he dwelleth with you, and shall be in you." John 14:16, 17.

This Holy Spirit was to take the place of his personal presence. By it he would come to them. "Jesus answered and said unto him, If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him." John 14:23. This would reveal to the disciples many things that he could not tell them, because they could not bear them. "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will show you things to come." John 16:12, 13. By revealing

these truths to them, it would glorify Christ, for it would take the things of his and show them unto them. He assured them that "all things that the Father hath are mine; therefore said I, that he shall take of mine, and shall show it unto you." Verse 15.

Christ offered special prayer for the disciples, because they had known surely that he came out from God, and that God did send him. "I pray for them; I pray not for the world, but for them which thou hast given me; for they are mine. And all mine are thine, and thine are mine; and I am glorified in them." John 17:9, 10. The Spirit, then, was not only to represent Christ to them, but it was to manifest itself in as great power and glory as the personal Christ, and they were to receive as great blessings from its influence as though Christ himself were personally with them. It was better for them to have the Holy Spirit than his personal presence; for his personal presence could be in but one place at a time, but by his Spirit he would be with them individually, wherever they would be, with the same power that he personally possessed.

Oh, what a treasure there was in the promise he made them! No language can overestimate the value of the Spirit of God. The blessings contained in it, and by it, and through it cannot be exaggerated. It cannot be extolled too highly. In Christ was every spiritual blessing. "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" Rom. 8:32.

Thirty-three years God was revealed to man in the flesh, so that it could be said, "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life (for the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us)." 1 John 1:1, 2. They had known Christ after the flesh, and henceforth none were to know him any more in that way; but every blessing that was in Jesus Christ, every promise that centered in him, all the power that was invested in him, all the light and glory that he bore to this earth, which is all the light and power and glory of heaven, is represented in the Holy Spirit that he promised should come upon the disciples.

What a promise! Who can measure or comprehend the fullest nature of the words, "Tarry ye in Jerusalem until ye be endued with power from on high." The whole world, with all its joys and pleasures, sinks into insignificance when compared with the blessings of the Spirit that was promised should fall upon them by tarrying at Jerusalem. No wonder that, under the direct influence of these words, they worshiped him, and returned to Jerusalem with great joy, and were continually in the temple, praising and blessing God.

The disciples had taken greater interest in understanding the time that the kingdom would be restored than they had taken in the reception of this promised blessing; so to them the Saviour said: "It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive the power of the Holy Ghost coming upon you [margin]; 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." Acts 1:7, 8. How important, then, that they receive this promise! They would be scattered, and go from nation to nation and from kingdom to kingdom to proclaim the gospel of Jesus Christ. They were to go to the most unhealthful climes; they were to visit the most dangerous localities, where poisonous reptiles would be found upon every hand; they were to visit nations of other languages, the impassable barrier that God had erected two thousand years before to divide up nations; but none of these obstacles would stand in the way. The Saviour anticipated all these things; therefore he assured them, "Lo, I am with you alway, even unto the end of the world." He assured them in what manner he could be with them—by his Holy Spirit. They were to go forth in his name and cast out devils; they were to speak with new tongues; if they took up serpents, or if they drank any deadly thing, it would not harm them; they were to lay hands on the sick, and the sick would recover. All these blessings were contained in the Holy Spirit. What a favored class his disciples were! How anxiously they must have waited; how earnestly they must have prayed; how carefully they must have examined their hearts, that they might be in a condition for the reception of this promised treasure!

THE WORSHIP OF AN INSTITUTION—IDOLATRY AND HYPOCRISY.

BY G. D. BALLOU.

THE fourth commandment was given to perpetuate the worship of the true God,—to keep ever before the minds of men the Maker of the heavens and earth, and the mighty power, wisdom, and infinite greatness of him who is the Father of all. This reason is found in these words, following the command proper: "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it."

This command does not forbid worshipping God at other times, but it does specify a particular time when all heaven expects man to worship. God has made this time holy, and man is to keep it holy by abstaining from his own work and worshipping the true God.

Now if we take God and his worship out of the Sabbath, it becomes only a day of idleness and mental and moral dissipation, a curse instead of a blessing to man. The shell is left, but the kernel is gone. The outward appearance of reverence for him who made the Sabbath and all else remains, but this is hypocrisy. The Sabbath is revered before the world, but God is forgotten. Thus the institution is worshiped instead of God; and what is this but idolatry?

Now for the application. The would-be moral reformers of these days disclaim all idea of enforcing the worship of God, because this claim would be too flagrant and bold to receive the least toleration. It would be too much like the work of the papal hierarchy during the midnight of history. They dare not boldly attempt such a thing. But instead they set up an institution in the place of God's appointed day of worship, and they call this institution the "civil sabbath," so as to leave God out; the "American sabbath," to appeal to the patriotism of the people; the "Christian sabbath," to enlist the religious

fervor of professing Christians and not lose the idea of worship, and thus in the sheerest subterfuges they lay their foundation. Then a loud clamoring is raised everywhere for "civil sabbath" laws, both State and national. When they carry this point, what will they have?—Simply laws to enforce a day of idleness without any worship of God in it to the godless citizen more than it had before the law was made; laws to preserve an artificial shell without a kernel. The institution is everything in the law. The day must be honored by every citizen, whether he ever thinks of God or not, and the Sunday-law advocate glories that he is doing God service by enforcing what he calls one of his institutions.

Mark it, the open demand is for the preservation of the "Christian sabbath," or the "American sabbath," as the occasion may call for, and not for the worship of God. In fact, worship of God cannot be enforced. And when the criminal is arraigned before the courts for doing common labor on Sunday, the question is not, Have you failed to worship God, but, Have you broken the legal sanctity of the Sunday sabbath? Thus the institution is made the object of reverence and worship, and God and the principles of his truth are forgotten.

When the national Sunday law is passed, this will be true in the cases of 30,000,000 of godless citizens of the United States of America. The day will be scrupulously observed in outward legality, with never a thought of God. And how much better is this than heathen idolatry? By such a law Sunday becomes the legal idol of the United States. And its advocates and abettors are pleased that the nation has the outward semblance of piety, when they know God is not in all the thoughts of many of its millions. What is this but glorying in hypocrisy? Will God be deceived by this sham worship of a sham sabbath? I leave it to you, reader.

Grant's Pass, Oregon.

IS SUNDAY IN THE NEW COVENANT?

BY ELDER GEO. B. THOMPSON.

THE observers of Sunday, when asked to assign a reason why they sabbatize upon that day, sometimes reply that they are living under the new covenant, and under this covenant the first day of the week should be kept to commemorate redemption.

We would like some of our Sunday-keeping friends to tell us how Sunday became a part of the new covenant. They will confer an everlasting favor upon us by citing us to the chapter and verse which will substantiate this assertion, and show when and by whom the thing was done. We are familiar with the scriptures (Jer. 31:31-34; Heb. 8:8-12) which declare that God will place his law in the hearts of men under the new covenant, but have never found the place as yet where it is written that he will write Sunday in the heart of anybody.

We fail to utterly comprehend how Sunday became a part of this covenant. Nowhere in all the ministry of Christ is there any mention that he ever kept the day, or took its name upon his lips. How, then, did it become a part of this covenant? Oh, say they, it was at the resurrection! Let us see.

The covenant called the "new covenant" is the same one that was made with Abraham. That was an everlasting covenant and con-

tained blessing for the whole human family. Gen. 17:6-8; 22:15-18; Gal. 3:16, 29. The blood of Christ, which confirmed and ratified this covenant, was shed on the cross. Luke 22:18-20. The blood of this covenant being shed after the blood of the old covenant is why this covenant is called the "new." When the Saviour's blood was shed upon the cross, this covenant was sealed up and made forever sure.

Now listen to what Paul says in Gal. 3:15: "Brethren, I speak after the manner of men: Though it be but a man's covenant, yet if it be confirmed, no man disannulleth, or addeth thereto."

Every man knows this to be true. When a man makes a will, while rational, and then dies, there is no power on earth that can legally change this "last will and testament." It is of no force while the testator lives, but takes effect immediately after his death (Heb. 9:17), and nothing can be added to it. Now we ask how could Sunday, in commemoration of the resurrection, become part of the new covenant after the death of its testator? If no changes or additions can be made in the last will of a man after his death, how can there be any changes or additions to the last testament of the Son of God, after his death?

We leave the advocates of Sunday sacredness to grapple with the problem, and when they have solved it to give us the answer. It has never been solved, and we augur that it never will be. If Sunday could be traced back to its resurrection, it would even then find itself too late. But, unfortunately for its adherents, it can find no Bible sanction for even this.

Viewed from every possible standpoint, Sunday, as a sacred day, is shown to be a base counterfeit, and the sooner we exchange it for the genuine Sabbath which God made, the sooner we will possess the blessing which is on that day. Isa. 56:1, 2.

STRENGTH FOR TEMPTATION.

BY W. N. GLENN.

It is quite common for brethren to think their peculiar temptations are more difficult to overcome than those of others. "No one knows the trials I have to endure," is an everyday expression in church circles. But the Scriptures contain an offset to all such murmurings. "My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience." James 1:2, 3. "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you; but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy." 1 Peter 4:12, 13. "There hath no temptation taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye maybe able to bear it." 1 Cor. 10:13. "For in that he himself hath suffered being tempted, he is able to succor them that are tempted." Heb. 2:18. "For we have not a high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Chapter 4:15, 16.

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.*

FAMILY PRAYER.

BY ELDER J. P. HENDERSON.

FATHER from his daily duties,
Mother from domestic care,
Children from their playthings, gathered,
Morning, evening, family prayer.

Hush the household's busy rattle;
Hush the noise of bustle there;
Hush! they're kneeling at the threshold;
'Tis the hour of family prayer.

Sweet the words of Bible reading,
All the words of Jesus share;
Sweet the voice, parental pleading—
Time of worship, family prayer—

Pleading for the wife and children,
Pleading heaven's protecting care,
Mother's lips, too, interceding,
Voiced in sweetest family prayer.

Little ones in love tones lisping,
Taught to speak to Jesus there,
Never lose the precious influence,
Borne to them in family prayer.

The family altar's heaven's threshold;
Angels surely come to share,
But they weep in shame and sadness
Where there is no family prayer.

Heaven's blessings daily sharing,
Heaven's needed everywhere;
How can you neglect, my brother,
Holding daily family prayer?

In harvest and in summer labor,
When beset with anxious care,
Time is never lost, my brother,
When engaged in family prayer.
—*Iowa Bulletin.*

TO WHOM DOES THE CHILD BELONG?

BY MARY WOOD ALLEN, M. D.

II.—TO GOD.

BEFORE parents can claim any right in their child they must first recognize his right to himself, and then God's right to him. First individuality; then religion. It is true that these two cannot be actually placed the one before the other and separate from the other. They are inextricably intermingled, and when we say the child's first right is to himself, we mean that in all things he has a right to claim that his individuality be considered. Even in acknowledging his obligation to his Creator he must be allowed to worship according to his individuality. One may worship with serious earnestness, and his prayers be anxious longings; another may find a joy and gladness in service, and his prayers be anthems of praise and rejoicing. And this violates no moral law. Everybody walks, but each one expresses himself in his gait and carriage; so in service the soul should not be bound by fetters of ceremonials. Reverence for God and obedience to him is a duty. By nature the human being is reverent. The savage has his god and his religion. The infant sees in his parents the highest and best that he knows. They stand to him for God. But early in life he may be made to feel that they themselves obey a power still greater and stronger than themselves; that this power governs not only their deeds but their thoughts, and he begins to feel that he too must yield a loving obedience to this great Being. He begins to feel that he belongs to God. If rightly taught, this feeling will not be one of fear but love, and this strengthens his character. The service of fear

is slavery; the service of love is freedom by means of control of self. This self-control should extend to the domain of physical as well as spiritual things.

Very early in life the child can understand God's claim upon him in the care of the body. He can understand that God has a claim upon him by creation and preservation; he can understand that God works with him daily in the keeping of the body in repair. If he eats proper food, it is the divine power that makes of it the tissues and keeps them in health. He learns that in this, as elsewhere, God works by laws which the individual has the power to obey or ignore; but in violating those laws it is always himself who suffers. Children can as readily be taught a bodily religion as a spiritual religion. They can be taught regularity in eating, the avoidance of injurious articles, the keeping of regular hours of sleep, the value of exercise—in short, the obedience of physical law as a duty they owe themselves and their Creator, and to be rendered joyfully. Why should not the child be taught to rejoice in the thought that he belongs to God, and also that God belongs to him?

Thus taught, he will perceive the beauty of the Sabbath as a day different from all others, sacred to the God whom he loves, and will gladly make it a day of rest and worship. Thus taught, he will ever be ready to refer all conduct to the approval of this supreme Judge of right and wrong. He will be anxious to keep his body pure in deed, his mind pure in thought, and his heart pure in its emotions, because the God to whom he belongs is a God of purity.

There may be danger in trying to teach faith in God that the child may obtain the idea that God will make a special interference in his behalf, and overturn natural law, but the instances of absolute faith in the Heavenly Father are often very interesting. A little girl had been taught to pray with perfect faith. She had been naughty, and her mother was taking her away to punish her. As they climbed the stairs, the little one earnestly said, "O Lord, if you ever wanted to help a little girl in your life, now's your chance." It is wiser to teach the child that all human beings belong to God, and he has their best interest at heart, and if we love him and try to obey him, all will be ordered for our good, and sometimes it would not be kind to allow us to escape merited punishment. The absolute trust that accepts the trials of life, as well as its joys, as part of the disciplinary process of life, is the trust that best fits one to bear the part of a noble, patient, undiscouraged scholar in earth's great polytechnic.

What a parent desires a child to be in relation to God, that must the parent be. He must manifest absolute trust, not only in word but in a cheerful, serene acceptance of all the circumstances of life. He must show that he belongs to God every day in the week. Sabbath prayers and week-day bad tempers are not lessons in piety. It is not wise to endeavor to arouse piety through the emotional nature of the child, not through fear, nor even by too constant appeals to the conscience, which may become morbid under such training; but a life of consistent recognition of God's claims and a persistent effort at patterning after the Christ as the only Saviour of mankind, is the true religious training. And, as Jacob Abbott says:—

We must not look for the development of the moral and religious sentiments too soon, nor be too much troubled if in the first two or three years of life the animal sentiments seem to overpower the higher sentiments and principles. No one can possibly know at how early an age that great change which consists in the first faint kindlings of the divine life in the soul may take place, nor with what faults, failings, and yieldings to the influence of the mere animal passions of childhood it may coexist.

Therefore we, as parents, must be patient, sympathetic, loving, gentle, tender-hearted, forgiving, "even as God for Christ's sake" has

forgiven us, believing that it is better to win our children to God through love than to frighten them to him through fear.—*The Advance*.

THEY AGREED THEN AND AFTER.

A BAPTIST minister took charge of a parish near Boston where he knew that one man was decidedly opposed to his pastorate. Soon after his arrival the Rev. Mr. X. called upon Mr. A.

"Brother," said he, "I hear that you think I am the wrong man to be the pastor of this church."

"Well, to be frank," replied Mr. A., "I do think that another would have filled the place better."

"Now that is just what I think," said the pastor. "But as long as we hold this opinion in opposition to the majority of the parishioners, let's try to be unselfish and make the best of it."

After that Mr. X. never had a firmer friend nor more faithful champion than Mr. A.—*Selected*.

THINK BEFORE YOU STRIKE.

WHEN I was a boy, I worked for a farmer, and was given a span of horses to plow with, one of which was a four-year-old colt. The colt, after walking a few steps, would lie down in the furrow. The farmer was provoked, and told me to sit on the colt's head to keep him from rising while he whipped him, "to break him of that notion," as he said. But just then a neighbor came by. He said, "There is something wrong here; let him get up and let us examine." He patted the colt, looked at the harness, and then said, "Look at this collar; it so long and narrow, and carries the harness so high, that when he begins to pull it slips back and chokes him so he can't breathe." And so it was; and, but for that neighbor, we would have whipped as kind a creature as we had on the farm, because he lay down when he couldn't breathe.—*Selected*.

MADAME LOYSON ON COOKING.

QUITE lately I was privileged to hear an informal address given by Madame Loyson, Père Hyacinth's devoted wife, to an audience of women. Though a New England woman, after a long residence in Paris, she says to her countrywomen: "I must attribute many of the evils existing in America to-day to American cooking. In France I rarely find a dyspeptic; in America I seldom meet a man or woman free from some form of indigestion. The American bread maker uses flour from which the nutriment has been refined, and then bakes it too fast. Bread should be baked slowly and well.

"Sweets, rich and heavy, are reserved for dessert. Ripe, health-giving fruit is smothered in sugar. Candy is served at dinner, eaten between meals, and given to children frequently. Salt, pepper, and the various spices are freely used daily. The consumers of the heating, thirst-producing food must drink. They do drink. Perhaps the draughts are ice water or supposedly pure water from the cistern or well. Perhaps the son, brother, or husband allays his thirst with beer, wine, or stronger liquor. Perhaps the highly-seasoned favorite breakfast dish prepared by a careful hand for the man of the house led him directly to the saloon."

That Madame Loyson earnestly believes in her gospel of simple living, she lately proved, while being entertained in this city by appreciative friends who desired to give her a dinner, when she declined courteously the kindly intended compliment, stating a preference for mush and milk with fruit.

We women have read many encomiums regarding French cookery and French economy. Many dishes particularly esteemed by the French people are not suited to the American palate. We are not all vegetarians and do confess to a liking for something good in the culinary line prepared by a good American cook, but when a consecrated woman, a reformer, a Madame Loyson, who is herself a plain, frugal woman, in love admonishes her sister women that appetizing, thirst-producing food paves the way to drunkenness and morbid appetites, a threadbare subject is invested with a new interest.

The oversalted and peppered breakfast potato balls and broiled ham that we ate one morning last week were relished. A highly seasoned slice of roast, a cup of rich, sweet sauce, and a slice of rich pie were reserved for the lunch pails.

Our highly-seasoned breakfast occasioned repeated visits to the water pail during the morning. A highly-seasoned lunch eaten at noon again resulted in a desire to drink the well dry.

Is it well that we should burn with an unnatural thirst? When mere babies are troubled with indigestion, is it not well that those who love the little sufferers begin a vigorous search for the cause?

Some years since a prominent society woman narrowly escaped dying, the sudden and almost fatal illness being occasioned by eating at a banquet salted almonds.

Sweets, spices, condiments enter largely into our cookery. If a too lavish use of these articles creates morbid cravings and unnatural tastes, is it not duty to remember we are our "brother's keeper," and that "life is more than meat."

In many humble homes the helpful literature desired by the inmates is not obtainable. The grocery bills leave nothing each month for "luxuries." Madame Loyson states that she has never spent during her busy life one penny for candy. That this famous and gifted woman thoroughly understands the science of true economy, which means the cutting off the hurtful and useless extras in the food prepared for the hungry, the thoughtful woman who is privileged to number one in a Loyson audience will readily believe.—*Ellinor Allison, in (Minneapolis) Housekeeper*.

CRUEL FASHION.

THE destruction of birds for millinery use has been happily on the decline during the last few years, though still waged to an extent almost beyond belief to one who has never seriously considered the matter. The "dead-bird wearing craze" appears to have reached its height, at least in this immediate vicinity, about 1885. For some years just prior to that date, and closely following it, the extent of the slaughter of birds for the millinery trade reached an appalling magnitude, running into the millions of victims annually in this country alone, and at one time became almost indiscriminate, the plainest birds being utilized as well as the more showy, although preference was of course given the latter. A few years of this wholesale destruction resulted in an obvious decrease of our smaller song birds, and in the almost complete annihilation of some of the species most prized for decorative purposes.

No sooner, however, had the attention of intelligent women been called to an evil they had thoughtlessly abetted, than they threw the weight of their influence against the barbarous fashion of wearing birds for personal decoration, and in some quarters, particularly among the more cultivated classes, the practice was quickly considered as not only in "bad form," but a disgrace. It is lamentable to note, however, that the custom of wearing native birds is not wholly obsolete, and that

the number of foreign birds thus utilized in various fanciful combinations of heterogeneous fragments, still demands an enormous slaughter in other countries. There is still enough demand for certain of our birds to give employment to little bands of "plume hunters" and "hat bird" men, but they are forced to pursue their disgraceful calling stealthily, and for the most part in out-of-the-way places where stringently enforced laws of any kind are the exception rather than the rule.—*Our Animal Friends*.

MILD WORDS.

"LET peace through all your actions run, and all your words be mild." This little schoolday homily is applicable to all classes and conditions of men in life. It applies in the seedtime, and alike in the harvest time, under burning suns or chilling rains. It applies in mid ocean, when the stormy elements threaten destruction to crew as well as vessel. It applies in the great commercial competitions, where brother's hand and brain are striving to overthrow his brother. As the Father pitieth all, so should man his brother.—*Selected*.

Health and Temperance.

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

A PLACE WHERE THE HOG IS A BLESSING.

THE following, which we take from the *Phrenological Journal*, presents a field in which the hog may pursue his legitimate calling, that of scavenger:—

United States Consul Bedloe, writing to the *Practitioner* from Amoy, China, says that city bears the unenviable reputation of being the dirtiest city on the globe—a reputation thoroughly deserved.

The city is built on the edge of a mountainous island, and is exceedingly old. Inscriptions on ancient tombs run back as far as the beginning of the Christian era, and coins found in accidentally discovered graves date to dynasties from 500 to 1000 B.C. During all this period the hillsides of the city have been used as burying grounds. As the population increased, the houses encroached upon the cemetery land, until finally the two became hopelessly intermixed.

The United States Consulate is surrounded by over a hundred tombs, and a score of the large blocks of granite used in and about it are old tombstones. On the hill immediately behind the residence of F. Malcampo, Esq., the graves touch one another at every point and form a solid white surface of rock, brick, porcelain, and cement, covering more than a million square feet. Near the Lam paw-do Joss house 30,000 bodies are said to have been buried vertically to save space. They lie, or stand, in a plot of land of as many square feet. Amoy proper and its suburbs have a living population of about one million, and a dead one of four and a half times as many. The wells are shallow, and are sunk on the edges of the graveyards and even among the tombs themselves.

The city is walled the same as it was in the time of Confucius. It has no sewers whatever. The streets vary from two to six feet in width; no wheeled vehicles can use them. An equestrian would experience great difficulty in turning a corner. Here and there is an open space or plaza, dug out so as to be a huge open cesspool. Into it the streets discharge their filth and the house servants the refuse of their houses. Nothing goes to waste in China. The decomposing ooze, no one

knows how deep, is used for growing onions, water cress, water lilies, and other edible plants. Under a hot tropical sun their growth is marvelous. All garbage and offal is thrown into the yard for the pigs. What these omnivorous quadrupeds refuse is thrown into the streets and lies there until washed away by the rain or carried onward by the feet of the traveling multitude. The amount of street dirt found in this way is very great, and its nature very offensive and foul smelling. It accumulates in angles and no-thoroughfares. Where it settles it is always being rooted up by pigs and scratched over and into by pariah dogs. It should be said in justice to these two animals that they are excellent scavengers and devour almost everything. The pigs are simply invaluable, consuming even human fecal matter and urine. Without them the population would be swept away in thirty days.

STARTLING STATISTICS FROM A SCHOOL.

"I HURT my finger this morning," said Carrie, a child of seven years, in a primary school to-day, holding up her little hands for the teacher's sympathy.

"How did it happen?" asked the teacher. "I went to the saloon for beer, and the screen door swung back and pinched my fingers. I cried hard it hurt so," said the child.

"Why did you go there for beer?" "My mamma sent me." "Oh," said the teacher, "little girls should not go to the saloon! They see men drink and play cards and hear them curse. It isn't a nice place for children. Tell your mother the teacher said please do not send you there again. We must be little ladies here, and ladies do not go to such places."

"I go there, too," said another child. Then the question was carefully asked, How many children in this room sometimes go to the saloon for beer? Forty-eight of the fifty present raised their hands.

It seemed incredible that so many children should become acquainted at an early age with the interior of a saloon. The average age of these children is about eight years, or less. They do not belong to the lowest stratum of society, by any means, but are children of well-to-do work people, living in one or two rooms, wearing quite good clothes; some of the mothers go out to work.

Many pitiful incidents occur to show the general demoralizing influences of the saloon on any neighborhood. One dear little girl, Bessie, had been absent from school some days. The children said she could not come for she had no shoes. Teachers more often supply these, and other much needed articles, than is generally known, so Bessie's shoes were furnished.

One day the teacher went in search of her in the dirty back street where the family kept a cheap boarding house. The little maid was seen coming down the street with an old shawl over her head and shoulders, and with something on her arm, but her bare little feet, red and cold, on the frosty sidewalk.

"Where are you going?" questioned the teacher.

"To the butcher's shop," said Bessie readily.

As she tucked the ragged old shawl around the child, she discovered a tin pail instead of a basket on her arm.

"You are going for beer, aren't you, dear?" asked the teacher.

"My father sent me," said the child, trembling with fear.

Later the teacher made an earnest effort to induce the parents to allow her to place Bessie where she would be well cared for and taught; but no, they needed her to run errands. A startling murder occurred in this miserable family the following Sunday, and Bessie was

released from the cruel father forever. In a drunken fight with the mother the father struck her with a chair; a boarder tried to defend her, but was in danger of losing his own life, when he seized a heavy iron poker and struck the striker dead.

The convenient saloon is almost wholly responsible for this and other terrible tragedies. Familiarity with such scenes is demoralizing to the children of a whole neighborhood. Tender hearts are hardened and the way paved to a downward career.

God speed any wise measure to free the land from this terrible blight upon childhood and curse upon manhood.—*Lucy A. Wiggin, in Union Signal.*

BATHING.

BATHING is essential to health and happiness. A man rises in the scale of respectability after a bath. He feels grander and greater; and I am not sure but what the same might be said of a nation. Would it be too much to say that Rome owed her greatness to her public baths? Undoubtedly they had their influence in stimulating the nerve centers of the exquisite patrician, till he felt himself almost a god when compared to the neighboring barbarian. Had Rome been as attentive to her morals as she was to personal charms, the nineteenth century would have seen that great empire still intact.—*New Remedies.*

THE EFFECTS OF TOBACCO ON THE SYSTEM.

ACCORDING to *Science*, in an experimental observation of thirty-eight boys of all classes of society and of average health, who had been using tobacco for periods ranging from two months to two years, twenty-seven showed severe injury to the constitution and insufficient growth; thirty-two showed the existence of irregularities in the heart's action, disordered stomach, cough, and a craving for alcohol; thirteen had intermittency of the pulse, and one had consumption.

THIS is what the *Medical Brief* says of tobacco users: "All persistent tobacco users, whether smokers or chewers, should be advised by their physician to use Cactina pills—one pill four times a day—to overcome the evil effects of tobacco upon the heart." The question which it seems to us would occur to every sensible man is this: Would it not be better not to use the tobacco? In total abstinence both health and money would be saved.

"THE church is necessary because men are sinners. If they were perfect, the church would be needless. A church made up of perfect members is of no value; it would be like a hospital in which all the inmates are perfectly well. A good church is made up of a membership who know they are not what they ought to be, and want to be better."

NINETY-ONE million dollars of foreign capital (mostly British), already invested in American breweries, take out of this country about five million dollars every year in the way of profits. For what—developing the country?—No; for making drunkards, orphans, and widows, and leaving them on our hands to take care of.

THE citizens of Buffalo, N. Y., have entered on a vigorous crusade to close the saloons on Sunday. Taking warning by past failures, they do not depend on hired help to secure evidence, but do it themselves by purchasing liquor in parties of two to six and by taking photographs of the interior of saloons.—*Union Signal.*

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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Mission Fields.

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

THE SONG OF THE GOSPEL SICKLE.

BY MATTIE A. BOYCE.

"Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." Matt. 9:38.

COME away to the fields, for the harvest is waiting;
The songs of the reapers are calling away.
Bright and fair in its beauty the ripe grain is
bending;
Wait not for to-morrow, but haste ye to-day.

The field is the world, and the grain is the millions
Who tread the broad pathway to death and the
grave.

To aid in the work of redemption thy mission,
These perishing souls from destruction to save.

The rich fields are white in the sunlight of heaven;
Then say not, "There's naught that our hands find
to do."

Hear the voice of the Saviour, in accents of sorrow,
"The harvest is great but the laborers are few."

Spend not the blest moments in idle inaction.
Golden grains are now wasting—oh! gather them
in;

Bear with anthems of joy to the feet of the Master
Precious sheaves thou hast saved from the garner
of sin.

Then away to the fields, for the harvest is waiting;
The daylight is fading; 'twill quickly be gone.
Man must work till God's angel shall thrust in his
sickle,
And the "Lord of the harvest" shall gather us
home.

—Selected.

AGGRESSIVE CHRISTIANITY IN INDIA.

BY REV. G. F. PENTECOST, D.D.

THE particular object that carried me to India was that I might preach the gospel—the same gospel, and by the same methods, that, as an evangelist, I had used at home. I had come to know that there were perhaps accessible a million educated, English-speaking Indian gentlemen. There are English colleges over all the land, and the aspiration of every young Indian, especially the Brahmin, is to receive an English education. How sensitive they are on this point I will illustrate! I was told that it would be impossible to hold a student class of Brahmins throughout a whole discourse—that they would slip out by twos and threes, and that, beginning with an audience of five hundred, I would be fortunate if I held fifty to the close. Well, the congregation began to go out as predicted, and I tried my little experiment. "I find," I said, "that some of the gentlemen here do not understand English. I sympathize with them greatly, because I know that it must be very tedious to sit here and listen to an address that they cannot understand. Therefore I will pause, that those who do not understand English may retire." There were probably fifty men on their feet as I said these words, and they sat down as if they had been shot. They would rather sit and listen to me an hour and a half than have it appear that they did not understand English. You could not have pulled them out with a derrick.

I preached in Calcutta every night for eight weeks to congregations of educated, English-speaking natives, nine-tenths of them Brahmins. I have seen some Brahmins defying all precedent, braving all reproach, stand boldly on their feet in the presence of five hundred of their fellows, asking that the Christian God might have mercy upon them. I have some seventy cards in my possession signed by Brahmins, indicating their desire to be Christians, only they were not yet prepared to make

their confession openly. They say, "Be patient with us; we have insuperable difficulties to overcome." You and I do not know what it means to forsake father, and mother, and houses, and lands, and wives, and brothers, and sisters, and not only be hurled out of our own community, but cast into the very mud and mire of society, and to throw back upon those we love best all the reproach of our disgrace. That is what these converts to Christianity have to face. God help them and pity them.

In the city of Lucknow, after preaching for three weeks to the educated Brahmins in that city, I proposed to them that they should hold a series of meetings, and that, if they liked, they might traverse my preaching. They agreed to do so if I would attend. I said I would, and they selected five men eminent for knowledge and for skill in debate. There were one magistrate, two barristers, and a judge, and fifteen hundred natives assembled in the hall to listen. The first speaker was a Brahmin pundit of some reputation, whose task was to overthrow my contention that the fatherhood of God and the brotherhood of man, which they constantly teach as the substance of their faith, was not found in the Brahminical Scriptures, but was a plagiarism from the New Testament. After a discourse of fifteen minutes, the chairman said his texts were irrelevant, and that he had better bring his address to a close. After that one of the barristers arose and made a very ingenious address, in which he extolled a great many of the Christian doctrines which unconsciously they have taken as their own, and repudiated idolatry, which, he said, no true Hindu ever did believe in. It was a mere excrescence upon Hinduism, and not of its essence. He gave us a good Unitarian address on morals. Then followed another speaker, who said he was ashamed of the speaker who had preceded him for so outrageously misrepresenting Hinduism; and he spent his twenty-five minutes in attacking him. The next speaker said in substance that he was sorry he had lived to see the time when, standing on the platform with representative Hindus, there was not one man who appeared to know what Hinduism was.

The five speakers were literally at each other's throats during the whole meeting, until the grave old Brahmin who presided said he thought it was time to close the meeting, and he would ask his friend, Dr. Pentecost, to make the closing address. Well, I stood up and thanked the gentlemen for their addresses, and told them that if I were going to stay another twelve months I would like these five men to go with me as assistant evangelists.

You cannot find one man who is consistent with another in expounding Hinduism today. They have been so permeated with Christianity that they do not know what they believe, and they are held only by two things,—the remnants of a dominant superstition and their social status.—*Our Day.*

THE INFLUENCE OF CHARACTER.

AN influential character is within the reach of everyone. Nothing has given as much force to the Christian religion as the character of Jesus Christ. The most outspoken infidel will admit that he was "a good man," and many of them will quote his words and cite his example in opposition to his professed followers. If the most obscure Christian will but imitate the example of his humble, unselfish Master, and fill his mind with the word of truth, he cannot help wielding an influence for good. Christ could not be hid, even when he sought retirement in uninhabited places. The following from the *Evangelical Christian* illustrates the power of true Christian character:—

After the expulsion of the Roman Catholic missionaries from Japan, and before Protest-

ant missionaries had begun to preach, the Scriptures entered where missionaries could not go. After some ships had left the harbor of Yeddo, a Japanese gentleman of rank, a counselor of his Damio, saw a small object floating on the water. He sent an attendant to bring it. When placed in his hands he saw it was a book he could not read. Taking it to the Dutch traders at Kanayawa, he learned that it was a New Testament in English. Upon further inquiry he found that it had been translated into Chinese. He sent to Shanghai and obtained a copy. Then, at the court of his prince, gathering around him some five or six of his companions, he sat down to study it. Desiring further instructions, he found Rev. G. F. Verback, then at Nagasaka, and this first native Bible class was handed over to him. The Japanese noble who had obtained the little English New Testament said to him in effect: "Sir, I cannot tell you my feelings when for the first time in my life I read the account of the character and work of Jesus Christ. I had never seen or heard of or dreamed of or imagined such a person. I was filled with admiration, overwhelmed with emotions, and taken captive by the life of Jesus Christ." This nobleman, so taken captive by the work of God, was, with two of his companions, baptized, and it is thought they were the first Protestant Japanese Christians.

THE *South American Journal* gives an account of mission work in Tierra del Fuego. The mission was begun forty years ago by Capt. Allen Gardner, who, when a midshipman in the Royal Navy, took a deep interest in the natives of that land, and on his retirement from the navy started an expedition, went out to South America, and perished nobly on the scene of his labors. He was followed by Mr. Despard, a schoolmaster in Bristol, who, with his wife and two little boys named Bridges, whom he took from the workhouse, went out to Tierra del Fuego. The British Government had given an island in the Falkland group, as Captain Gardner had always thought that if they had one of these islands for a mission station they would induce some of the natives to visit them from the mainland, and thus become acquainted with their manners and languages. This plan was followed out by Mr. Despard with great success.

THE Southern Presbyterians have six stations in Brazil and twenty-four male and female missionaries. The Southern Methodists have ten ordained missionaries in that country, and ten single ladies. Brazil is practically without a religion. The leading features of the condition of the people are: (1) Lack of a knowledge of religious truth on the part of the best classes, and indifference to religious obligation; (2) the Bible is interdicted; (3) there are no voluntary religious organizations; (4) the religious services of the churches are in a tongue unknown to the people; (5) there is rarely any preaching in the churches, and what there may be is usually about the saints and the festivals; (6) the people of the rural districts are almost wholly destitute of religious advantages of any kind.—*Christian at Work.*

ALL religions are tolerated in every South American State except Ecuador; from this State all other forms of worship than the Roman Catholic are excluded, but in Bolivia the Roman Catholic religion is the only one which can be publicly practiced. Other forms are tolerated in a limited sense. In most of these republics the Roman Catholic is the religion of the State and people, but in some Church and State are very distinctly separated, as in Brazil.

Our Work and Workers.

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

A KIND WORD.

Do you know a heart that hungers
For a word of love and cheer?
There are many such about us;
It may be that one is near.
Look around you; if you find it,
Speak the word that's needed so,
And your own heart may be strengthened
By the help that you bestow.

It may be that someone falters
On the brink of sin and wrong,
And a word from you might save him—
Help to make the tempted strong.
Look about you, O my brother,
What a sin is yours and mine
If we see that help is needed
And we give no friendly sign.

Never think kind words are wasted;
Bread on waters cast are they,
And it may be we shall find them
Coming back to us some day,
Coming back when sorely needed,
In a time of sore distress.
So, my friend, let's give them freely;
Gift and giver God will bless.

—Selected.

"OUR ABLE MINISTER."

EDITOR OF THE SIGNS OF THE TIMES: During the past year I see you have placed my SIGNS on the free list. I appreciate your kindness, but I do not feel just right to read a paper which does me so much good, and have it cost me nothing. Please find inclosed a donation. Surely when we look over the field and number its converts, we can properly style it "Our Able Minister." He is able from the fact that he encourages in the good way by presenting the truth for these last days in a bold, fearless manner, yet in such a way as to not give offense to the most sensitive. If he falls into error by trying to defend a defective position, he repents without going into despair. He is independent without being stubborn. He is always full of faith, and yet does not run into presumption.

He is one of the most successful home missionaries in our denomination. He is such from the fact that he visits thousands of families in their homes wherever the English language is spoken. He is willing to go anywhere he is invited or sent, over sea or land, by ship, train, or stagecoach.

Not long since the writer was laboring in a field in which the truth has of late gained a foothold. While visiting a family I was accompanied by "Our Able Minister," and left him in the parlor. The good lady of the house became acquainted with him, and, on my return, said with much earnestness, "The truth is presented in just the right manner, and for what can his visits be secured for one year?" When told, the \$1.50 was paid without hesitation, and now his visits are being made regularly, which are enjoyed by the family and appreciated by others.

Not long ago one of his converts addressed the writer, stating that she had a little means which she desired to put into the cause to aid the work in the State of New York. When she received a reply, some money was sent on. It came every few months, until the writer was anxious to know how she became interested in the truth. She replied that when a young girl she heard some sermons in relation to the second coming of Christ, and afterwards saw a few copies of a First-day Adventist paper. She saw no more of the papers for several years, and after a time united with a popular church, of which she is now a member. Some six years since she was impressed

to obtain, if possible, the paper just referred to. She wrote a letter to the paper, but, not knowing where to address it, kept the letter, hoping to find some advertisement of the paper. While thus waiting, some missionary worker in one of the Western States caused "Our Able Minister" to make her a visit. She was so pleased that she drank eagerly of the truths he taught, and is now fully converted to the same, and, although she has never heard or seen any other minister of the same faith, or even a member of the denomination, her means, to the amount of several scores of dollars, has been sent to aid the work in New York, and institutions in other States, also the cause in foreign fields, and distributing tracts and papers in her own local field.

This minister, reader, makes his headquarters at Oakland, Cal. He makes many thousands of visits from there each week. He works faithfully, and yet, sad to say, he is not always able to pay his expenses at headquarters. Will you not, reader, aid him? You can do so by ordering him to visit your own home. He will visit you for \$1.50 a year. Will you not only order his visits for your own edification, but for the benefit of others?
S. H. LANE.

FIELD NOTES.

ELDER W. S. HYATT reports baptizing three persons at Poplar Bluff, Missouri.

DURING the month of November canvassers for our works in the various fields sold books to the value of \$44,170.

IN Minnesota the brethren are holding institutes for the special instruction of Tract Society librarians. So says the Missouri *Workers' Record*.

ELDER B. J. CADY, one of the missionaries assigned to the *Pitcairn*, preached in the Oakland church on Sabbath, the 7th inst., from Matt. 11: 28, 29.

PROF. W. W. PRESCOTT, of Battle Creek (Mich.) College, began a series of Bible meetings in the Independent Congregational Church of that city on the 1st inst.

AS FAR as heard from, the returns show an unusually large holiday donation to foreign missions. This is as it should be, for the work ought to be greatly magnified.

SISTER SARAH L. POTTS, of Montesano, Wash., says she has all the literature she can use in missionary work for a while. Those who have been sending to her address will please take notice.

ELDER J. M. COLE and wife arrived in this city last week, from Seattle, Wash., ready to join the *Pitcairn's* missionary company. He preached in San Francisco Sunday evening, the 8th inst.

BROTHER N. P. DIXON recommends that lady canvassers in Missouri labor in the country, with horse and buggy for conveyance. He cites the success of sisters in Kansas to sustain the proposition.

CANVASSING agents of the Southern Division of the Australian field sold books to the value of \$2,275 during the month of October last. The Echo Publishing Co. adds to the report these encouraging words: "We are glad to see the sale of the good book 'Patriarchs and Prophets' increasing, and believe it will be much appreciated. There is abundant evidence of the hand of God in our work, and there is good reason to feel of good courage and to press on, realizing the truth of the words of Paul, 'If God be for us, who can be against us?'"

ELDER L. C. CHADWICK, who has been traveling extensively during the past two years, writes to the *Home Missionary*: "I was impressed with the immensity of South America as a field for our books. I hope that within a few months we may have 'Patriarchs and Prophets' in the six leading languages of the country."

THE holiday number of the *Youth's Instructor* is a most valuable number. The cover design is elegant, yet not gaudy. The accompanying lithograph view of the World's Fair buildings at Chicago is one of the best we have seen. As a handsome and instructive youth's paper, the *Instructor* has no equal in its class. Eight pages; \$1.00 a year; address, Battle Creek, Mich.

THE open-air meeting in this city, on the 7th inst., was unusually well attended and the audience evinced marked attention. Elders J. H. Durland and M. C. Wilcox spoke on the work of the two-horned beast of Revelation 13, and the principles of true religious liberty were expounded, to the evident gratification of many who probably never would have heard the truth anywhere else.

ONE of our brethren in Australia, who owns a fruit garden, has been informed that he must cease Sunday labor in his garden or be prosecuted. There is an English statute about three hundred years old, which is of course operative in the colonies, and may be brought out at any time the enemies of religious liberty may choose to have it enforced. The penalty is \$50 fine, or imprisonment. All of a man's property, even to household effects, may be attached to satisfy judgment.

ELDER H. F. GRAF writes to the *Minnesota Worker*, concerning meetings held at Napoleon, in that State: "On Sabbath morning the power of God rested upon the meeting. Confessions were made very freely, and before dark five dear souls were buried with Christ in baptism. After dark a lady very much diseased and sick, who had feared the cold water, came forward and asked to be baptized. She was buried, sick as she was, in the watery grave, but was raised from it sound and healed. She says as soon as her feet touched the water she was made whole. The same evening four more gave their hearts to God. These I baptized on Sunday morning, and with them a Baptist united with the little flock."

Steps to Christ.

BY MRS. E. G. WHITE.

WE have much pleasure in announcing an important and exceedingly helpful work, under the title of STEPS TO CHRIST, by Mrs. E. G. White. The rare ability of the author in the presentation of Scripture truth has never been used to better advantage than in this little work. STEPS TO CHRIST is not alone suitable as a guide to the inquirer and young convert, but is rich in thought and suggestion for the most mature Christian. Some idea of its scope and practical character may be gathered from the following table of contents.

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

LESSON V.—SUNDAY, JANUARY 29, 1893.

THE SPIRIT OF THE LORD.

[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—Zech. 4:1-10.

1. And the angel that talked with me came again, and waked me, as a man that is wakened out of his sleep.
2. And he said unto me, What seest thou? And I said, I have seen, and behold, a candlestick all of gold, with its bowl upon the top of it, and its seven lamps thereon; there are seven pipes to each of the lamps, which are upon the top thereof.
3. And two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof.
4. And I answered and spake to the angel that talked with me, saying, What are these, my lord?
5. Then the angel that talked with me answered and said unto me, Knowest thou not what these be? And I said, No, my lord.
6. Then he answered and spake unto me, saying, This is the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by my Spirit, saith the Lord of hosts.
7. Who art thou, O great mountain? before Zerubbabel thou shalt become a plain; and he shall bring forth the headstone with shoutings of Grace, grace, unto it.
8. Moreover the word of the Lord came unto me, saying,
9. The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it; and thou shalt know that the Lord of hosts hath sent me unto you.
10. For who hath despised the day of small things? for they shall rejoice, and shall see the plummet in the hand of Zerubbabel, even these seven, which are the eyes of the Lord; they run to and fro through the whole earth.

Golden Text.—"Not by might, nor by power, but by my Spirit, saith the Lord of hosts." Zech. 4:6.

NOTE.—The time and place of this vision was the same as the last, probably in March, 519 B. C., in Jerusalem.

SUGGESTIVE QUESTIONS.

1. What evidently were the circumstances which called out this vision of the prophet? Note 1.
2. Who came to the prophet again? Verse 1. See also chapter 1:12, 19. Note 2.
3. What did the angel show him? Verses 2, 3. Note 3.
4. When the prophet asked for an explanation, what did the angel say? Verses 4-6. Note 4.
5. What would the mountain of difficulties amount to before the word of God? Verse 7.
6. By what did he show that the work would prosper under the hands of Zerubbabel? Verse 7. Note 5.
7. What further assurance did the Lord give as to the work Zerubbabel was engaged in? Verses 8, 9.
8. What reproof does the Lord imply? Verse 10, first clause. Note 6.
9. Who would be with Zerubbabel in this work? Verse 10. Note 7.
10. With what assurances may we always go forth to the work of the Lord?

"And Jesus came to them and spake unto them, saying, All authority hath been given unto me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost; teaching them to observe all things whatsoever I commanded you; and lo, I am with you alway, even unto the end of the world." Matt. 28:18-20. See also Jer. 1:18, 19; Acts 18:9, 10.

NOTES.

1. **WHEN** this vision was given, Zerubbabel and his people were building the temple under the most discouraging circumstances. The opposition they had met from the people of the land, their own fewness of numbers and poverty of means, the fact that many had left the house of the Lord and sought their own selfish ends, that some had mingled with the heathen of the land, that God had withheld dew and rain and hoped-for harvest,—all these loomed up as a great mountain before many, and led them doubtless to lose faith in their leaders, as difficulties led their fathers to lose faith in Moses. The prophet, besides former reproofs and encouragements, now encourages them to confidence in their leaders. This will be seen as we consider the prophecy.

2. **The angel.**—Evidently the angel Gabriel. He it was who communicated to Daniel (Dan. 9:21), and Zacharias (Luke 1:19); and was evidently the special messenger of God to the prophets (see Rev. 1:1).

3. **A candlestick, etc.**—The candlestick shown the prophet differed from the golden candlestick of the sanctuary. Compare with Ex. 25:31-40. In our lesson there was one bowl in the top of the candlestick, with the seven lamps around it, each lamp fed by a single pipe from the bowl, the bowl being fed by the two olive trees, by two pipes. The olive trees give forth, not berries from which oils pressed, but the oil itself. The seven lamps are typical of the seven Spirits of God. Rev. 4:5. The bowl that supplies them is typical of Christ, who is said to have the seven Spirits of God. Rev. 3:1. It therefore represents just what the Stone with seven eyes of the previous chapter symbolized, the seven Spirits of God, affording light, life, and power to the people of God amid the surrounding darkness and discouragement. The candlestick represents the church. Rev. 1:20. The church is to be the light of the world (Matt. 5:14-16; Phil. 2:15); but the church has no light or power in herself; it must all come from Christ. The business of the church is to hold forth the light of the Spirit of God, even as the candlestick supported the lamps. The Spirits or Spirit of God enlightens the world by means of the truth of God, inspired by the Spirit. The two olive trees would therefore fitly symbolize the word of God through the Old and New Testaments. See "Thoughts on Revelation," chapter 11.

4. **This is the word of the Lord.**—That is the explanation which the angel gave of the vision. Just the same as the lamps were fed from the bowl by means of the two olive trees, so the church is enlightened and fed by the Spirit of God through his word, which is spirit and life to the receiver (John 6:63), and above all earthly power. "Not by might [margin "army"], nor by [human] power, but by my Spirit [speaking through God's word], saith the Lord of hosts." Nothing is too hard for God; mountains of difficulties would become a plain before the word of Him who spake worlds into existence.

5. **Bring forth the headstone.**—The crown of the beautiful temple, upon which God's grace should be specially invoked.

6. **The day of small things.**—Such has always seemed to be the beginning of the work of God among men. Look at Noah, at Abraham, at Moses, at Elijah, at Zerubbabel, at Jesus and his twelve disciples, at the Reformation,—all began small. Even so will God's work be in these days. But in the eyes of God his work is never small, and it will ever as surely triumph as it did in the time of our lesson.

7. **These seven which are the eyes of the Lord.**—God, the One whose eyes see everything, whose power controls everything, was with Zerubbabel. The work would be finished to perfection, indicated by the plummet, or plumb line, and God would honor his servants.

LESSON V.—SABBATH, JANUARY 28, 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. Eph. 4:20-21: "But ye did not so learn Christ; if so be that ye heard him, and were taught in him, even as truth is in Jesus; that ye put away, as concerning your former manner of life, the old man, which waxeth corrupt after the lusts of deceit; and that ye be renewed in the spirit of your mind, and put on the new man, which after God hath been created in righteousness and holiness of truth."

1. Whom had "the faithful in Christ Jesus" learned?
2. How had they been taught the truth? Note 1.
3. What were they to put away?
4. How were they to be renewed?
5. What were they to put on?
6. What contrast is drawn between "the old man" and "the new man"?

II. Col. 3:8-11: "But now put ye also away all these; anger, wrath, malice, railing, shameful speaking out of your

mouth; lie not one to another; seeing that ye have put off the old man with his doings, and have put on the new man, which is being renewed unto knowledge after the image of Him that created him; where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, bondman, freeman; but Christ is all, and in all."

1. What evil habits, here mentioned, are to be discarded? Note 2.
2. What reason is given for this exhortation?
3. What description is given of "the new man"?
4. Is any distinction of race or condition recognized after this change?
5. Who is all and in all?

III. Ps. 51 6-10: "Behold, thou desirest truth in the inward parts; and in the hidden part thou shalt make me to know wisdom. Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow. Make me to hear joy and gladness; that the bones which thou hast broken may rejoice. Hide thy face from my sins, and blot out all mine iniquities. Create in me a clean heart, O God; and renew a right spirit within me."

1. Where does God desire truth?
2. Under what figure did David ask for cleansing? Note 3.
3. From whom does he seek comfort?
4. What request does he make concerning his sins and his iniquities?
5. How can he have a clean heart, a right spirit?

NOTES.

1. **Taught in Him.**—Those who accept Christ are not left outside to learn of him; they are by their acceptance brought into the body of Christ, and are therefore taught in Jesus, as the Revised Version has it, "even as truth is in Jesus." Jesus is truth personified (John 14:6); all truth came through him (1 Cor. 8:6); in him is all fullness (Col. 1:19); and as the truth makes us free (John 8:32), and we are begotten anew by the word of God's truth (James 1:18; 1 Peter 1:23), so, as we hear his word, we hear him, and as we are taught in that word we are taught in him. **Put away.**—Not simply to put off as a cloak, but to put away, to relinquish, to renounce forever, the same as in verse 25, "putting away lying." **The old man.**—The old corrupt body of sin, the sinful lusts and passions, with all the habits which came from them. All are to be renounced. **Which waxeth corrupt.**—Not simply which is corrupt, but which grows more and more corrupt. That is the nature of sin, even as of leaven, to which sin is likened. The only way to do is to put it all away. The least seed will grow; the least lust cherished will bear the baleful fruit of sin, and opens the heart for a legion more. See 1 Cor. 5:6-8. **Renewed in the spirit of your mind.**—Rom. 12:1, 2 is a good comment on this expression. Sin begins in the heart, the mind, the affections (Jer. 17:9; Mark 7:21-23), and so when God changes the man, he changes the heart, renews the mind, the very spirit or motive power of the mind. Elsewhere the putting away of the old man is represented by the death of the old man—the controlling power of sin, the acceptance of the death of Christ for the sins of the individual, and the acceptance of Christ's life as the new life. Rom. 6:3-12. That life is to us a new heart and a new spirit, dominant over the power of sin, by the exceeding greater power of the new man in Christ Jesus. **Created.**—Regeneration is recreation. Only he who can create can redeem and regenerate; and as the Sabbath is a memorial of God's creative power and glory, so it is also a sign of that redeeming and sanctifying power which creates us anew in the "righteousness [of God, Rom. 3:22] and holiness of truth." There are many who claim "holiness" and "sanctification" outside of the truth of God's word, but the holiness which God gives is the "holiness of truth."

2. **Put ye also away all these.**—Not only the more grievous sins mentioned in the previous verses, but what the world would call little sins, and the very ones into which humanity is most likely to fall; put away all these, because they belong to the old man, the old manner of life. The new man, renewed by the power of the truth of God's word in Christ Jesus, demands all our service, even as Jesus bought all. **When there cannot be.**—This is very strong. In Christ all are one, all must be one, for God is one.

3. **With hyssop.**—See Lev. 14:2-7. It implies not a cleansing process, but a judicial sentence of cleanliness. It is God's authoritative pardon that is wanted, the word of God. So Jesus said to the leper, "Be thou clean," and "immediately," with the word, "his leprosy was cleansed." Matt. 8:2, 3. And again he says to his disciples, "Now are ye clean through the word which I have spoken unto you." John 15:3.

The same living word which cleansed the leper physically cleansed the disciples spiritually. So David desired to be cleansed. A right spirit.—Margin, a "steadfast" spirit. An unregenerate man often seems to run well for a season, but he who is born of God and who feeds upon God is steadfast, abiding in God as the word abides in him. John 15:5-7. The steady shining of the star is better than the momentary flash of the meteor.

SUGGESTIVE QUESTIONS.

1. Why was it impossible for an angel to redeem the world?
2. What institution reminds us of God's creative power?
3. Is it surprising that one who "exalteth himself above all that is called God" should attempt to establish a rival institution?
4. To whom does the Sabbath mean the most?
5. How may the Sabbath be a constant encouragement to us in Christian experience?

News and Notes.

FOR THE WEEK ENDING JANUARY 9.

RELIGIOUS.

—Archbishop Ireland recently dedicated a church for colored Catholics in Minneapolis, Minn., which cost \$78,000.

—In a colored mission in Chicago, at a meeting held Christmas night, a man named Williams became conscience stricken and confessed to having committed murder in Ontario. The matter is being investigated by the police.

—Dr. McGlynn asserts that no retraction was required of him by the pope's representative as a condition of his restoration to the church and to the priesthood. This is a severe thrust at Archbishop Corrigan, and will account for the latter's alleged hostility to Satolli.

—The report that the czar has ordered the Ministry of the Interior to transfer to the Holy Synod the administration of all Russian Church affairs is confirmed. This is certain to result in putting further vexatious restrictions on non-orthodox religions, and will probably lead to persecutions. It is feared the chief sufferers will be the Lutherans, who are mostly Germans or of German descent.

—The California College is a Baptist institution. The *Leader* is a Baptist paper. The following, from its editorial items, would indicate that the Baptist "shell" is becoming somewhat softened: "A California student from a Presbyterian family was two years ago skeptical. Now he cheers his friends with his Christian firmness and conviction. The faculty are rejoiced to hear of his quiet decision to enter the Presbyterian ministry after his college work is over."

—New York dispatches say that an ecclesiastical turmoil is quietly working in the Catholic Church on account of the mission and actions of Monsignor Satolli, the papal legate to America. A strong party is opposed to some of his positions and discussions, while others are equally determined to sustain him. There is enough American sentiment and jealousy in the church to feel quite sensitive over the appearance of a foreigner, other than the pope himself, to settle disputes in this country.

—Dr. MacArthur, of Calvary Baptist Church, New York City, is reported to have said: "The Catholics want this country, and it would not surprise me to find a Roman Catholic presuming to aspire to the presidency." This is an extreme of bigotry worse than that of the Catholics. Why is it any more presumption for a Catholic to "aspire to the presidency" than for a Protestant? Freedom of conscience, religious liberty, and equality before the law, are guaranteed by the Constitution to all citizens alike.

—Mexico is a Catholic country, and Christmas is a Catholic festival. We would naturally look to such a country for the highest type of celebration. Here is a significant dispatch from the prominent city of Queretaro: "Thousands of people from the City of Mexico and other cities are here in attendance on the most successful of all Christmas cocking mains and bullfights. All the leading bullfighters in Mexico are to display their prowess. In the fights yesterday three banderillos were severely gored and several fine horses were killed."

—The vote in the New York Presbytery on the charge of heresy against Prof. Charles A. Briggs, of Union Theological Seminary, shows that the Presbyterian ministry are much divided on the questions at issue. There were six votes taken on as many different charges of heresy, and, although the accused theologian was victorious on every ballot, the votes were quite close. The case will again be appealed to the General Assembly. It seems that the more this celebrated case is prosecuted, the more unsettled the ministry becomes in regard to what constitutes heresy.

—The pope has made another new departure and addressed an encyclical to the Italian people in their own tongue. This fact is said to create more attention than the document itself, because it is the first instance of the kind on record. An influential cardinal says that "the monarchic era of the administration of ecclesiastical affairs is passing away, and is being succeeded by a popular and democratic era." But be it remembered that this policy is deemed expedient in order that the influence of Rome may be extended. The supremacy of Rome is the object sought; how it is obtained is comparatively a small matter.

—A dispatch from Shepherd, Mich., says: "It is learned that Miss Loomis, who died recently, was placed wholly under the care of a Detroit Christian Science priestess named Adams and was not permitted to have any medicine. Nothing but so-called praying was done for her, and she soon became a raving maniac, so that several powerful men had to hold her in bed most of the time. The priestess, with the aid of some of the girl's relatives and friends, prevented anything being done for her. They drove all disbelievers away from the house. In her sane as well as her raving moments the girl kept up constant prayer until she became exhausted."

SECULAR.

—Typhus fever is said to be epidemic in New York City.

—The California Legislature indorses the Nicaragua Canal project.

—A fire in Denver, Colorado, on the 5th inst., destroyed property to the value of nearly \$300,000.

—The Omaha (Nebraska) Printing Company's establishment was damaged \$100,000 by fire last week.

—Intense cold is reported in Russia. Four soldiers were frozen to death near Cronstadt, December 31.

—Pittsburg, Pennsylvania, had a disastrous fire on the 5th inst. Loss estimated over a quarter million dollars.

—A fire in Memphis, Tennessee, on the night of the 3d inst., destroyed property to the extent of \$150,000.

—A disastrous blockade is reported on the Canadian Pacific Railroad, owing to snowslides in the Rocky Mountains.

—Two passenger trains collided at Kaniza, Austria, on the 4th inst., and eight persons were killed, while five were fatally and ten seriously injured.

—At a fire in the large printing house of Donahue & Henneberry, Chicago, on the 4th inst., a dozen firemen were injured by gas explosions, two fatally.

—A Warsaw, Poland, dispatch says that a man named Weirzinski, while out riding recently, was attacked by wolves and both himself and horse were devoured.

—Trials of the aristocratic French criminals connected with the Panama Canal scandal, have begun, and will be the center of Parisian interest for several weeks.

—There is a continued rush to the new gold fields of San Juan County, Utah. Advices to the 4th inst. estimated 7,000 miners in that region and 600 new arrivals daily.

—A London dispatch of the 4th inst. says: "Severe frosts prevail to-day, and the Thames is full of floating ice. The cold is causing much suffering among the poor."

—Scores of women work in the brickyards in Springwell, Mich., digging in the pits and carrying bricks, and some of them carry their babies on their backs while at work.

—Participants in the Russian cholera riots of last fall are still being dealt with by the government. Twenty more have been sentenced to death, and twenty-two to hard labor.

—Rev. J. M. Rollins, a Southern Methodist missionary stationed at Kobe, Japan, has been sent home in disgrace, charged with assault upon a brother missionary's wife.

—At Cincinnati, on the night of the 8th inst., an ice gorge broke, and forty-five loaded coal barges, sixty empty ones, and a towboat were completely destroyed. Loss over \$300,000.

—A recent dispatch from Vienna, Austria, says that many parents have reported to the police the loss of daughters eight to twelve years of age, and a criminal conspiracy is suspected.

—The famine in North Finland is increasing. Many villages are snowbound, and it is feared that whole communities have perished, as nothing has been heard from them for a number of days.

—In Puttlingen, Russia, last week, a mob of 200 striking miners raided the houses of men who would not join them, dragging out and beating several victims, and smashing the windows of their houses.

—A Japanese war steamer, the *Kon-go*, was in San Francisco last week. Her officers took a great interest in the trial trip of the new U. S. coast defense ship *Monterey*, just completed at a San Francisco shipyard.

—There is said to be extreme depression in the English shipping industry. Report enumerates 479 steamers laid up in English and Scotch ports, and 100 in colonial ports. This means hundreds of thousands of idle men.

—Europe is said to be experiencing cold weather. On the 3d inst. violent snowstorms prevailed throughout Austria and Hungaria, and it is further stated that all the lakes in Germany, France, and Austria were frozen over.

—The Australian labor unions are agitating for a law prohibiting the importation of contract labor, more particularly that of Polynesians, Asiatics, Russians, Poles, and Hebrews. West Australia is now more Asiatic than Caucasian.

—N. H. Young, the Deputy United States Marshal, who has had an office in Santa Barbara, Cal., for the last four months, for the purpose of registering the Chinese under the new law, has returned to San Francisco, not one Chinaman having registered during the whole time.

—The chief of police of New Orleans was recently directed by the district attorney to arrest the proprietor of a saloon for keeping his place of business open on Sunday. The chief declined to make the arrest, and was tried for misdemeanor. The jury disagreed, and the accused officer was discharged.

—The cause of the recent burning of the station at Brighton, Sacramento County, Cal., and the death of Miss Ayres, telegraph operator, in the flames, is still a mystery, and many stories are abroad. A railroad engineer is charged with the deed, and there is also a suspicion that it was the result of suicide.

—Egyptian advices state that the Dervishes who recently attacked Gemai were overtaken on the 2d inst. by Egyptian cavalry and a fierce battle ensued. The Dervishes were defeated with heavy loss, but an English captain and forty-five Egyptian soldiers were killed, and many others wounded. The Dervishes greatly outnumbered the Egyptians, and made several furious onslaughts.

—During the late cold spell in Europe a train was stalled in the snow near Fiume, Austria, for eighteen hours, and the passengers were famishing and half frozen when released. A cottage at Herzogemburg, occupied by eight persons, was buried under a mass of snow, and they were without fire for three days. When found by rescuers, two were dead and the others so prostrated that some were not expected to recover.

—It is said that the Italian Government views with some alarm the proposed American restrictions of emigration. In the first place, the traffic of going and returning emigrants adds appreciably to the needed revenues of the government; but the chief point is that many Italians, having become wealthy, return to the old country enlightened and better citizens and enter profitable business, which yields large revenues to the government.

—The Legislature of California convened on the 3d inst. The Senate is Republican and the Assembly is Democratic. On a strict party vote on joint ballot, eight Populist members hold the balance of power. An effort was made to abolish "The Well," a notorious eating and drinking house in the basement of the capitol, but, notwithstanding the fact that liquors (under cover of "cold tea") are sold in violation of law, the resolution failed to pass.

—President Harrison has issued a proclamation granting immunity from prosecution to all Mormons who were liable to the penalties of the law prohibiting the practice of polygamy, or unlawful cohabitation, prior to November 1, 1890. This amnesty is conditioned on their continuing to abstain from such practice, and is based on the assertion of the church authorities that such practice has been abandoned, and upon petition.

—The most disastrous lynching affair on record occurred at Bakersfield, N. C., on the night of the 3d inst. A mob of 400 men attacked the jail, which was defended by the sheriff and a posse of seventy-five. Ten of the sheriff's men and twenty of the mob were killed before the prisoner (a murderer named Snipes) was secured. He was then taken out and hanged. Friends of the posse then raised another force, and the mob army was increased, when another battle resulted in twenty-five more deaths.

—At Indianapolis, on the 6th inst., the general agent of the Pennsylvania Railroad called twenty of the union freight handlers into his office, and in the plainest terms told them they could not be loyal to both, and it was for them to say whether they were ready to give allegiance to the company which paid them their wages or to the union. Fifteen stepped to the company's side, and the five who stood by the union were paid off and discharged on the spot. The union men say this movement by the Pennsylvania company is the opening of united action by all the roads of the country in anticipation of trouble during the World's Fair.

Signs of the Times

OAKLAND, CAL., MONDAY, JANUARY 16, 1893.

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

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OVER two and one-half millions of pages of the *Bible Students'* and *Sentinel Libraries* were ordered last week. These publications should be largely scattered.

THE *Advance* of January 5 states, on the authority of Washington Hering, a candidate for mayor of Chicago during the year of the World's Fair, that 25,000 out of the 28,000 stockholders of the World's Fair are in favor of opening the Fair on Sunday, and that forty out of the forty-five directors also favor opening on that day.

WE ask a careful perusal of our paper this week. In all our departments there are mighty truths discussed which are of great importance. The two longest articles in our home department will commend themselves to parents and cooks. Elder Lane, of New York, speaks a good word for our paper under the title “Our Able Minister.” We extend him our thanks. Do not pass over the S. S. lessons. Both are important.

THE great Episcopal cathedral now building in New York will cost \$10,000,000. Services will be held every Sunday in seven different languages. Bishop Potter's idea is that it will be a wonderful protest against the materialism of the age, but others “fear,” says the *Advance*, “it may be taken as a large sacrifice to the spirit of worldly pride.” And how many such great monuments are piled up to perpetuate names other than the name of Jesus!

A WRITER in a prominent religious paper thus remarks on the election of the officers of Sunday schools: “I have been thinking lately about the yearly farce of the election of teachers and officers. Why is it any wiser to put the choice of Sunday school teachers into the hands of the children and young people than it would be to allow the boys and girls of our public schools and colleges to elect their instructors? Imagine the trustees of a university calling together the students in the chapel to elect the faculty!” And worse still if this election comes quarterly. It would not, however, be the case that teachers and officers

were elected by the children if the adults of the church were as interested in Bible study as they should be. There is one church we know where nearly all the adult members belong to the Sabbath school, and this is the Seventh-day Adventist Church.

THE *Present Truth* of London, England, has the following: “The members of the Centre party in the German Reichstag are said to be drawing up for presentation to that body a measure in favor of the establishment of a tribunal of arbitration and disarmament, under the presidency of the pope. The pope, it is said, warmly approves the scheme. Undoubtedly; to be in a position to exercise control over the affairs of Europe is the one object of his life.”

BIBLE STUDENTS' LIBRARY.

THIS *Library* has now reached one hundred issues. No. 97 is “The Sun of Righteousness” (by Elder H. A. St. John), a pamphlet in two parts, giving a brief resumé of the two advents of Christ, and the prophecies which cluster around those great events. The work is illustrated by two plates, which serve to assist the reader in the study of the prophecy and fulfillment. Special attention is given to the disappointment of those who were looking for Christ to come in 1844, and a parallel is drawn between their disappointment and that of the wise men who came seeking Christ at his birth. Price, 10 cents.

No. 98 is Sabbath school lessons on “The Word and the Spirit,” before noticed. Price, 5 cents.

No. 99 is the reprint and revision of an article in the *SIGNS* of a short time since, entitled “Prediction—Interpretation—Fulfillment.” It gives the prophecy of Rev. 13: 11-17, the interpretation given of that prophecy forty-one years ago, and the rapid fulfilling of it at the present time. It presents mighty evidence of the truth of the message, especially among those who are not prejudiced against the truth. Price, 2 cents, 16 pages.

No. 100 is by Rev. Ernest H. Russell, of New York City, and is entitled “Seducing Spirits.” It shows the danger of all those leadings which would draw us away from the word of God. Price, 1 cent, 8 pages.

For the above, order by number of the Pacific Press Publishing Co., Oakland, Cal.

THE Rev. A. H. Norcross, D.D., at the Pennsylvania Sabbath Association Convention, held in Pittsburgh, last month, in speaking on the Sunday question, said:—

We want no Jewish, Continental, or American sabbath, but that of God, invested with the moral sanctions of the Decalogue, enthroned in the glory of Christ's resurrection—a pure Sabbath, divested of all human accretions. Its authority is divine. The question of Sabbath observance is not one of mere interpretation, already accomplished by our forefathers, but perfectly understood and recognized.

Now, if this is the Sabbath which Dr. Norcross and those with him want, why do not they accept it as given by God in the Decalogue? The Sabbath of the Decalogue, and the only one which has “the moral sanctions of the Decalogue” is the seventh day, not the first. But another day has been chosen by man, and those who have thus chosen do make its observance one of “interpretation.” The fourth commandment has been interpreted and perverted by the friends of Sunday till men have learned to despise, not only that precept, but all the others of the law. Those who have so persistently misinterpreted the law as to make seventh day mean first, are largely responsible for the lawlessness in the world. And yet they accuse those who hold to the words of God as he gave them, of troubling Israel, even as Elijah was accused by idolatrous Ahab. If we desire the true Sabbath of God, why not take the one God says is his?

“Religion: Its Future.”—The *Literary Digest* has an article from the Rev. Dr. Momerie, condensed from the London *Fortnightly Review*, on the above title, which contains many good things. It may be taken as an indication of the feeling of unrest and uncertainty—unrest because uncertainty—there is in the minds of many as regards the future of religion. “Christ and Christianity,” says the writer, “are

as wide as the poles asunder. What is now called Christianity has for its foundation pre-Christian paganism, and for its superstructure past Christian metaphysics.” The writer then shows how the pagan idea of God has come in through the doctrine of endless torment, and how the orthodox doctrine of the atonement had invested God with hatred and enmity toward man instead of love. The religion of Christ, he says, will never die. Of Christ he remarks:—

He has lain buried for centuries in the tomb of theology; but his resurrection is at hand.

Of the church he says:—

She will live if she become in reality what now she is but nominally—the church of Christ. . . . She must take a fresh start from Christ. She must be born again. To go back to the simple Christianity of Christ would be to get rid at once of all her corruption. Then true worship would begin—the worship of a Deity who is only good; while in every worshiper would be kindled an enthusiasm for righteousness, a passionate resolve to ‘work together with God’ for the elevation and the amelioration of the race.

And the great obstacle to all this our writer points out thus:—

It is we clergy who are the great obstacles in the way of such a change. The great majority of the clergy are so saturated with the spirit of ecclesiasticism, so wedded to the religion of the past, that their conversion seems almost hopeless. The church will never be reformed until her clergy have learned the lesson—which any “infidel” could teach—that righteousness is man's first and only duty.

This witness speaks true, and righteousness, the only righteousness, is found, oh, so freely! in the Lord Jesus Christ, who invites all to come. Reader, look to Christ and him alone.

LITERARY NOTICES.

From the National Religious Liberty Association we have received No. 1 and No. 2 extra of the *Religious Liberty Library*, price 50 cents a year. No. 1 is a pamphlet which we have noticed before, and which should be widely circulated, entitled “Due Process of Law and the Divine Right of Dissent,” a review of Judge Hammond's decision in the celebrated King case, in which the defendant, R. M. King, was tried for breaking the Sunday law of Tennessee, contrary to the guarantees of the Constitution of that State. Price is not given. No. 2 extra is a 12-page tract (price 2 cents) entitled “Religious Intolerance in the Republic—Christians Persecuting Christians in Tennessee,” and is a reprint of an article by Mr. B. O. Flower, the editor of that live magazine, *The Arena*. The article should be circulated by the thousands. Address 267 West Main Street, Battle Creek, Mich., or 43 Bond Street, New York.

Two volumes come to us from Laird & Lee, 263-265 Wabash Avenue, Chicago, entitled “The Son of Man.” It is sad enough to hear the mutterings of the insane, without putting them in print, for these two volumes are but the senseless maunderings of an insane man on the subject of religion, written by one who believes himself to be the Christ. We do not know which is most to be pitied, the poor deranged man who wrote the book, and who threatens to humble in the dust those who despise it, though he leaves no life after this in which to do so great a work, or the publishers who would put such books as these before the public for gain.

“Drummond's Addresses”—“The Greatest Thing in the World, Pax Vobiscum, The Changed Life, ‘First!’ A Talk with Boys, How to Learn How, What Is a Christian? The Study of the Bible”—in one very neatly bound little volume in white muslin and silver gilt lettering, almost too dainty for everyday handling. R. H. Woodard & Co., Baltimore, Md. Price seventy-five cents. These lectures are some of the most excellent, and all contain some good, helpful suggestions, with the exception of the last, “The Study of the Bible,” the tendency of which is evil and only evil and annuls some of the good rules found in the forepart of the book. It puts the Bible on the same level as any other religious book or books.

From the University of California—College of Agriculture—comes a “Report of the Viticultural Work during the Seasons 1887-89,” prepared under the direction of Prof. E. W. Hilgard. This extended report of nearly 350 pages is part of the report of the regents of the University. From the same source, “Methods of Fermentation and Related Subjects,” during the years 1886-87, by Prof. E. W. Hilgard, illustrated by diagrams.

WE wish we had time and space to notice all the fine holiday issues of our contemporaries which have been sent us. The daily *Examiner*, of San Francisco, surpassed itself, as did also the *Tribune*, of this city. We think it is better perhaps to say one good word for all newspapers, household and housekeeper's magazines, and periodicals, and our great monthlies, and the papers for the children.