

Signs of the Times.

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

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Signs of the Times

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Editorial.

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

THE one absolute condition of salvation is "faith in our Lord Jesus Christ." And faith is distinct from nominal belief. We may believe theoretically that Christ is the Saviour of the race, but the requisite is living, abiding faith in Christ as a personal Saviour,—a faith that enthrones him within the heart, and that makes him the living, actuating principle of the life. Then it is that Christ will come in unto us and make his abode with us. The counsel of peace will be between the two, and with power and might shall the works be wrought in him.

IN Christ Jesus is shown the perfection of beauty, the fullness of every quality and virtue. He is the fullness of all in all. While in his people will dwell perfect righteousness and purity, even the righteousness of Him, there will not be in anyone the fullness of perfection that exists in the great Head. One saint will prominently manifest one virtue; another, another, and taken together all will show the fullness manifest in Jesus. That is, Christ's perfect image, the fullness of all his attributes, will be reflected in his people as a whole, not in any one alone. As God's people are thus to reflect different phases of Christ's character, may not this explain why each is given a little different experience than any other? In the spiritual temple of the Lord each is to fill a particular place. And each by an individual experience in God's great workshop is polished and refined for God's great building.

"FOR our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ." Phil. 3:20. The word "conversation" as here used has a much broader meaning than common usage gives to it. Literally it means "commonwealth," or "citizenship," and is so translated in many versions. This earth is not the home of God's

people. They are counted as "pilgrims and strangers" here. They are ambassadors of the heavenly court to the kingdom of darkness; and as ambassadors of earthly powers are supposed to represent in their lives and deportment the government for which they act, so God's people are to represent in this world the character of the righteous kingdom or commonwealth of which they are citizens. They are not to use their high office for personal gain, but to advance the interests of God's kingdom. They are not to avenge wrongs, but look to their government for redress and succor. More exalted and honorable is the position of ambassador of the Prince of Peace than is the highest station held by king or potentate.

SIN AND CRIME.

THERE are those, and they doubtless number the greater part of Christendom, who consider sin and crime to be synonymous terms in all cases. Sin is the violation of divine precepts, or, as expressed by the apostle, the most comprehensive definition ever given, "Sin is the transgression of the law;" that is, God's law, or the Decalogue. Compare 1 John 3:4 with Rom. 7:7.

Crime may also be against the divine government, and in that use would be synonymous with sin. But "crime" is generally used to express infractions of civil law. In this use it is entirely distinct from sin. Crabbe, in his "English Synonyms" on "Crime" and "Sin," says:—

Crime consists in a violation of human laws; . . . sin is a violation of divine law. . . . There are many sins which are not crimes nor vices. Crimes are tried before a human court, and punished agreeably to the sentence of the judge; sins are brought before the tribunal of the conscience, and will be punished in the world to come by the sentence of the Almighty. . . . Crimes vary with times and countries; but sin is as unchangeable in its nature as the Being it offends.

The above are very good definitions and illustrations. Crime may be sin, but sin is not crime. There are many sinners who are not criminals, and there are criminals who are not sinners. Crime has reference to outward or overt act. Sin lies in the actuating motive. Man may therefore sin in thought and his fellows may never know it, and therefore have no power to condemn or punish him. Sin, therefore, in all its forms must be left with God. He alone knows the heart, and, therefore, he alone can judge its motives. Man, on the other hand, can take into account only the overt act. Human courts have the right to condemn only that which is uncivil. Into the underlying motive human tribunals may not go, because

they cannot go, only as the motive is revealed by word or act.

Human tribunals can punish men for the very act of murder, but God declares that he that hateth his brother is a murderer. Man can take cognizance of the known outward act of adultery, but God declares that the cherished lustful thought which man cannot know is adultery in his sight. The human takes account of the crime; the divine, of the sin. In the above cases of course the crime would also be sin.

But all crimes are not sins. When a human government enacts a law contrary to God's law, it is crime to disobey that law, but it is sin to obey it. Crime in that case is not sin. It was criminal to refuse to bow down to the golden image which Nebuchadnezzar set up, but to bow down was sin. Meshach, Shadrach, and Abednego were criminals, but not sinners. It was a crime in the Medo-Persian Empire to ask a petition of any being save the King for a certain thirty days, but it was sin to obey the law. Daniel continued to worship God, and was because of that condemned as a criminal, but he was not condemned of God as a sinner.

The only way for a Christian to do is to serve God, and to submit himself to every ordinance of man for the Lord's sake. But when man institutes an ordinance which to obey is sin before God, the Christian cannot submit to it *for the Lord's sake*. It is his duty to obey God. He will say to the human government, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye;" and his conclusion will inevitably be, "We ought to obey God rather than men." See Acts 4:19; 5:29.

The martyrs of the early church and of the Dark Ages were condemned as criminals and executed as criminals by those who claimed to be ruling in God's stead, but in the majority of cases their crimes were not sins; and whether they were or not, only God can judge. Thus it is with Sunday laws. It is a crime to violate them, but it is as lawful in God's sight to do any legitimate work on Sunday as it is on any of the five days following, and he who does this does not sin, even though he may be condemned by the courts as a criminal. He who works at any legitimate week-day work on Sunday, one of the six working days; according to God's word and law does not commit sin, and there is no other standard. Human tribunals may condemn as crime, but the approval of God more than offsets all the penalties.

But notice this: The Christian who works Sunday will never do it to defy the law, nor to spite his neighbors; he will do it for the

sake of Him who gave him the right and privilege, and who has made him steward of his time, with instructions to work while the day lasts. He who truly serves God according to God's word will never do wrong nor despite to his neighbors. But if the neighbors count his righteousness to be either sin or crime, he must, like his Master and Example, commit his cause to Him who judgeth righteously.

A Sign of the Times.—The *Advance* of July 27 has an article entitled "A Sign of the Times." It discusses the subject of "retreats" taken by Catholic priests from time to time, and thinks that it would be a good thing for the overdriven Protestant pastor to go apart into a quiet place, and rest, and think, and pray." And doubtless it would. But the writer gives a hint of modern religious union in his article when he tells of eighteen ministers who met together in an Iowa town. He says:—

The gathering was not of one party, as lines are commonly drawn. Some would be ranked as conservatives, some, new theology men; one, Rev. S. M. Crothers, of St. Paul, is a Unitarian; and there was no conscious avoidance of any burning question, but rather the most perfect freedom of debate; but there was unbroken unity in the company, because these men, each in his own way, had reached that conception of Christian doctrine wherein lies "the peace of the church."

It just struck us that the Bible idea of unity presented only one way, and that not our way, but God's way—Christ "the way." The peace of the church respects Him "who is our peace."

Platform Talk and Public Acts.—There is much said with reference to the modern progressive spirit of Roman Catholics; and the *New York Sun* is doing yeoman service for the Church of Rome in praising her liberality. In a recent issue it has this item:—

The Roman Catholic mayor of Montreal, in his speech welcoming the Christian Endeavor Convention to that town, said that at this time the forces of Christian faith need to be united against religious skepticism, the common foe of all. When, last week, a Baptist Church at Long Island City offered the use of its house of worship to the priest of a neighboring Roman Catholic Church which had been destroyed by fire, the Baptist pastor said: "We are here for doing good, and I hope to see the day when all churches will join hands in one common object, the glory of God and the salvation of souls." The Roman Catholic pastor, in accepting the generous proffer, wrote that it "tends to send us a long step forward in the direction of that universal brotherhood for which we are all striving." The existence and the public expression of such sentiments indicate a progress toward Christian unity which now appears for the first time since Christendom was divided into the great opposing camps of Catholicism and Protestantism.

But the real feeling of Roman Catholics in Montreal was shown a few days later, when the Endeavorers were placed almost at the very mercy of a Roman Catholic mob, those composing it having become enraged over a speech by an East Indian, who likened Romanism to heathenism. The mayor was talking for policy's sake; the people were acting out their real feelings and principles. And the unfortunate orator of the occasion has been apologized for and condemned most heartily by some of the weak-kneed Protestant press ever since for telling what was

doubtless a wholesome, if not a relishable, truth.

The second instance shows, indeed, marvelous condescension on the part of the Baptist, but it would have argued a thousand-fold more for a spirit of union on the part of Romanists if they kindly loaned one of their churches to the Baptists or some other Protestant denomination. Yes, indeed, the Roman Catholic looks forward to that time of universal brotherhood, but that brotherhood to him must be in the Church of Rome, and he saw the Baptist taking the long step. The way Catholics feel is well expressed by the following, which appeared in the *Catholic News* of some time since:—

The Rev. Charles A. Briggs has just come out the worse for a tussle with the inspired prophets. This should prevent him from making vast prophecies as the following: "That in time Protestants and Roman Catholics would be united, work under one standard creed, and break down the barriers which have in a great degree hindered the evangelization of the world." We hear a great deal of "union" and "unity," etc., from the Protestant end of the bargain. It takes two to make a bargain, and if the Protestants are one, then the Catholics are not the other. There is only one creed, and that is our creed. If the Protestants accept that, they are not Protestants. There is only one chance of unity, and that is the total annexation. Our Protestant friends will do well to learn that fact.

The trouble is that Protestants are Protestants no longer. Rome is the same.

"SUNDAY AND THE FAIR."

UNDER the above heading the *Examiner* of July 30 has the following editorial on the efforts already making for the closing of the proposed Midwinter Fair in San Francisco. We commend its good sense, especially the portions italicized, to our readers:—

In the controversy between the Presbyterian ministers and the Christian Endeavorers as to which body is entitled to the honor of having first demanded a Sunday-closing rule for the Midwinter Exposition, we should be inclined to award the prize, on general principles, to the Endeavorers. They are young and active, and they have taken the idea of suppressing all elevating and instructing recreations on the first day of the week as their peculiar specialty. They are opposed to Sunday newspapers and Sunday mails, and no doubt nothing would please them better than to see Golden Gate Park surrounded by a high iron fence, as the Botanical Garden at Washington is, with every opening tightly closed from sunset on Saturday evening until after breakfast on Monday morning.

But our friends of the Christian Endeavor Society are not quite as careful as they should be to make all their statements strictly accurate. For instance, in their Alameda County resolutions they call upon all "law-abiding citizens of the Pacific Coast" to see that the "Lord's day" is respected by closing the gates of the Fair. The plain implication here is that there is some law in California prescribing a certain mode of observing the "Lord's day." The truth is, as our Endeavorer friends doubtless know, if they stop to think, that there is no such law in this State, and, furthermore, that the one which formerly existed was repealed in obedience to the mandate of a popular majority of 23,000. *Any action not criminal in itself is lawful on Sunday, just as on any other day.* Moreover, when we did have a Sunday law, it was not one for the observance of the "Lord's day," and its advocates were careful not to defend it on any such ground. It was a law for the protection of a civil day of rest, and even that was decided by the people to be something for the judgment of the individual, and not for legislative interference.

Our esteemed contemporary, the *Pacific Endeavorer*, expresses the hope that "the result of the opening of the World's Fair in Chicago will demonstrate that our Fair cannot be a success on that day." We fear that no such limitation is possible. San Francisco is

not Chicago, nor any other city but itself. Our people are accustomed to consider Sunday their chief day of recreation. What Eastern people may or may not do does not concern us. The Park is thronged every Sunday with families, who go there to enjoy the air and hear the music. There is probably not one of these thousands who would hesitate to go a few steps farther and enter the Fair if it were open. Eighteen thousand people have crowded themselves into the baseball grounds on Sunday. Is it likely that they would scrupulously refrain from looking at an international exposition? The trains and boats take as many excursionists into the country every Sunday as would be likely to visit the Fair on any day of the week.

The two great obstacles to successful Sunday opening in Chicago were the contract with the government, whose repudiation carried the stigma of bad faith, and the failure of the management to give as good a display on Sundays as on week days. People to whom fifty cents meant a good deal did not care to pay a full admission fee for half a show, especially when they were given a chance to see everything at night.

The *Pacific Endeavorer* adds that "it is hoped that the people of California will begin in the right way to prevent this violation of the laws of God and our fair land." There is the same misconception here that we have noted in the case of the Alameda County resolutions,—there is no "law of our fair land" that would be violated by opening the gates of the Midwinter Fair on Sundays, and if there be any such "law of God," no secular tribunal has been given jurisdiction to enforce it.

The people of California have won a proud distinction among the inhabitants of less-favored parts of the world for their proficiency in the gentle art of minding their own business. Each goes [or is allowed to go, so far as man is concerned] to heaven in his own way. One pays a clergyman to instruct him in righteousness, another gets his sermon from the birds and trees, another from the Sunday newspapers. All dwell together in harmony and brotherly love. We hope that this happy state of things may continue to prevail undisturbed.

THE following is the earnest desire of the soul of the *Christian Statesman* (August 5) in regard to the present session of Congress:—

We hope the following will be reintroduced and passed: the constitutional amendments against sectarian appropriations; the "Sunday Rest Bill" for the District of Columbia and the other for the whole country (a bill against the Sunday deliveries of ice passed the house in last Congress was favorably reported in the Senate, and new laws against the Louisiana Lottery in its new location, and a new amendment to the Constitution to protect every man in his right to Sabbath as a day of freedom for worship and from work.

We are not responsible for the construction or punctuation of the above sentence. We would simply remark, however, with reference to the last part, that every man has now his right to a day of rest, "of freedom for worship and from work," if he is only man enough to demand it or take it. "He may lose his place;" yes, but can he not afford to for manhood's sake? And if he be a true worshiper, can he not trust God?

THE following from the *Jewish Exponent* is worthy of consideration at the present juncture of Church and State affairs:—

Bishop Taylor has no hesitation in sending his appeal for the maltreated Christians, natives, and others in Africa direct to the State department. In due time we shall proceed to bulldoze the little fellows. And Russia still poses as our friend and ally, and a highly Christian nation! Not a word against its criminal atrocities on a helpless nation!

"LOSE no time; be always employed in something useful, but avoid all unnecessary action. Let all your things have their places; let your part of your business have its time; resolve to perform what you ought; perform without fail what you resolve."

Doctrinal.

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

LIFE'S TOOLS.

BY L. B. WALFORD.

A MAN is wanted for the Lord?
Life, take thy tools, and make this man.
Hew him, and shape, and mould, and form—
On ancient lines. Thou know'st the plan.

Thine ax?—Affliction. Chi-el?—Care.
Thy gnawing saw?—The fretting strain
Of ceaseless toil. Thy mallet's blows?—
The humbled hope—the bitter pain.

Life, do thy work. But ere it close,
With tender skill the task pursue,—
Smooth gently o'er the rugged edge,
And softly touch with evening dew.

* * * * *

What's here? A simpleton? A babe?
A block?—Nay, such he came to thee.
But, wrought by Life into a man,
He passes to eternity.

—Independent.

CHRIST AS PROPHET.

BY THE EDITOR.

THE BEARING OF THE SUBJECT ON RELIGIOUS LEGISLATION.

JUST now we are repeatedly met at every turn and from every quarter with a demand for legislation on moral and religious questions, or for legislation on a moral or religious basis. The special demand in this respect is for Sunday laws. Where such laws already exist, their rigid enforcement is demanded. Where they are weak or mild, more stringent laws with adequate penalties are demanded. And where no such laws exist, as in California, both their enactment and enforcement are demanded. This demand in nearly all cases comes from professed Christians. The majority of those who make this demand we concede to be sincere and earnest men and women, believing that it would be for the advancement of Christ's cause and the glory of his name that their demand be complied with on the part of the civil powers. If this be true, we will find, no doubt, ample reason for such a position in what the New Testament reveals concerning Christ in some one of his offices or relations to the race. In this paper we wish briefly to consider him in his relations of Prophet, Priest, and King. What relation did he sustain to civil laws? What relation did he design his followers to sustain? What saith the Scriptures?

CHRIST THE TEACHER.

His coming as a prophet is predicted through Moses. Referring to the request of Israel that God should not in his majesty speak to them any more (Ex. 20:19), Moses declares that God would send to them on earth a teacher who would represent Him. He says:—

"I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him." Deut. 18:18, 19.

That this prophecy applied to Christ is shown by Peter in Acts 3:22, 23. In verse 26 he gives the purpose of sending Christ,

namely, "To bless you, in turning away every one of you from his iniquities." This was the object of Christ's coming. It was to de-throne sin in the heart and place himself there instead by the voluntary will of the individual. John 7:17. How was Christ related to civil government? What may we learn from his teaching and example?

1. Though Creator of all things (John 1:1-3), there was no portion of earth possessed by Christ. He declares: "Foxes have holes, and birds of the air have nests; but the Son of Man hath not where to lay his head." Luke 9:58. He not only possessed nothing, but he absolutely refused to accept of office when the people were ready to force it upon him. "When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone." John 6:15. Further than this, Christ expressly declares that he could not of right reign over this world in its present condition. In reply to the question of Pilate, "Art thou the King of the Jews?" Jesus said, "My kingdom is not of this world; if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews." John 18:36. That he was a king, that he was born for that purpose, Christ declares in the next verse; but that kingdom was future (as will be noticed later); his mission as teacher was to bear witness unto the truth, and not to build himself up in any way.

2. Consistently with what he said to Pilate were his instructions to his disciples. First, when Christ declared that he should suffer and be crucified, Peter, who had imbibed the idea of a temporal kingdom ruled by Christ, rebuked him. What was Jesus' reply to the zealous disciple?

"He turned, and said unto Peter, Get thee behind me, Satan; thou art an offense [R. V., "stumbling block"] unto me; for thou savorest [mindest] not the things that be of God, but those that be of men." Matt. 16:22, 23.

And then Jesus lays down the very foundation principle of all true Christian life and work in the following words: "If any man will come after me, let him DENY HIMSELF, and take up his cross, and follow me."

Secondly, when John and James desired the first places in what they supposed would be Christ's earthly kingdom, Jesus thus addressed his disciples:—

"Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you; but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant; even as the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many." Matt. 20:25-28.

Christ, therefore, came not to rule, but to serve, not to seek for the high places of earth, but to minister to the needy.

Thirdly, when Jesus was slighted by the Samaritans who would not receive him, James and John thought to avenge the insult, as the servants of an earthly king naturally would; and they inquired of him: "Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did? But he turned, and rebuked them, and said, *Ye know not what manner of spirit ye are of.* For the Son of Man is not come to destroy men's lives, but to save them." Luke 9:51-56.

It, therefore, is not the Spirit of Christ which actuates men to call down curses upon

the heads of those who may commit, or seem to commit, sin.

Fourthly, when Peter, at the time of Christ's arrest, drew the sword and wounded one who came to apprehend his Master, Jesus said, "Put up again thy sword into his place; for all they that take the sword shall perish with the sword." "The cup which my Father hath given me, shall I not drink it?" "Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?" Matt. 26:52, 53; John 18:11. As Christ's kingdom was not of this world, his servants had no right to promote his kingdom by any earthly means or power.

3. Christ, while here, possessed no power as a judge. On one occasion, when a multitude were gathered around him, "one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me." But Jesus replied, "Man, who made me a judge or a divider over you?" (Luke 12:13, 14), as much as to say, "I have no right to judge you; that is not my province." But as he is no respecter of persons, if he is not a judge of one, he is not of another. And this he expressly declares: "And if any man hear my words, and believe not, *I judge him not*; for I came not to judge the world, but to save the world." John 12:47. That was Christ's doctrine. He came not to judge, did not judge. Are those Christ's servants who assume authority which he did not exercise? Are those Christ's servants who presume to sit in judgment upon men who will not perform their interpretation of Christ's words, when Christ would not judge those who rejected his words? Are those Christ's servants who seek to punish men by civil law for violation of religious dogmas, when Christ would not even condemn those who rejected his teaching, but left it all to God and the great day? Are those Christ's servants who, instead of leaving it to God, put themselves in God's place and presume to condemn, and execute judgment?

4. Christ ever taught that his kingdom was at that time future. While he was born heir to the throne of David (John 18:37; Luke 1:32), it was necessary that he should go away, receive for himself a kingdom (Luke 19:12), and return to take it. This kingdom will Christ possess when he comes the second time. Thus Jesus speaks: "When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory." Matt. 25:31. And therefore he taught his disciples to pray, "Thy kingdom come." He therefore had no connection with civil laws while here, nor did he rule only as he was enthroned voluntarily in the hearts of men.

To summarize: The Scriptures teach: (1) That Christ in his mission to this earth at the first advent came to teach God's will, to minister unto men, to live our example, and to die to redeem us from sin. (2) That he possessed not so much as a place to lay his head; that he would not be made king; that his kingdom was not of this world. (3) He showed by his instructions to his disciples that the path of self-denial was "the path to glory" and to God; that his disciples should not seek greatness by ruling, but by serving; that when they sought to execute judgment on those who rejected Christ, they were not possessed of the Spirit of Christ; and his warm-hearted disciple was rebuked for lifting a sword in the Master's defense. (4) That

Christ's kingdom was yet future, and would not be set up till he come again. From these we conclude that so far as Christ's teaching and example are concerned, Christians have no right to compel, coerce, or condemn men by civil law or to civil penalties for violation of any religious observances whatsoever. "As He is, so are we in this world."

Christ as Priest and King we will consider in the future.

SUNDAY MEETING AT TROAS.

BY ELDER WILLIAM COVERT.

BECAUSE Paul held one meeting at Troas upon the first day of the week and there broke bread with the disciples, it is claimed that the day must have been the Sabbath day for Christians at that time, or at least it must have been their regular day for holding weekly meetings. But the chief difficulty with the whole scope of Sunday argument is that it is made up of assumption instead of being based on reason or Scripture.

The evidence is quite clear that one meeting was held upon the first day of the week, and that Paul preached unto them, being ready to depart on the morrow. See Acts 20: 7. If there had been a divine appointment setting apart that particular day for that purpose and also an abrogation of the Sabbath commandment which enjoined the observance of the seventh day, all clearly stated in the word of God, then it might at first seem that the church at Troas were living according to these appointments. But as these facts do not exist, we must seek another explanation for the text.

The instruction given for breaking bread is "as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come." 1 Cor. 11: 23-26. The truth is that the resurrection of Christ is not shown in the communion at all, but it is his death that is shown. If therefore any should urge any particular time in the week above another as being more significant of the point of faith that is shown in the rite of communion, then undoubtedly the crucifixion day would have the preference. Christ, the great Head of the church, instituted the ordinance on the evening of his betrayal. This would again place it on the crucifixion day. Must not this day then be the Christian Sabbath, especially since we have redemption through his blood?

The church at Jerusalem did at one period of her history break bread every day. Acts 2: 46. Was not every day therefore the Sabbath? According to the reasoning of those who try to defend the Sunday, every day was observed as the Sabbath and that by apostolic example. The position that example is equal to a precept must therefore be surrendered, because it proves *too much*.

We wish the reader to notice particularly that this act of breaking bread took place between midnight and daybreak. It is stated in verses 7-11 (Acts 20) that Paul continued his speech until midnight, and that there were many lights in the upper chamber where the meeting was held, that in a window a young man was seated who was overcome with sleep because of the long discourse, and that he fell down from the third loft and was thought to be dead. This accident arrested the discourse, and Paul went down, and the young man was restored. After this break in the meeting, the bread was broken. Then

Paul continued his meeting till break of day, and departed.

Now we wish to ask, Did Paul hold this long service during parts of two days? or was the entire meeting held on the first day of the week? According to the way time is reckoned at the present, the first day of the week terminated at midnight, and the breaking of bread occurred *after* midnight, which brought it upon Monday. Shall we therefore observe Monday as the Christian Sabbath? But if the Bible method of reckoning the day was then adhered to by Luke, who reported this occurrence, the time employed in the breaking of bread, as well as the time of the entire service, and as well as all the day following till sundown, constituted the first day of the week. This is so because the Bible manner of reckoning days was from sunset to sunset. See Gen. 1: 5. The evening came before the morning. "From even to even shall ye celebrate your Sabbaths." Lev. 23: 32. "At even when the sun did set." Mark 1: 32. The setting of the sun brought in a new day.

The first day of the week would therefore begin with the setting of the sun on Sabbath evening, and end with the setting of the sun Sunday evening. At Troas the church desired to hold a farewell meeting with Paul before he left for Jerusalem. The Sabbath was past and Luke and his companion started around the cape with the vessel, while Paul remained through the night with the church, the arrangement being that early Sunday morning Paul would start on foot to meet the brethren with the vessel at Assos. The distance for Paul to walk was about nineteen and one-half miles, while the route by water was more than twice as far. But when they met at Assos, they tarried not, even though it was Sunday, but sailed for Mitylene, a city on the island of Lesbos, situated perhaps fifty miles further on toward the end of their journey. Thus it turns out that the scripture that is most of all relied on to prove Sunday observance proves positively that it was not so observed.

This is the only instance of a religious meeting being held upon the first day of the week recorded in the entire word of God, and this one shows positively that Paul's companions in labor spent the entire twenty-four hours of that day in travel, and Paul himself spent all the light part of the same day in the same business.

But some have asked, "If it was not designed to teach that the first day should be religiously observed, why then was it mentioned in this connection?" We can see one purpose, at least, that is met by this record, and that is it proves positively that Sunday was not sacredly observed by the apostles and their collaborators. Everyone who loves the Sabbath of the Lord, and is acquainted with the teachings of the Bible, is glad of the proof given in Acts 20: 7-14 that Sunday was not kept.

A CARDINAL DOCTRINE.

ONE of the cardinal doctrines of the Bible is the second coming of Christ. This doctrine intensified and quickened the hopes of the primitive church. The apostle Paul interweaves it into his exhortations and warnings. It entered into the heart and life of the early church. It was conspicuous by the frequency of reference to it; it is conspicuous now by its absence. The party of premillenarians have taken it into their possession as

though it was their exclusive right. The doctrine belongs to the whole church, and the church must be aroused from the stupor which long waiting has induced, and embrace with joyous anticipation the coming of the Lord.—*Christian Advocate*.

SOME SIGNS OF CHRIST'S COMING.

IN our last we presented the question asked by the disciples of our Lord in Matthew 24: 3, and promised a reply. That question, or questions, for there are really three, are: "When shall these things be? and what shall be the sign of thy coming, and of the end of the world [age]?" "These things" refers to the destruction of the temple at Jerusalem. This we need not stop to consider. The question we wish now to deal with is, Will there be signs preceding the coming of Christ so definite and distinct that we may know that his coming is near?

This question is definitely answered in the record which Luke gives of the same conversation of our Lord and his disciples recorded in Matthew 24 and Mark 13. We there read:—

"And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken. And then shall they see the Son of Man coming in a cloud with power and great glory." Luke 21: 25-27.

Notice how widespread these signs are to be,—in the sidereal world, in the physical world, in the social world—everywhere. The greatest event ever witnessed by the universe will be heralded, so far as man is concerned, by universal omens and signs.

But before we consider these signs let us notice the baselessness of one objection which is brought against the evidence drawn from the discourse of Christ as recorded in Matthew 24, Mark 13, and Luke 21. The objection is that all that is said in these chapters refers to the period of time which intervened between the time when the predictions were given and Jerusalem was destroyed in A.D. 70. Three things we will mention which forbid this interpretation: 1. The description of Christ's coming and the gathering of his people in Matt. 24: 29, 30, forbids such application. It is consistent as applied to Christ's second coming; it is utterly inconsistent as applied to the destruction of Jerusalem. 2. Among the things which precede the coming of Christ are wars and rumors of wars, nation rising against nation, and kingdom against kingdom. Matt. 24: 6, 7. But this was impossible before Jerusalem was destroyed, as Rome then ruled the world, and for many years after this. What kingdoms or nations were there who rose against each other? 3. Jerusalem was destroyed in 70. A.D. John wrote the Revelation subsequent to 90 A.D., twenty or more years after the destruction of Jerusalem, yet he gives the same signs which are given in Matt. 24: 29 as omens of the coming of the great day of God. Rev. 6: 13-18.

Having established the fact that these predictions of our Lord in Luke 21: 25-27 do not refer to the destruction of Jerusalem, let us note some of the signs there given:—

1. Signs in the sun, moon, and stars. The account is more definite in Matt. 24: 29 and Mark 13: 24. The days of great tribulation under the persecuting power of the Papacy are presented as a feature of the prophecy. These

days are predicted in Dan. 7:25, and several other prophecies. They are known as the 1260 days, or years, of the papal supremacy, beginning in 538 A.D. and ending in 1798. "Immediately after the tribulation of those days shall the sun be darkened," says Matthew. The testimony of Mark 13:24 makes it still more explicit, "In those days, after that tribulation, the sun shall be darkened." This is the first prominent sign.

The tribulation of the days ended before the days expired. Public sentiment revolted against the persecution for conscience' sake. In 1776 Maria Therese, empress of Austria, issued a decree tolerating all sects and religions, which had a vast influence in lifting from Christians the hand of persecution. In the same year the United Colonies of Great Britain in America declared themselves to be free and independent States. This new country opened its doors to the oppressed of all nations. Those who had been persecuted for conscience' sake found here what they had sought,—a church without a pope, and a State without a king. As expressed in another prophecy, "The earth helped the woman [the church]." Rev. 12:16. Placing the date when the tribulation ceased in 1776, we have a period of time intervening, before the days ended in 1798, of twenty-two years.

Now note the exactness of the prophecy concerning this first sign, the darkening of the sun. It comes "in those days, after that tribulation." Mark 13:24. It also comes "immediately after the tribulation of those days." Matt. 24:29. So that it matters not how many times the sun may have been darkened in the past, or subsequent to the closing of the 1260 years of tribulation, there must be a darkening of the sun within these twenty-two years, soon after they begin. And there was just such a darkening as this on May 19, 1780, just four years after the tribulation of the days ceased. Many authorities might be given; we will quote two or three and refer to others. Whittier, the poet, has given us a good picture of that time in his poem "Abraham Davenport:"—

'Twas on a May day of the far old year
Seventeen hundred eighty, that there fell
Over the bloom and sweet life of the spring,
Over the fresh earth and the heaven of noon,
A horror of great darkness, like the night
In day of which the Norland sagas tell,—
The twilight of the gods. The low-hung sky
Was black with ominous clouds, save where its rim
Was fringed with a dull glow, like that which climbs
The crater's sides from the red hell below.
Birds ceased to sing, and all the barnyard fowls
Roosted; the cattle at the pasture bars
Lowed and looked homeward; bats on leathern wings
Flitted abroad; the sound of labor died;
Men prayed and women wept; all ears grew sharp
To hear the doom-blast of the trumpet shatter
The black sky.

Says Webster's Unabridged Dictionary in its "Explanatory and Pronouncing Vocabulary of Noted Names," etc.:—

The dark day, May 19, 1780, so called on account of a remarkable darkness on that day, extending over all New England. In some places, persons could not see to read common print in the open air for several hours together. . . . The true cause of this remarkable phenomenon is not known.

The Boston Gazette of May 22, 1780, says:—

The printers acknowledge their incapacity of describing the phenomenon which appeared in that town on Friday last. It grew darker and darker until nearly one o'clock, when it became so dark the inhabitants were obliged to quit their business, and they had to dine by the light of the candle.

Dr. Tenney, in 1785, wrote to the Historical Society concerning it. He says:—

Although the uncommon darkness which attracted the attention of all ranks of people in this part of the country on the 19th of May, 1780, was a phenomenon which several gentlemen of considerable literary abilities have endeavored to solve, yet I believe you will agree with me that no satisfactory solution has yet appeared.

Herschel, the great astronomer, says:—

The dark day in Northern America was one of those wonderful phenomena of nature which will always be read with interest, but which philosophy is at a loss to explain.

See also "Tract 379—Life of Edward Lee," American Tract Society; "Robert Sears' Guide to Knowledge," New York, 1844; "Our First Century," pp. 88-96, and many other authorities.

"And the moon shall not give her light." Matt. 24:29; Rev. 6:12. Some of the above authorities also refer to the darkening of the moon, which occurred the following night. The sun could not have been eclipsed, for the moon was in the full; but though it was full moon it gave no light; the darkness was impenetrable, so that, as one writer says, a sheet of white paper held within a few inches of the eye was equally invisible with the blackest velvet. At times the moon appeared, and when it did another writer says it "had the appearance of blood."

These God-given signs appeared as predicted. "When these things begin to come to pass [says our Lord], then look up, and lift up your heads; for your redemption draweth nigh." Luke 21:28. But another sign is yet to follow,— "And the stars shall fall from heaven." Matt. 24:29; Rev. 6:13. As to the time when this took place, we will let the historian answer. Many now are living who will testify to the truth of the following testimonies, the first from Professor Olmstead, of Yale College, the second from Henry Dana Ward in the New York Journal of Commerce of November 14, 1833, the next day after the meteoric shower, or falling stars, occurred:—

The extent of the shower of 1833 was such as to cover no inconsiderable part of the earth's surface, from the middle of the Atlantic on the east to the Pacific on the west; and from the northern coast of South America to the undefined regions among the British possessions on the north, the exhibition was visible, and everywhere presented nearly the same appearance. This is no longer to be regarded as a terrestrial, but as a celestial, phenomenon; and shooting stars are now to be no more viewed as casual productions of the upper regions of the atmosphere, but as visitants from other worlds, or from the planetary voids.

No philosopher or scholar has told or recorded an event, I suppose, like that of yesterday morning. A prophet 1,800 years ago foretold it exactly, if we will be at the trouble of understanding stars falling to mean falling stars; or "hoi asteres tou ouranou epesan twen geen," in the only sense in which it is possible to be literally true.

Here are three signs of the Lord's coming, in the sun, moon, and stars, using the latter term as it is commonly used. From these signs our Saviour presents the following parable in Matt. 24:32-35; Mark 13:28-31; Luke 21:29-33. The language is similar in all; we quote the former:—

"Now learn a parable of the fig tree: When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh; so likewise ye, when ye shall see all these things, know that it is near, even at the doors. Verily I say unto you, This generation shall not pass, till all these things be fulfilled. Heaven and earth shall pass away, but my words shall not pass away."

We will consider this passage in our next.

Miscellaneous.

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

THE WORD OF TRUTH THE WAY TO HEAVEN.

BY MRS. E. G. WHITE.

WE are to present the truth as it is in Jesus, made fragrant and attractive by the grace and the courtesy that characterized the life of Christ. Godliness is to be an ornament to the life, as well as the saving salt of character. Why do those who claim to be advanced in knowledge, make themselves objectionable, and bring the truth into disrepute? It is because the truth has not been permitted to sanctify their unholy dispositions. Those who misrepresent the truth are harsh, unsympathetic, and denunciatory. They climb upon the judgment seat, as though they had been ordained to measure character, and lord it over God's heritage. In their uncourteous ways, they make it manifest that love is not in their hearts, and they do not know the plague spot of their own souls. They do not keep the way of the Lord to do justice and judgment, nor value the soul as Christ's purchased possession, although they are charged with treating Christ as they treat the least of his little ones. What is it that constitutes the loveliness of the soul?—It is the ornament of a meek and quiet spirit, which is in the sight of God of great price. Jesus said, "Consider the lilies of the field, how they grow; they toil not, neither do they spin; and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these." If the things of nature are so clothed in loveliness by our Heavenly Father, shall not the soul be clothed in more desirable beauty? Through the merits and virtues of Jesus Christ, the soul may wear the image of Him who created man in His own likeness. It is holiness of life and Christlikeness of character that constitute the beauty of the soul. Through sin the divine image in man has been marred, and Satan has placed upon the soul the stamp of his own image and character; for it has been Satan's purpose to obliterate the image of God in man, so that man should not occupy the mansions that Jesus has gone to prepare for those who love him. Through apostasy Satan lost heaven, and he is determined that the human race, whom he has led to transgress the law of God, shall not enjoy the pure and inexpressible glory from which he is shut out.

The Lord Jesus came to earth that he might recreate the image of God in man. He says to the repenting sinner, "A new heart will I give you." "If any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new." He who abides in Christ, and has Christ abiding in his heart by faith, cannot retain the same unlovely traits of character as were made manifest in his life before he had a connection with Christ. Christ came to save men from their sins, not in their sins. "God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation." "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." "We then as workers together with him, beseech you also that ye receive

not the grace of God in vain." "For as many as are led by the Spirit of God, they are the sons of God." "But ye are not in the flesh, but in the Spirit, if so be the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness."

Christ came to the world that we might become new creatures, created after the similitude of his own character; that we might have purity like the purity of God, have perfection like his perfection. In the work of regeneration, the original loveliness begins to be restored. The attributes of the character of Christ are imparted to the soul, and the image of the divine begins to shine forth. "We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." It is plainly declared that a change takes place in the character of the human agent.

In the Christian life we are not assured that we shall be freed from trials, but that grace will be given us to bear them. We are individually called to go through temptations and trials, but the object for which they are permitted to come upon us is that we may be perfected in grace and love, that the image of selfishness may disappear, and the image of Christ appear in our characters, as we advance from glory to glory, from character to character, following on to know the Lord. The soul polluted by sin, through divine power is recreated after the image of God in righteousness and true holiness.

Ushered into the Christian life we no longer complain of darkness; for we have the light of life and joy which Christ said would be in all who abide in him. "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." "Hitherto have ye asked nothing in my name; ask, and ye shall receive, that your joy may be full." In place of having less love as we advance in the Christian life, we are to have love that will increase more and more until our love is perfected; and where there is perfect love, there is full joy. We can be happy when we see God in everything. When we can see him in affliction, we have comfort and solace in our sorrow. When the sunshine of prosperity smiles, we recognize that the blessing flows from the fountain of life, and when trial and affliction are ours, we realize that the hand of the Lord is in all our perplexities, and thus we come to understand that sunshine and shadow are needful to perfect the character of the believer, and give him the true joy of perfect trust in God; for through faith he looks beyond the things that are seen to the things that are unseen. He says, "Now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him; for we shall see him as he is."

Praise God, we have a divine road to heaven. We need not depend upon the conjectures and opinions of men, but upon the infallible decision of the word of God. The word of the infinite God is true, and cannot be distorted to suit men's pleasure, or be turned aside to suit the inclinations of the unsanctified soul. No man can safely judge the word of the supreme Ruler of the universe. In it is his revealed will. In it we have a guide to the world of bliss, to eternal life. The road to

life is summed up in the knowledge of God. "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."

SUNDAY AND TEMPERANCE.

BY W. N. GLENN.

At a recent temperance meeting in this city a minister made the assertion that temperance and Sunday observance were so intimately connected as to be practically inseparable. The sentiment was seconded by a leading member of the W. C. T. U., and apparently indorsed by the majority of the audience. This was all in support of a pretext for demanding the Sunday closing of the San Francisco Midwinter Fair as a temperance measure.

It would seem that a second thought is all that is necessary to dispel such a vagary from an unprejudiced mind, and a mere reminder of well-known facts will certainly convince reasonable people of the fallacy of the assumption of such Sunday enthusiasm. It is a fact that the most ultra temperance people known to history have not been believers in Sunday sacredness at all, and the same is true to-day.

The prophet Jeremiah was sent by the Lord to rebuke the people of Judah and Jerusalem for their utter neglect of his commandments, and in contrast with their action he cites the steadfast example of the Rechabites: "The words of Jonadab the son of Rechab, that he commanded his sons not to drink wine, are performed; for unto this day they drink none, but obey their father's commandment; notwithstanding I have spoken unto you, rising early and speaking; but ye hearkened not unto me." Jer. 35:14.

This shows that there was a people in that remote age who persistently abstained from intoxicating liquors without any reference to Sunday observance. But let us follow these Rechabites down to more modern times. From McClintock & Strong's "Ecclesiastical Cyclopædia" we learn that Benjamin of Tudela, in the twelfth century, mentions that near El Jubar he found Jews who were called Rechabites. They were said to number 100,000, followed farming and stock raising, and abstained from wine and flesh. A later traveler, Dr. Wolff, gives a more detailed report. In 1829 he was told by the Jews of Jerusalem and Yemen that he would find the Rechabites of Jeremiah 35 living near Mecca. When he came near Senaa he found a tribe, called Beni-Khaibr, who identified themselves with the sons of Jonadab. He conversed with one of them, named Musa, and reports his conversation as follows:—

I asked him, "Whose descendants are you?" Musa answered, "Come, and I will show you," and read from an Arabic Bible the words of Jer. 35:5-11. He then went on: "Come, and you will find us 60,000 in number. You see the words of the prophet have been fulfilled: Jonadab, the son of Rechab, shall not want a man to stand before Me forever."

In a later journal (1839) Dr. Wolff mentions a second interview with Musa, and describes them as "*keeping strictly to the old rule.*" Later still is a paper on "Recent Notices of the Rechabites," by Signor Pierotti, read at the Cambridge meeting of the British Association in 1862. He met a tribe calling themselves by that name near the Dead Sea. They had a Hebrew Bible, and told the same

story as had been told to Dr. Wolff some thirty years before.

But the "Ecclesiastical Cyclopædia" adds to these testimonies that abstinence from intoxicating liquors "ceases to be remarkable in Arabia, where no one drinks wine, and where, among the strongholds of Islam, it could probably not be obtained without danger and difficulty."

Furthermore, it is a well-known fact, emphasized and held up to conspicuous observation by temperance advocates and statisticians, that the inhabitants of heathen countries are not nearly so much addicted to strong drink as those of the so-called Christian countries, under whose influence and teaching alone is the Sunday promulgated as the Sabbath of the Lord. And it is also well known that in heathen countries the crime of drunkenness is constantly being increased by contact with the traders and speculators from those "Christian" and Sunday-observing countries that enforce the intoxicating beverages upon the people, sometimes at the point of the bayonet. All history, past and current, stands as an emphatic denial of the assumption that Sunday observance is in any degree connected with abstinence from intoxicating liquors. The Arab, the Hindu, the Chinese, the African, the Pacific islanders, and the aborigines of North and South America, associating Sunday observance with the results of their connection with Christianity, might more appropriately assume that it was the cause of their stumbling into the gutter. Sunday observance as a temperance measure has made rather a sorry record. The most effective temperance movements in history have not been intimately connected with Sunday observance.

But those temperance people whose temperance efforts are evidently mere stepping-stones to Sunday laws might learn right in their own midst that "temperance in all things" has no connection whatever with Sunday observance. There is a people, represented in this city by several hundred—perhaps a thousand in all—who are practically the most ultra temperance people in the country, yet they do not observe Sunday at all. Many of them have been Sunday observers in the past, and were as conscientious and consistent in so doing as any others, yet many of them testify that it was not until they had changed their belief in this respect and assumed their present religious attitude that they really learned what true temperance is. They can point to many staunch Sunday observers who would fain enforce such observance by law, but are themselves not only users of intoxicating liquors but actually engaged in the traffic.

Oakland, Cal.

THE TESTING TIME.

TRAVELERS tell us of a tree in tropical countries the inner parts of which are sometimes eaten out by ants, while the bark and leaves remain apparently as fresh as ever; and it is not till the tornado comes and sweeps it down that its weakness is discovered. But the storm did not make the tree weak; it only revealed how weak it was, and its feebleness was the result of the gnawing of insects through a long course of time. In like manner, if we let our characters be honeycombed by constant neglect of common duty, or by

daily indulgence in secret sin, or by habitual yielding to some temptation, we cannot expect anything else than ruin when the testing hour shall come.—*The Sunlight.*

IF WE COULD SEE.

BY FANNIE BOLTON.

If we could see the path where we are led,
Though it seem rough and thorny to our feet,
And know as God knows all, how comforted
Would be our hearts, knowing God's will is sweet!
If we could rise above the path of grief,
And see as God sees, we should choose as he,
And take the path that he has given, if
We knew it all, if we could only see.

If we could only see, we would not go
Mourning toward Zion, though the path might be
A path of thorn, and filled with many a woe,
We would go singing, if we could but see.
We'd lift life's burden with a brave delight,
And know our cross was love's own cross, and be
Happy in God, knowing his plans were right,
If only we could know it all and see.

For we should see the Master in the way
Holding our hand, and leading every step;
We would not murmur, pull from him, and say,
"We've only cause to weep as we have wept."
Oh no, the thorns would suddenly have bloom,
And our hard cross would suddenly grow light;
For Jesus' presence would dispel our gloom,
And joyful lips would say, "Praise God, 'tis right."

But we may see, aye, see by faith the path,
And we may hear the Master's voice to-day,
And we may know the love for us he hath,
And we may feel his presence in the way,
And we may choose with him the path of grief,
And yield our will, and find God's joy relief;
Yes, we may see and sing in sorrow, if
We will but see with hearts that do believe.

For here's his word, he doth not willingly
Afflict our souls and grieve the sons of men.
He hath a path divine to choose for thee,
Whereby to lead to heaven's joys again.
The furnace is not made to burn away
The gold of life, but to consume the dross,
And now thou mayst behold by faith to-day
The gain of what has seemed but bitter'st loss.

Like as a father pities, so doth God;
He bears thee on his heart continually,
And if thou art smitten with some chastening rod,
Oh, thou wouldst choose it too if thou couldst see;
For if thy wound be probed, it is the hand
Of the Physician does it to relieve
Of some corruption, and thou'lt understand
His love to thee in this if thou'lt believe.

O soul bless God, who dealeth lovingly,
Answering thy selfish prayers by firm denial.
O soul bless God that he doth choose for thee
The path of suffering and of fiery trial.
'Tis love most true, and 'twill be sweet and real
When thou hast answered "yes" to all his plan,
And let him shape thy soul to his ideal,
And make thee like him, pure and meek and grand.

Then thou wilt nestle to his heart as one
His mother comforteth, and see the stroke
His heart bears for thee, suffering to atone
For thy rebellion when his dear heart broke.
And thy grief will be grief not for thy woe,
But for his grief, and he will comfort thee,
And say, "Weep not, oh, mourn not, weep not so;
I knew thou'dst choose this path if thou couldst see."

Then faith sees, yes, and, oh, how beautiful
Is that dark path illumined by his love!
And souls that see by faith grow dutiful,
And meekly walk beside his feet, and of
The Master learn, and see before
Heaven's glory, Christ alone in majesty,
And sing and praise in rapture, and adore,
And choose the path that by faith's eye they see.

"I SEE not a step before me,
And I would not if I could,
For I know that to those whom Jesus loves,
There can happen only good."

SELF-EXALTATION.

BY ELIZA H. MORTON.

TO EXALT is to magnify, to extol, and to sound the praises of. Satan magnified himself when he sought to be like the Most High, and it is natural for the human heart to delight in self-exaltation. Satan's great object is and ever has been to lead individuals and nations to exalt themselves.

Rome magnified itself when it gave sentence of death against Jesus Christ and thus stood up against the Prince of princes. France exalted itself when the Bible was discarded, and the existence of the Deity denied. The Papacy magnified itself by exalting the pope "above all that is called God or that is worshiped." Individuals exalt themselves whenever they seek positions of honor, or in any way call attention to self. But if the Lord magnifies a man or woman as he did Joshua in the sight of all Israel (Josh. 3:7), it is all right, for it is for His own glory.

Christ, though equal with the Father, "made himself of no reputation, and took upon him the form of a servant, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him and given him a name which is above every name."

If we are Christ's servants, then it becomes us to exalt our Master and ignore self, waiting until in God's own good time we are exalted by him, for we read that "he that humbleth himself shall be exalted." The meek of the earth magnify the Lord with thanksgiving. They magnify God's law and make it honorable, and, if permitted to hold positions of responsibility in connection with God's work in the earth, they magnify their office but not themselves. We may exalt God's word and his name, and, if Christ abides in us by faith, we may magnify him continually in our bodies.

"O magnify the Lord with me, and let us exalt his name together."

North Deering, Me.

OBSTACLES TO THE GOSPEL.

BY ELDER E. J. WAGGONER.

THERE are very many good people who are solicitous for the progress of the gospel, and who show their interest by attempts to remove the "obstacles that are in the way of its progress." One great obstacle is intemperance, and therefore these good people are using all the means in their power to make people temperate, so that the gospel may have a fair chance with them. Now there is not the least question that intemperance is a gigantic evil, but it is not the only evil in the world. It is true that no drunkard shall enter the kingdom of heaven, but it is just as true that no covetous man, no railer, no blasphemer, no deceiver, no impure person, no envious person, no thinker of evil, shall have any inheritance therein. Impatience will shut a person out of heaven as surely as intemperance, and it is very certain that there are many more impatient people than there are drunkards. Pride is an abomination in the sight of the Lord, and will shut one out of heaven as surely as intemperance, and while the number of drinkers is legion, the number of those who are filled with pride is vastly greater. These are obstacles to the spread of the gospel, as well as is intemperance.

"But it is easier to get rid of these things than it is to get rid of intemperance." Then why are they not diminishing? It is very common to hear of the ineffectual attempts of the drunkard to overcome his appetite for drink. Broken temperance pledges are so numerous that some people are even beginning to have doubts about the power of the pledge to save a man. The idea quite generally obtains that there is a peculiar untrustworthiness about a drunkard. It is thought that his word is not so good as that of other men. Suppose the matter be tested. Let it become as popular to sign pledges to abstain from impatient speech, from talking about one's neighbors, or from thinking evil, and it would be seen that the promises of other people besides the drunkards are not good for much. There would be such a host of broken pledges as was never dreamed of in all the efforts to reclaim drunkards.

It is also quite common to speak of the slavery of drink. The drunkard is pitied or despised as a slave, by those who never in their lives had any desire to use strong drink, but who have been bound as with fetters of steel by pride, selfishness, lust, impatience, covetousness, deceit, envy, evil speaking, or evil thinking. These people will make the same excuses for themselves that the drunkard does. They have tried many times to overcome their evil habits, but in vain. They have never put a pledge upon paper, but they have promised themselves and others times without number, that they will reform. Yet they never have. And so they have fallen back upon the old excuse that some allowance must be made for their peculiar natures. No, all the slaves are not found in the grog-shops.

We are not by any means seeking to belittle the evil of intemperance. But we are trying to help somebody to look at things with a better sense of their proportion. It seems as though anyone who stops to think over the matter will be convinced that it is just as easy for the drunkard to stop his drinking as it is for the covetous man to overcome his love for money, or for the impatient man to master his temper. Therefore these, and other things that have been mentioned, are as much obstacles in the way of the gospel as intemperance is.

The trouble is that some things show off more than others, and look worse. Fashion, which in such matters is denominated "public sentiment," regards some kinds of sin as much worse than others. A man could not be admitted into the "best society" if he were a common drunkard, whereas impatience at home and with his employes, such love of money as would lead him, through his agent, to wring the last penny from a widow, ambition, lust, and pride, would none of them affect his standing in the least. Indeed, pride is quite generally counted as a virtue, although there is no other sin that finds such hearty condemnation in the Bible. A person may even be a church member "in good and regular standing," who is impatient, covetous, lustful, envious, given somewhat to gossip, and very much to evil thinking; but not if he is a drunkard, because drunkenness "brings a reproach upon the church." We do not say this to apologize for the drunkard, but to set sharply before the reader the unequal way which people have of looking at things.

Well, what shall be done? how shall all these obstacles be removed from the way of

the gospel? Just give the gospel a chance, and it will show you how to remove obstacles. Quit trying to remove obstacles from the way of the gospel, and turn your attention to the gospel itself. Preach the word without apology or compromise, and see what it can do. The only thing that the gospel is in the world for is to remove obstacles. Drunkenness is a sin, just the same as hosts of other things, and the gospel is for the purpose of saving men from sin. Moreover, it is the power of God unto salvation. And it does thorough work upon a man. It saves him from intemperance, but it does more. It makes him an entirely new man. It does not save him from drinking habits to let him go to perdition through pride. It makes him complete, after the image of Him who created him.

Christ is able to save to the uttermost them that come to God by him. There is no soul so low that Christ will not stoop to touch him, and he is able to raise up everyone whom he reaches. Then let him work. Hold him up before the world. Do not think to accomplish with the power of man that which can be accomplished only with the power of God. Remember that the weapons of our warfare are not carnal, but spiritual, and that they are "mighty through God to the pulling down of strongholds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." 2 Cor. 10: 4, 5.

Therefore, let no one who loves his fellow-men, and who would do them good, waste his time in anything less than making known to them "the riches of the glory of this mystery," which is "Christ in you the hope of glory," and let us preach him, "warning every man, and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus." Col. 1: 27, 28.

HOW I FOUND THE SABBATH.

BY HELEN A. STEINHAEUER.

At a health institution in the far East I lay, a nearly helpless invalid, broken down by excessive mental strain and overwork.

A new "half nurse," a tidy little body from the Green Mountain State, had recently been assigned me. Her strong, sensible face, with its uniformly cheerful expression, and her quiet ways, won upon me from the first, while her plain dress and her good judgment in matters of hygiene led me to repose considerable confidence in her, notwithstanding the fact that she had barely a common-school education.

For nearly a week she had been ministering to me most faithfully, when one morning, after the usual duties—the routine of necessary service had been rendered—she returned to my room, Bible in hand, and dressed in her "Sunday best."

"What can it mean?" I said to myself, "unless I have unaccountably lost time. This is Saturday, the busiest day of all the week."

My perplexity was increased by her request for permission to "sit in my room and read, as her own had no fire, and the helpers' common sitting room was so noisy that she could not sense what she read."

"Certainly," I replied cordially; "I like to have you with me. You may come here as often and stay as long as you please"—but added the mental comment, "Can it be that

she is a Jewess? She surely does not look like one."

After a little she glanced up from her book, and said pleasantly, "Would you like to have me read aloud awhile?"

"By all means," I courteously replied, though with an inward dread of what I might be forced to hear, as I was far more fastidious then than now.

She began with the fifty-seventh of Isaiah, at the fifteenth verse, and read through that chapter and the next before stopping. There was, as I had expected, no elocutionary training manifest in her reading; but I was agreeably disappointed in finding her words very correctly and distinctly pronounced, and with such an evident appreciation of the subject matter as made listening a treat; for, young friends, let me tell you no one can read well who does not, at least to some extent, understand what they read, and enter into the spirit of the author. I also noticed that her voice lingered tenderly on the two last verses of the fifty-eighth chapter, as though they contained a thought that she loved.

At the close there was a restful silence, which I at length broke with the query:—

"Miss B., you do not keep the old Jewish Sabbath, surely?"

"No," she replied gently, and with a soft light in her eyes, which I now understand, "I keep the Sabbath of the fourth commandment."

"What an answer!" I inly commented. "What does she mean by it, I wonder? We all do *that*." But I made no reply, but lay with closed eyes, thinking, thinking, till she left the room to get my noonday meal, as I pondered, puzzling over the fact that the fourth commandment actually did speak plainly of the *seventh* day, instead of the *first*.

"But we all know that it has been changed," I continued to soliloquize. "Queer that I cannot put my finger on the chapter and verse in which the change is spoken of—and I a Bible student all my days! Well, I must hunt till I find it; I really *must*, for *her* sake, poor, dear little woman, to think that in her simplicity she should keep that obsolete old day! It must be exceedingly inconvenient, and she earning her daily bread. Yes, I will find it for her and show her how silly it is to cling to the seventh day in this age and dispensation."

And that was the beginning of such a study of the Scriptures as I never before had dreamed of. I searched and I prayed, prayed and searched; but the week passed and the Sabbath again came round and I had not got any nearer permission for first-day observance than she had.

About this time the Bible lay constantly under my pillow, where I could instantly pull it out and read as soon as left alone; at night, also, whenever sleepless, I would raise the taper of gas at my bed head, and read God's word by the hour. Whether Miss B. suspected this or not, I never knew, for she was wise enough to appear to notice nothing.

Finally, there came a Sabbath morning when, with a slight embarrassment in my manner, I announced:—

"Miss B., don't think too much of it—I mean don't fancy that there is more in it than there really is—but I have for several weeks been trying to find the scriptural reason for the change of the Sabbath from the seventh to the first day of the week, and, so far, I have not yet been able to find it. Of course,"

I continued hurriedly, for I imagined I detected a faint shade of exultation in my little nurse's air—"of course *I know that it is there*, and, sooner or later, I shall find it; but *meantime* I will join you in observing the seventh day, for," I added with a smile, "I confess I find so much said about the Sabbath, and so little about Sunday ('the Lord's day')—this was *my* way of distinguishing the days—that I cannot think I shall be doing wrong in keeping it until I can find chapter and verse for the change; and," I continued, "it will be much pleasanter for us both to observe the same day while we are together."

"Yes," she replied very demurely, "I don't think it can be wrong; and it will be much pleasanter."

So keep it I did until we parted; and then I continued to keep it, although, as far as I knew, not another soul in Philadelphia did. In Chicago I joined the University Place Baptist Church, and kept it there, with the stipulation on their side that I would rest on Sunday, and be sure to let them know before I began should circumstances ever compel my working on that day, and on both sides the distinct understanding that I rested on Sunday merely and solely to avoid offending my brethren and sisters, and not at all because I considered that day in the least sacred.

When asked whether I was "open to conviction," I answered:—

"Yes, indeed; I started the hunt to help a poor friend who I thought must find the seventh a very inconvenient day to keep."

That was twenty years ago, and I am keeping the dear seventh day yet, because—lean closer, though it's an open secret—because I have never found God's permission to do otherwise, *for HE NEVER GAVE IT!*

It is always safe to go to the Book of books for information, though we may sometimes find what we do not expect to see there.

OUR LIGHT AFFLICTIONS.

BY MRS. N. A. MERRILL.

SOMETIMES the thought arises, If God loves us and is with us, why does he not keep us from trouble, and from severe trials? Why does he not place our feet in pleasant places, and strew our path with roses, that we may be happy all the time? But God does not love to see his children suffer. Trials come for some good. When we have all these pleasures, and our wishes gratified, we begin to lose hold upon God and depend more upon self. Sometimes he has to send us severe trials to bring us where we can look to him, and put our trust more fully in him. By our waywardness, many times, we bring these trials upon ourselves. "Whom the Lord loveth he chasteneth, and scourgeth everyone whom he receiveth." "As many as I love I rebuke and chasten: be zealous therefore and repent." Then instead of being discouraged when we are afflicted and chastened, we should remember that all things work together for good to them that love God.

Let us glory in tribulations, knowing that tribulation worketh patience, and patience experience, and experience hope—just the essential qualities that we each need to cultivate. Knowing this, that our trials are for our good, let us count it all joy when we fall into divers temptations. "Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold tempta-

tions: that the trials of your faith, being much more precious than of gold that perisheth, though it be tried with fire." "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."

These scriptures should be a great encouragement to the Christian. If we suffer with Christ we shall also reign with him, yea, all that will live godly in Christ Jesus shall suffer persecution. It is all for Christ's sake, and his grace is sufficient. "For my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me."

There is something beyond these trials and afflictions; we should not therefore dwell upon them, but look through them to Christ, who suffered and died for us. "For our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." Then we must not allow our afflictions to separate us from the love of Christ. May he work in us both to will and to do of his good pleasure. Neither should we look forward and make provisions for sinning, but we should believe that he is able to keep us from falling, remembering that he that hath begun a good work will perform it till the day of Jesus Christ. He is not only the *author*, but *finisher* of our faith. God wants us to forget the past, and press forward, "looking unto Jesus," not mourning over our sins that he has forgiven. He forgets (Micah 7:18, 19), so why should not we? Neither does he upbraid us in our foolishness. I am so thankful for such a Saviour. "Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him."

PRAISE YE THE LORD.

It is recorded but once that the apostle Paul sang. And that instance was not such an one as would naturally inspire song. It was not after a pleasant, happy, unmolested meeting, or at the social board, or to while away weary hours; it was in the dark, damp, cold prison cell, with back ridged and raw from lashes, and feet fast in the stocks—a position most intolerable. The feet must be elevated to be put in the stocks, and the only easy position is to lie down. But Paul and Silas were deprived of any rest even in this way; for their backs were sore from the beating. But prayer brought a greater victory than was wrought by Samson's strength; faith claimed the promise, and the wearied prisoners "sang praises unto God." The grace and peace of God swallowed up all the pain and unpleasant surroundings.

Paul's great Prototype, for whom he suffered joyfully, is recorded as having sung but once. And when was that? on the mount of transfiguration? or after his resurrection? No; it was just before his betrayal, just before the agony of Gethsemane, just before the darkness of the cross. And Jesus knew that these sufferings were before him; yet with faith in that Father who was too wise to err, too good to prove unkind, he could sing: "Praise ye the Lord." "The Lord is my strength and my song, and is become my salvation." "O give thanks unto the Lord; for he is good; because his mercy endureth forever"—express-

sions found in Psalms 113 to 118, which were sung on paschal occasions. If there was more praise to "Him from whom all blessings flow," there would be greater blessings. "Whoso offereth praise glorifieth me," saith the Lord. Truly "it is good to sing praises unto our God."

Home and Health.

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

IT IS BEST.

BY LILLIE BINKLEY.

The hearts that are fondest and truest
-Are those that have burdens to bear;
The soul that is noblest and purest
Has been tried in the furnace of care.

The face that is lit with the sunlight,
That shines through the soul from God's throne,
Is the face that will lead your steps upward
To the heights that its own soul hath won.

If the road that you tread has grown dreary,
If the hopes of your heart have gone down,
Remember 'twas done for a purpose;
God giveth the cross and the crown.

No burden will ever be given
Unless we have strength to endure.
If always our hearts could be merry,
'Twould be hard for our souls to be pure.

Oh! how could we feel for our neighbor
If we never had sorrow at home?
God knew how 'twas best to create us,
That his work and his will might be done.

—*Selected.*

ONLY A LITTER.

WE all know how difficult it is to keep a house in order where there are two or three little ones in it. They employ their busy fingers with what often seems a desire to upset things, and in reality is but the natural outlet for the surprising energy with which even the wee little ones are gifted. The desire that all good housekeepers have to see everything "spick and span" often renders it impossible for them to be patient with the children, whose restless hands and feet must keep busy; for the constant cry, "You musn't do this!" "I shall punish you, if you do that!" makes both mother and child cross and uncomfortable.

"How do you keep your little ones so quiet?" asked Mrs. Brown of Mrs. Smith, upon whom she had called. "I never hear them cry, though I come here so often."

"They cry very often," said Mrs. Smith, "but I am frequently told that they are exceptionally good, so I must believe it."

"I wish you'd give me the key to your success, for I'm sure I devote time enough to mine; but they tease me almost to death with their restlessness."

"I'm sure I know of no secret in the matter," Mrs. Smith replied. "If I were asked a recipe for keeping them good, I should say, Employ them constantly and let them be busy at something they like to do."

"What are your little ones doing now?" asked Mrs. Brown.

Our hostess flushed as she answered quickly: "Something you will think very dreadful, but it seems the best for all of us. They're in the dining room. Come and we'll take a peep at them."

Through the hall they tiptoed. Mrs. Smith opened the door noiselessly, and Mrs. Brown was taken aback for an instant. The dining table was divided into three sections by two brooms laid across it.

Three little girls, aged seven, nine, and

eleven, were very busy, each claiming one section. These were arranged to represent schoolrooms, and were filled with paper benches, to accommodate paper dolls of various sizes—kindergartners, third and fifth grades. The dolls were cut from common wrapping paper, the benches from a heavier quality. The floor was covered with a mass of clippings and bits of refuse, but the children were so interested that they did not even hear them as they stole away.

"I never saw anything like it," said Mrs. Brown. "How long will they play that way?" "From breakfast time till 5 o'clock, when they have to clear up the rubbish in time for dinner. We lunch in the kitchen when I do my own work, as I am obliged to at present. I knew you'd think it terrible when you saw the way I keep them still, but it's only a litter; there's nothing dirty about it, and they are so happy."

Mrs. Brown, who was a model housekeeper, but an uncomfortable mother, had learned a lesson, and I hope all other mothers will also try to look kindly upon a "litter" when it means comfort for the busy bees, our children. —*Nursery Guide.*

THE WHITE ELEPHANT OF SIAM.

In former days the ceremonies attending the capture of a white elephant were very impressive. The discoverer, were he the humblest man in the kingdom, was immediately made a mandarin; he was exempted from taxation for the remainder of his life, and presented with large sums of money, the king himself giving him \$1,000. As soon as the capture was made, a special courier was dispatched to the king, and a posse of nobles with gifts and robes started immediately for the scene of action. The ropes which the captors used in binding the royal victim were replaced by cords of scarlet silk. Mandarins attended to the slightest wants of the animal. Rich feather fans with gilt handles were used to keep the flies from it during the day, while a silk embroidered mosquito net was provided at night.

To remove it to the capital, a boat was built expressly for the purpose, and a magnificent canopy erected over it, ornamented and bedecked, as were the king's palaces. Silk draperies, heavy with silver and gold, inclosed the royal prisoner; and in this state he floated down the river, receiving the acclamations of the people. When near the city the animal was landed, the king and his court going out to meet him and escort him to the city, where a place had been built for him within the royal palace grounds. A large tract of land was set apart for his country place, chosen from the best the kingdom afforded. A cabinet of ministers and a retinue of nobles were appointed to attend to his wants.—*S. E. Carrington, in August Californian.*

CURIOUS AND SCIENTIFIC.

THE tongue of the giraffe is nearly a foot and a half long.

AFRICA has nearly seven hundred languages, and this fact presents great difficulties to missionary effort.

IF YOU WISHED to walk through all the streets and lanes and alleys of London, and were able to arrange your trip so that you never traversed the same one twice, you would have to walk ten miles every day for nine years before your journey would be completed.

TELEPHONES FOR DIVERS.—The telephone has lately been arranged for the use of divers. A sheet of copper is used in place of one of the glasses in the helmet, and to this a telephone is fixed, so that the diver, when at the

bottom of the sea, has only to slightly turn his head in order to report what he sees or to receive instructions from above.

THE VITALITY OF THE SNAIL is remarkable. One that had been glued to a card in the British Museum for four years came to life upon being immersed in warm water. Some specimens in the collection of a naturalist revived after they had apparently been dead for fifteen years.

A NEW ALBUMINOUS POISON of one hundred times the power of strychnine, has been described by Professor Kobert; it is extracted from the seeds of *Abrus precatoria*, which have long been used as irritants and anti-hemorrhage remedies—in Brazil for ophthalmia, and in India as a poison; the poisonous principle causes death by coagulation of the blood corpuscles.

NOISELESS COG WHEELS.—The problem of silent machinery running appears to have been brought a step nearer solution by the introduction in Austria of cog wheels made of pressed rawhide, which are to work in conjunction with wheels of cast iron, steel, and other metals. The new wheels are said to possess great strength. They do not require lubricating, and are therefore clean in operation.

LUXURY FOR THE CYCLIST.—An English inventor is tempting the cyclist on summer excursion bent with a rose-colored scheme for increasing the luxury of his fascinating pastime. An umbrella can be fitted to the frame of the bicycle, which is to keep the rider dry and cool in all weathers, and increase his speed of transit. It is light and strong, the stock and socket being made of steel tube; it can be put up or down instantly, and entirely removed from the machine in less than a minute.

AN EXTRAORDINARY SWALLOWING FEAT.—A German contemporary states that a very peculiar patient was recently under treatment at the Augsburg State Hospital. A man, aged forty, had set himself the task of swallowing some 250 fruit stones. Having finished this extraordinary meal, he experienced excruciating pain. While under treatment the first day in the hospital, the medical men succeeded in removing 200 hazel nut stones. The man had taken all this trouble to place his life in jeopardy for a wager of 5s.

COMPRESSED AIR EXPERIMENT.—The Me-karski compressed air system of operating street railways will shortly be introduced in Washington for investigation. A railroad working on this system has been in operation in Berne, Switzerland, since Oct. 1, 1890. It is about two miles long and is worked by a fifty horse power turbine plant. The maximum air pressure in the locomotive reservoir amounts to 450 pounds to the square inch, and the time required to charge each reservoir is ten minutes. In the city the speed is reduced to seven and one-half miles an hour, but outside the city a speed of thirty miles an hour is permitted. The experiments to be made in Washington will have a much better plant than the Berne railway.

BIRD'S NESTS' MATERIALS.

"THE unraveling of deserted nests," says *Harper's Young People*, "will often prove instructive as well as humorously entertaining pastime, revealing in the same fabric evidences of great sagacity, and what would appear perfectly nonsensical prejudices, with an occasional piece of positive frivolity.

"Thus we can readily see the wisdom in the selection of these strong strips of milkweed bark with which the vireo's or yellow warbler's nest is moored to the forked branch, or the strands of twine with which the Baltimore oriole suspends its deep-swinging hammock,

as well as the plentiful meshing of horsehair woven through the body of the nest.

"The nest of the orchard oriole is even more remarkable as a piece of woven texture. Wilson, the ornithologist, by careful unraveling of a grass strand from one of these nests, found it to have been passed through the fabric and returned thirty-four times, the strand itself being only thirteen inches long, a fact which prompted an old lady friend of his to ask 'whether it would be possible to teach the birds to darn stockings.'

"The horsehair in the nest of the hang bird gives it a wonderful compact strength, capable of sustaining a hundred times the weight of the bird. Upon unraveling one I found it intermeshed fourteen times in the length of ten inches, which would probably have given a total number of forty passes in the full length of the hair."—*New York World*.

HOW ALCOHOL WORKS.

STRONG drink is sure to tell on a man. It tells on his body. Joseph Cook, in one of his lectures, says: "Forbes Winslow, the celebrated English physician for the insane, once told a committee of Parliament that he could dip out of the brain of any habitual drunkard a fluid so full of alcohol that, when put in a spoon and a lamp placed beneath it, the liquid would burn with a blue flame. The blue flame which Forbes Winslow kindled shows the affinity of alcohol for the brain, and should be kept burning as a pillar of fire before tempted men."

A patient said once to a physician, "Doctor, I must have some kind of a stimulant. I am cold, and alcohol warms me."

"Precisely," answered the doctor. "See here. This stick is cold [taking up a stick of wood from the box beside the hearth and tossing it into the fire]. Now it is warm. But is the stick benefited?"

"Of course not. It is burning itself."

"And so are you when you are warming yourself with alcohol. You are literally burning up the delicate tissues of your stomach and brain. Some think that there is nourishment in alcohol, but there is just as much nourishment in it as there is in the lash of the whip with which a horse is urged to his highest speed."—*Sel.*

A FAMILY NAME.

A YOUNG fellow six feet tall and weighing 200 pounds not long ago applied to a Detroit merchant for a position in his store.

"What's your name?" inquired the merchant.

"Little Dickey Robinson," replied the young man promptly.

"What?" exclaimed the merchant in astonishment as he surveyed his proportions.

"Little Dickey Robinson," was the reply, this time several tones louder.

It made the merchant half angry.

"What in the world does a great big fellow like you mean by giving such a name as that?" he asked indignantly.

The young fellow's temper was admirable, and he was after a job, besides.

"I give such a name as that, sir," he said, "because that is my name, and if you've got a man in this house that dares to make fun of that name, trot him out."

The merchant began to smooth him down and asked for an explanation.

"It's this way," he said quite good naturedly, "my mother's maiden name was Little, my father's name was Robinson, and his mother's maiden name was Dickey. They wanted me to have the family names, and so I'm Little Dickey Robinson."

The explanation was eminently satisfactory; so was the young man, and he's going to work soon.—*Detroit Free Press*.

Mission Fields.

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

AT THE LAST.

THE stream is calmest when it nears the tide,
The flowers are sweetest at the eventide,
The birds most musical at the close of day,
The saints divinest when they pass away.

Morning is holy, but a holier calm
Lies folded in evening's robe of balm;
And weary men must ever love her best,
For morning calls to toil, but night to rest.

She comes from heaven, and on her wings doth bear
A holy fragrance, like the breath of prayer;
Footsteps of angels follow in her trace,
To shut the weary eyes of Day in peace.

All things are hushed before her as she throws
O'er earth and sky her mantle of repose;
There is a calmer beauty and a power
That morning knows not, in the evening's hour.

Until the evening we must weep and toil—
Plow life's stern furrow and dig the woody soil—
Tread with sad feet the rough and thorny way,
And bear the heat and burden of the day.

Oh! when the sun is setting, may we glide,
Like summer evening, down the golden tide,
And leave behind us, as we pass away,
Sweet, starry twilight round our sleeping clay.
—*Selected*.

MEXICO.

"In Journeyings Oft."

BY THE REV. D. F. WATKINS.

[Missionary of the Methodist Episcopal Church South.]

WHEN on my late ten weeks' trip on horseback on the Pacific Coast, between the ports of San Blas and Manzanillo, I reached one afternoon a deep cañon, where the people live in small colonies for nine months in the year under the large trees that abound along the river. Not having eaten food that day, I hastily built a fire and was cooking a little meat. I had secured on the way, when a sick mother, lying on her mat under a few branches with a baby three or four days old in her arms, called my Mexican comrade and asked him in a voice loud enough for me to hear if he would bring her a little meat in case we should return that way; she was "so weak." Never did a voice thrill a cook's heart more thoroughly than hers did mine, and it was not long before I had the great pleasure of seeing her relish the best part of the dish I had prepared for my hungry comrade and myself. I must confess that I have seldom done better missionary work than when cooking for that poor sick woman.

When I was spreading my blankets, I discovered that I was within about fifty yards of the spot where, a few years ago, two American engineers had been killed and their little hut set on fire to consume their bodies, and that several individuals of the fifty or sixty present, as I was assured, had participated in the horrible deed. The people were nominally Catholics, very superstitious, and hated foreigners. Nevertheless, until midnight I never had in my life, it seems to me, more earnest listeners to the words of life. Of course my cooking had undoubtedly helped matters. When I went to rest, a man threw himself near my feet, rifle in hand, and said to me, "Sleep, do not fear; I will take care of you."

I got up early the following morning and reached a small ranch of several huts, where but one family lived. My comrade and myself took possession of one of the huts. Soon after this, several travelers arrived and occu-

pied the hut next to us. While wondering who our neighbors were, so well armed, we were pleased to hear one of them read the Gospel to his Catholic friends; he was a man of influence and means. He offered to help support a preacher in his pueblo, forty miles from that place, if I would send one.

The following night I slept in a little ranch on the top of one of the high mountains on the coast. The "cacique," headman among the dozen families there, came and sat with us near our camp fire. This aged man, who had been years ago a highway robber, listened until late at night to poor singing and poorer preaching, but with the result that he made up his mind to live a new life and tell all the people in the rancho what he had learned of Christ; and I have learned since that his labors have been blessed.—*Independent*.

WORKERS FOR CITY MISSIONS.

HOME FOR POOR CHILDREN.

THE following is abridged from the Battle Creek (Mich.) *Weekly Journal*, a secular paper, owned and conducted by a Sunday observer. It will speak for itself.

A Medical Missionary and Benevolent Association has recently been inaugurated in this city, the proportions of which are perhaps little appreciated by the majority of our citizens. For a number of years Dr. J. H. Kellogg, of the Sanitarium, and others associated with him in that institution, have been urging upon the members of the Seventh-day Adventist body the extension of the charitable work of the denomination heretofore represented by the Sanitarium, by the organization of an Orphans' Home and other charitable and philanthropic enterprises. At a meeting of the General Conference of the Seventh-day Adventists held in this city two years ago, Dr. Kellogg was placed at the head of a committee charged with the duty of taking the necessary steps to organize a home for orphan children and friendless aged persons. The committee set themselves about the work of collecting the necessary funds for the purpose named, and after a few months found money flowing into their hands so rapidly that at the biannual meeting of the General Conference recently held, they were able to report nearly \$200,000 in hand and immediately in sight, a sum considerably larger than was needed for the purpose for which the committee was appointed. The results of the committee's efforts in raising funds was a surprise to the originators and friends of the enterprise, as well as to those who had given little thought to it, as no subscription paper had been circulated, and no appeals for money to the general public had been presented. Most of the sum named had been contributed by persons of considerable means, the larger sums coming from persons outside of the State. Thirty thousand dollars were contributed by a wealthy Chicago lady [whence the name] who became interested in the unique features of the work, and \$40,000 by Henry Wessels and Francis H. Wessels, of South Africa.

Finding such an abundance of means at hand for charitable work, Dr. Kellogg set himself about preparing plans for a more extensive scheme of philanthropic work which included the organization of a general Medical Missionary and Benevolent Association, the purpose of which was stated to be to assist orphans, homeless aged persons, sick and needy persons of all classes, giving them medical aid through medical missions established in this and other countries, educating missionary physicians and nurses, and doing good in various other ways independent of denominational or sectarian interests. An association was formed, to be known as the Seventh-day Adventist Medical Missionary and Benevolent Association, and a board of directors appointed

to carry out the objects named above. This committee consisted of the following persons: O. A. Olsen, J. N. Loughborough, W. C. White, S. N. Haskell, J. Fargo, G. Tyszkiewicz, A. R. Henry, J. H. Kellogg, president, and L. McCoy, secretary and treasurer.

It is worthy of note that the purpose of this organization is not the propagation of religious doctrines nor the promotion of sectarian or denominational interests, but pure Christian philanthropy. Much more has been done in this line in the west end of our city than most of our citizens may be aware of. The Sanitarium, which was organized some twenty-six years ago, has been a strictly philanthropic work almost from the beginning. This fact is chiefly due to the broad-minded and liberal policy of the late Elder James White, who will be remembered by many as a public-spirited citizen and a man much interested in charitable and philanthropic work. Although the Sanitarium was organized as a money-making enterprise, and so conducted for the first year of its existence, at the end of the first year Elder White, who was ill at the time of the incorporation of the institution, placed before the stockholders of the Sanitarium the importance of making the institution a purely philanthropic enterprise, and urged the matter with so much zeal that the stockholders were led to surrender their dividends and to make the stock which they had invested an endowment, all the earnings to be used to build up the institution and enlarge its facilities, and for the treatment of the sick poor.

Dr. Kellogg, the present superintendent, became connected with the institution in a professional way twenty years ago, and two years later was appointed superintendent. The doctor's policy since he became connected with the institution has been to build up a large self-supporting charitable work, which would represent in the highest degree of perfection all the resources of rational medicine. In this he has been heartily seconded by other members of the board of managers and by his professional associates, all of whom, together with the scores of nurses, medical attendants, and others connected with the institution, have given their services to the institution for sums barely sufficient to afford them a livelihood. No physician, nurse, or manager, or any other person, participates in the earnings of the institution to the extent of a single dollar beyond the moderate salary which he receives each week or month. By no other plan would it have been possible to build up so great an enterprise. Our citizens have never been called upon to contribute by subscription or otherwise to the erection of any of the large buildings in which the work of the Sanitarium is carried on nor to any other of its facilities. The institution has received very few gifts and no legacies or endowments to any extent in addition to the original stock invested by the incorporators. It has been built up simply by the economy, thrift, and personal sacrifices of those connected with it.

Several years ago Dr. and Mrs. Kellogg began a work for orphans by taking homeless little ones into their own family. Beginning with one little girl, they now have a full dozen boys and girls to whom they are endeavoring to give all the advantages of Christian training and culture.

The Orphans' Home enterprise is the outgrowth of the work of the Sanitarium and the personal work of Dr. and Mrs. Kellogg in this line. With the organization of the Medical Missionary and Benevolent Association, it is proposed to organize medical missions, orphans' homes, and missionary sanitariums in various parts of the United States, and also in foreign countries. Something has already been done in this direction. Through the gift of \$40,000 by the Wessels brothers, and a site by the friends of the enterprise in Illinois,

a branch of the Battle Creek Sanitarium has been started in Chicago, and is now open. All the profits arising from the running of the institution will be devoted to the support of a dispensary and a visiting nurses' work, located near the very center of the wretchedness, ignorance, and misery of the worst part of Chicago. Missionary nurses from the Sanitarium have been already at work in this portion of Chicago for several months, and have done the first work of this sort ever done in that portion of the city. This has ordinarily been considered too difficult and dangerous a field for nurses to work in. A large basement has also been leased, in which free baths are being fitted up, to be run in connection with the dispensary. In addition to this, facilities will also be afforded for the use of the poor, who, for the most part, in that portion of the city, have no home facilities for washing or baths outside of a piece of soap and a dishpan.

Dr. Sarah Hackett Stevenson, the leading lady physician of Chicago, will take charge of the obstetrical clinic connected with the dispensary. The idea is to make the work a practical Christian charity. Such a work would be a Godsend to every large city in the United States. Practical Christian effort of this sort preaches louder than preaching in behalf of Christian principles. The idea of Dr. Kellogg and those associated with him in this work is to carry the sunlight of practical philanthropy into the darkest and most neglected spots of our great cities.

At the present quite a large number of persons are in training at the Sanitarium to engage in the various lines of this philanthropic work. In visiting the institution yesterday we dropped into the kindergarten department in the Sanitarium Hospital, where we found about thirty little ones seated in a circle around the room, with the teacher, Mrs. Woodward, seated in the circle, on one side, and a pupil teacher opposite her. In the missionary mothers' class, one of the several courses of instruction which is being carried on in connection with the Sanitarium Medical Missionary School, we found some twenty-five mature young women engaged in preparing themselves for work among children in poor districts. In another room we found a section of this class receiving instruction in sloyd under Mrs. Stearns. Some of the members of the class are taking their course of training preparatory to entering the work in the Haskell Orphans' Home, which is now nearly finished, and which is one of the institutions which will be conducted under the supervision of the Medical Missionary and Benevolent Association.

It is the purpose of the managers of this Home to make it much more of a genuine home for children than has ever before been attempted in any similar institution. The entire family of little ones, which will number, when the Home is wholly occupied, nearly 150, will be divided into families of twelve, each one in charge of a missionary mother. Every person connected with the Home, from the cook to the care takers and the teachers, before undertaking their duties, have a course of training in the Sanitarium training schools, supplementing such training as can be obtained in the best training school of the country. The purpose is to make the Home not simply a temporary stopping place for children, but a place in which boys and girls will be trained up to a self-supporting age, receiving a good education, thorough manual training, instruction in one or more trades, and such accomplishments as individual talents may suggest.

The division of the children into families cultivates the home idea, and prevents the injurious effects sometimes noticeable from life in an institution. Especial attention is given to the physical health of the little ones, and abundance of the best food prepared in the most wholesome manner, plenty of exer-

cise in the open air, daily gymnastics, and all other hygienic means, such as abundance of sunlight, plenty of pure air, and careful attention to clothing, contribute to the development of a high state of physical health, which is abundantly evidenced by the plump, rosy cheeks and bright eyes which the visitor sees in the kindergarten and nursery.

No enterprise could be more thoroughly philanthropic and humanitarian in its purpose than is the extensive work which has been undertaken by the Medical Missionary and Benevolent Association.

Not only the citizens of Battle Creek are interested in the philanthropic enterprises represented by the Sanitarium, the Haskell Orphans' Home, and the various lines of charitable and philanthropic work directly and indirectly connected with these institutions, but also the citizens of Michigan and those of our neighboring States. This is a matter in which all good men and women everywhere should be interested, and the enterprises such as should be fostered and encouraged in every legitimate manner.

Our Work and Workers.

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

OUR TAHITIAN MISSION.

PAPEETE, Tahiti, July 5, 1893.

ELDER M. C. WILCOX—*Dear Brother:* After long and anxious waiting, the expected arrival of the *Pitcairn* to our Tahitian field occurred the 6th of last April. For several weeks whenever we would pass within sight of the ocean, our eyes would scan the horizon with a sort of indescribable longing to feast our eyes once more upon our noble little craft, laden with sympathizing hearts and tokens of affection from home, and when we did see her it is little wonder that we stood for a time spellbound upon the beach, gazing with admiration upon her as she appeared in her new rig, lying outside the reef for the pilot. The feelings that passed through our hearts may better be imagined than expressed. Soon she was in the harbor, cordial greetings were over, and we were settled down to the stern business of making the best use of the visit which she should pay us. First of all, our freight must be landed, and among the things that brought us especial encouragement was the buggy, which would enable us to get around the island and visit the various native villages—quite a necessity here, as one must travel a great many miles in the burning sun, much to the detriment of his health, and then not be able to accomplish the amount of work which could be accomplished with some sort of a vehicle. We were also pleased at receiving a typewriter, which will be of great assistance to us in our translating and preparing literature for the native people.

The *Pitcairn* brought us a good letter from Elder Gates, who reported his health as very little improved, but said that he was of good courage in the work, and was looking forward to the establishment of a school as a source of great blessing to the *Pitcairn* islanders. He also said, in regard to their recent visit to the island of Mangareva: "I hope as soon as possible you will get out something in the Tahitian language that we can use in the Paumotus. We could have used books in that language at Mangareva if we had had them. We must have books and tracts for these islands. It seems to me that that is the most important work for us now. The people there are all ripe for labor." The group of the Paumotus, of which he speaks, is composed of numerous small islands and furnishes an extensive field for self-sacrificing missionary laborers. They have neither pastors nor teachers, save in Mangareva, where there is a Catholic Church established.

Letters from the Austral group, a cluster of islands a few hundred miles to the south of here, speaking the same language, showed that the interest there was beginning to grow, and in two of the principal islands of this group the people who had been reading some of our literature quite confidently expected to receive a visit from the *Pitcairn*; in fact, from one of these islands a few representatives have visited Tahiti and have embraced the truth. We thought

some of taking our native pastor for a three weeks' trip, to visit and preach to the natives of these islands, but when our native brethren heard of it, they were somewhat consternated, and one evening after our prayer meeting, one of them got up and addressed me, saying: "We hear that you plan to take our pastor away for a few weeks to another island, but we don't want you to do it yet, till we get better established in the truth. We have not finished building our sheepfold yet (meaning the church building), and we are afraid if you take our shepherd away the sheep will all be scattered." At this juncture one of our brethren, who is blind, spoke up and said, "Yes, and the wolves will come in also." This amusing and pathetic plea, it is needless to say, was quite effectual, and we concluded to postpone our visit to that group, and attend to one of the urgent calls that are coming in to us from the surrounding islands.

We have a few Sabbath-keeping brethren in what is known as the Leeward group of the Society Islands. One of these islands, which is called Huahine, has, as I have been told, been experiencing a peculiar revival of religion, not like the revivals which we so often hear of and see at home, but a general revival in the study of the Bible, almost every adult in every family keeping a notebook and recording the sermons which he hears, and making notes on passages of Scripture. At the present time many of the children on this island are growing up without knowing how to read. They have no European schoolteacher, and the parents of the few European children who are there feel quite a desire to have some help in that line, though they are not particular as to what religious denomination the individual may belong to. We heard some talk of a Roman Catholic priest being sent, but I think the feeling of the natives is so strong that one would not be allowed to land. The island is also perfectly destitute of any skilled medical attendance. In the visit which the *Pitcairn* made to this island, Dr. Kellogg was kept constantly busy tending to the sick. Many of the cases were such as might have been avoided if the people had had proper medical attendance. One such case was that of a man who had tried to pull out an ingrowing toe nail and had made such miserable work of it that the whole toe had become a putrefying sore, and the prospect was that he might have to lose his foot, or, if our good doctor had not arrived just as he did, it is probable that the man would have lost his life, for lockjaw almost invariably sets in with such cases here in the tropics.

The *Pitcairn* also visited the island of Raiatea, which lies within sight of the island just mentioned. This island also was sadly in need of medical help and school privileges. They are also greatly in need of moral teaching. Throughout our stay the calls upon the doctor for assistance were unceasing. We personally visited with him many native huts where the curse of disease was preying upon its miserable inhabitants, and found in this way many doors open to receive not only help for their bodies, but also spiritual help. In fact, owing to the increasing interest here, our little supply of tracts in the Tahitian language which we had brought with us for distribution, bade fair to be exhausted before we had reached half the number for whom we intended them. One day the doctor and myself noticed a man following quite closely to us all the way through the village, but just as we were about to go down to our boat, we turned to see what the man wanted, and found that he was following us to get some tracts. As our supply was exhausted, we invited him aboard the vessel and gave him a few tracts, and then he asked for more for his relatives in another part of the island. Thus the strain upon our limited stock continued till we had to refuse some who asked for them. Whenever one would pass through a native village where they had received some of our literature, he would see groups of people gathered in huts or in the shade of some friendly tree, together reading and discussing the things they found written therein. Thus the interest continued to grow, till at last a general consultation of the inhabitants was called, and after three days' discussion of the Sabbath question and some of the leading points of the truth among themselves, this island, which for a number of years had allowed no missionary to remain among them, made an earnest plea to us to leave them a missionary to teach them the truths of the Bible, acknowledging that they were quite ignorant of them and wanted to know more. Accordingly, the committee on board the *Pitcairn* decided to leave Elder and Mrs. Cady to carry on the work in that group.

The last mail from there has brought news that

they are living in the queen's family till suitable accommodations are prepared for them. The chiefs and leading men of the island seem to be quite favorable to the truth, and we hope and trust that God will gather out in this place a people for his name. The more we labor among the islands, the more apparent it becomes that a large amount of literature on various religious subjects must be constantly kept in circulation among the inhabitants in order that their minds may be filled with that which is true and ennobling. Not only should tracts and some sort of a small periodical be issued here among them, but we believe that books are needed, such as could be printed at home, illustrated, and cheaply bound, so as to come within the means of the native people. It can hardly be expected that there ever will be any great mental or moral growth among these people until they have enough literature translated into their language to furnish food for their minds and hearts. In conversation, a short time since, with the American consul of this place, he expressed his pleasure with our methods of labor for the native people, and said that he believed that reading matter would prove a great help in raising the natives to a higher level.

It is a cause of gratitude to us that as we and our work become better known, the blind prejudice which we have had to meet here dissipates, though slowly, before the clear rays of the Sun of Righteousness, whose day is dawning upon these benighted lands; and we feel a growing confidence that amid this encircling gloom the kindly light of the Spirit of Christ still leads us on.

Yours in the love of the work,

A. J. READ.

WATCHWORDS OF LIFE.

HOPE
While there's a hand to strike.
DARE
While there's a young heart brave.
TOIL
While there's a task unwrought.
TRUST
While there's a God to save.
LEARN
That there's a work for each.
FEEL
That there's a strength in God.
KNOW
That there's a crown reserved.
WAIT,
Though 'neath cloud and rod.
LOVE
When there's a foe that wrongs.
HELP
When there's a brother's need.
WATCH
When there's a tempter near.
PRAY
Both in word and deed.

FIELD NOTES.

ELDER J. B. GOODRICH and Brother H. E. Rickard pitched a tent in Georgeville, Quebec, on the 14th ult.

THE Iowa Conference has ten meeting tents in the field this season, besides three Scandinavian companies.

ELDER N. W. ALLEE reports an addition of eleven to the church at Crow Wing, Minn., seven being by baptism.

ELDER R. H. HABENICHT and Brother F. L. Moody have organized a Sabbath school of twenty-five members at Bagley, Iowa.

AS A result of meetings held in Mount Pleasant, Mich., by Brother E. R. Williams, fifteen have signed the covenant to keep the commandments of God.

AT Rockwell City, Iowa, where Brethren W. B. Everhart and N. L. McClintock are holding meetings, six had begun the observance of the Sabbath of the Lord at last report.

ELDER P. J. HENDERSON reports, as a result of meetings held at Ottumwa, Iowa, that nine persons were added to the church at Fairfield, there being no organization at the former place.

THE brethren and sisters who have been sending periodicals to Brother Archie Spence, Maple Valley, Wash., for missionary purposes, are hereby notified that he has plenty for the present.

THE good news comes to us through Mrs. Emma H. Adams that Rev. Mr. Willard and wife and Miss Matthews, of the Presbyterian Mission in Alaska, have accepted of the Sabbath of the Lord, and are rejoicing in the light. May the Lord of light lead them on to the fullness of the grace of his gospel.

PROFESSOR WM. T. BLAND, formerly of Battle Creek College, has been selected for the position of principal of the new academy soon to be opened at Mt. Vernon, Ohio, and Mrs. Flora C. Bland, his wife, is to be teacher of Greek and Latin. Three courses of study are announced,—Academic, Scientific, and Biblical.

CLEAN copies of our periodicals are in demand for ship missionary work at Seattle, Wash. Brother E. F. Cornell, librarian of the tract society there, expresses thankfulness for past favors, while soliciting a continuation of the same for the advancement of the good work. Please address, postpaid, E. F. Cornell, 309 Poplar Street.

ELDER C. N. MARTIN, writing from Billing, Mont., reports the baptism of seven converts, while laboring in the midst of determined opposition. The Methodist presiding elder manifests an exceedingly bitter spirit, declaring that he would rather have a den of rattlesnakes in his back yard than live in a neighborhood where there are Seventh-day Adventists.

IN Terre Haute, Ind., recently, Brother D. H. Oberholtzer spoke on the "Time of Trouble," and was requested to repeat the discourse before a labor mass meeting. Such incidents indicate that the providence of God is in advance of the work, and that there are waiting opportunities that the laborers little dream of. July 29 eleven were added to the church in that place, eight by baptism.

SISTER VESTA J. OLSEN, corresponding secretary of the International Sabbath School Association, left Oakland on the 9th inst. to attend the International Sunday School Convention which convenes at St. Louis on the 29th inst. She also expected to attend the camp meeting in Seward, Neb. She was accompanied on the journey by the wife and two children of Elder G. C. Tenney, who had just arrived from Australia, en route to Battle Creek, Mich., where they are to make their home.

ELDER J. H. DURLAND, superintendent of General Conference District No. 4, writes: "We have had extra good meetings this summer. I have now attended six camp meetings in the district, and we have baptized 432. The Lord has brought people to the meetings that knew but little about us, and they went away fully in the truth. In our inquiry meetings, in several places, I would go to persons who had come forward and ask them what they wanted, and the reply would be, 'I am a Baptist,' or 'I am a Methodist,' 'but I feel that I ought to keep the Sabbath.' In some instances nothing had been said on the Sabbath question. I have just attended a local camp meeting in the Black Hills (South Dakota), held at Hill City. The meeting was small, about fifty campers, but twelve of them (about one-fourth of the camp) were baptized. Some of these were hard miners, who came to the camp to see what we would do. The Spirit of the Lord worked, and they gave their hearts to him. These were the husbands of converted wives, and had known something of the theory of the truth before."

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

CAMP MEETING AT SEATTLE.

A CAMP MEETING for the northern part of the North Pacific Conference will be held at Seattle, Wash., on Poplar and Johns Streets, August 29 to September 4. Tents for the meeting will be furnished at \$2.50 to \$2.75. As they must be shipped from Portland, orders should be sent in at least ten days before the meeting, to N. P. Conference, 727 East Taylor Street, Portland, Or. We hope to see a large attendance at this meeting. J. E. GRAHAM.

Dedication Services.

THE dedication of the new church at Pasadena, Cal., will take place Sunday, September 17.

Southern California Camp Meeting.

This important meeting will be held at Santa Ana, Orange Co., September 21 to October 1. It is expected that the attendance will be large, and it is desired that ample accommodations be made in season, so all who desire tents will please send in their order at once, through the elders of the church to which they belong, or address Elder N. C. McClure, 1491 Telegraph Avenue, Oakland, as we do not want to ship tents unless they are ordered.

TO THE WORLD'S FAIR.

Weekly Excursions.

ARE you going? If so, it will be to your interest to call on, or write to, the undersigned before arranging for your trip.

The "Santa Fe Route" being the only line under one management from California to Chicago, we can offer you advantages, for a safe and pleasant journey, unsurpassed by other lines.

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

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

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

BIBLE QUESTIONS AND ANSWERS CONCERNING MAN. By Alonzo T. Jones. Bible Students' Library, No. 76 Pacific Press Pub. Co., Oakland, Cal. 16 pp.; 2 cents.

THE BATTLE CREEK SANITARIUM

Health Foods

To the Public: This certifies that the Battle Creek Sanitarium Health Foods, manufactured by the Sanitarium under the business name of the Sanitarium Food Co., are made under my direction and supervision, and that Granola and the other special foods manufactured by this company, are not made or sold by any other firm or person except their duly authorized agents. J. H. KELLOGG, M. D.

Granola, = = The Gem of Health Foods.

Our Granola, which has now been manufactured by us for nearly seventeen years, is unquestionably the finest health food ever devised, and is greatly superior to any of the numerous imitations to which its success has given rise.

For more than sixteen years the Battle Creek Sanitarium has maintained a Health Food Department, at first for the benefit of its patients and patrons, later, and for more than a dozen years, with increased facilities, to supply the general public. Within the last year MORE THAN 150 TONS of the following-named foods have been manufactured and sold:—

- OATMEAL BISCUIT, MEDIUM OATMEAL CRACKERS, PLAIN OATMEAL CRACKERS, No. 1 GRAHAM CRACKERS, No. 2 GRAHAM CRACKERS, Plain Graham Crackers (Dyspeptic), WHITE CRACKERS, WHOLE WHEAT WAFERS, GLUTEN WAFERS, RYE WAFERS, FRUIT CRACKERS, CARBON CRACKERS, WHEAT GRANOLA, AVENOLA, GRANOLA, GLUTEN FOOD, No. 1, GLUTEN FOOD, No. 2, INFANTS' FOOD.

OUR goods are shipped to every part of the world—to Australia, New Zealand, India, Persia, and other foreign countries, as well as to all parts of the United States; and in every instance they have demonstrated their wonderful keeping properties. The following are a few of the hundreds of testimonials received from persons who have for years made use of our foods:

Testimonials from Michigan, Indiana, Ohio, New York, Connecticut, and Minnesota, praising the health benefits of Sanitarium's Health Foods.

We are constantly improving our foods, and adding to our list as the result of experimental researches conducted in the Sanitarium Laboratory of Hygiene and our Experimental Kitchen.

FOR THE LATEST DESCRIPTIVE CIRCULAR AND PRICE LIST, ADDRESS

SANITARIUM HEALTH FOOD COMPANY, BATTLE CREEK, - MICHIGAN.

International S. S. Lessons.

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

LESSON X.—SUNDAY, SEPTEMBER 3, 1893.

PAUL SHIPWRECKED.

[NOTE.—The questions which follow are merely suggestive for the student on the leading points of the lesson; it is presumed that the thorough student will think of many more as he studies the subject. References, where verses alone are given, always refer to the lesson scripture printed above. All other references are given in book, chapter, and verse. The text printed is that of the Revised Version, not because it is especially preferred, but because it is not found in every family, as is the common version.]

Lesson Scripture, Acts 27: 30-44.

- 30. And as the sailors were seeking to flee out of the ship, and had lowered the boat into the sea, under color as though they would lay out anchors from the foreship,
- 31. Paul said to the centurion and to the soldiers, Except these abide in the ship, ye cannot be saved.
- 32. Then the soldiers cut away the ropes of the boat, and let her fall off.
- 33. And while the day was coming on, Paul besought them all to take some food, saying, This day is the fourteenth day that ye wait and continue fasting, having taken nothing.
- 34. Wherefore I beseech you to take some food; for this is for your safety; for there shall not a hair perish from the head of any of you.
- 35. And when he had said this, and had taken bread, he gave thanks to God in the presence of all; and he brake it, and began to eat.
- 36. Then were they all of good cheer, and themselves also took food.
- 37. And we were in all in the ship two hundred threescore and sixteen souls.
- 38. And when they had eaten enough, they lightened the ship, throwing out the wheat into the sea.
- 39. And when it was day, they knew not the land; but they perceived a certain bay with a beach, and they took counsel whether they could drive the ship upon it.
- 40. And casting off the anchors, they left them in the sea, at the same time loosing the bands of the rudders; and hoisting up the foresail to the wind, they made for the beach.
- 41. But lighting upon a place where two seas met, they ran the vessel aground; and the foreship struck and remained unmoved, but the stern began to break up by the violence of the waves.
- 42. And the soldiers' counsel was to kill the prisoners, lest any of them should swim out, and escape.
- 43. But the centurion, desiring to save Paul, stayed them from their purpose; and commanded that they which could swim should cast themselves overboard, and get first to the land;
- 44. And the rest, some on planks, and some on other things from the ship. And so it came to pass, that they all escaped safe to the land.

Golden Text.—"God is our refuge and strength, a very present help in trouble." Ps. 46: 1.

SUGGESTIVE QUESTIONS.

1. What preparations were made for sending Paul to Rome? See note.
2. At what place did the boat first touch after leaving Caesarea? and what favor was granted Paul?
3. Describe the experience of the company after leaving Crete?
4. Who appeared to Paul? and what comforting assurance was given him?
5. For how long were the prisoners storm-tossed?
6. As the ship seemed about to run aground, what did the shipmen prepare to do? Verse 32.
7. What did Paul say to the centurion? Verse 33.
8. What was done by the soldiers? Verse 34.
9. On the fourteenth day what did Paul beseech the voyagers to do? Verses 35, 36.
10. What did he assure them?
11. What action accompanied his words? Verse 37.
12. What effect did his example have on the others?
13. How many comprised the ship's company? Verse 38.
14. When day came, what did they find? Verse 39.
15. What did they decide to do?
16. How did they prepare for this action? Verse 40.
17. Give the results of this adventure? Verse 41.
18. What was the counsel of the soldiers? Verse 41.
19. Who saved them from this purpose? and why? Verse 42.
20. What did the centurion command? Verse 43.
21. How many escaped? Verse 44.

NOTE.

AFTER it was decided to send Paul to Rome, he, with a number of other prisoners, were delivered into the hands of Julius, a centurion, who engaged for the company passage on a boat about to sail for Italy. Sailing northward up the Mediterranean coast, Sidon was the first port entered from Caesarea,

Here Paul enjoyed the entertainment and association of friends. Proceeding on their journey, they passed Cyprus on the south, touching next at the town of Lasea, on the island of Crete. Paul advised that the ship here go into winter quarters, but the harbor not being sufficiently commodious, it was deemed best by those in authority to pass on to Phenice and there winter. From this point the trials of the voyagers began. A fierce windstorm, common to those regions, arose, and the ship was driven wide of its intended course. For fourteen days the boat battled with the wind and waves. To comfort his tempest-tossed children God sent an angel to assure Paul of his protection, and renewed to him the promise that he should stand before Caesar. The relation of this heavenly vision gave new hope to the ship's company. On the fourteenth night the ship neared land. Continued sounding proved the depth of water to be growing less and less. This occasioned the fright of the shipmen, who, letting down their boats, hoped in them to escape, leaving the others to their fate. At this point in the experience the lesson proper begins.

LESSON X.—SABBATH, SEPTEMBER 2, 1893.

CHRISTIAN STEWARDSHIP. I PETER 4:9-11.

REVIEW QUESTIONS.—(a) In view of what should we arm ourselves to suffer? (b) What is put to death in this suffering? (c) How will those who are carnal in heart regard this turning from evil? (d) What injunctions are given in view of the end? (e) What is the crowning grace of the Christian?

I. Hospitality.

Verse 9: "Using hospitality one to another without murmuring."

1. In what spirit should hospitality be extended?
2. Should this be limited to brethren alone?

"Let love of the brethren continue. Forget not to show love unto strangers; for thereby some have entertained angels unawares." Heb. 13: 1, 2.

3. What does Christ say of those who receive or reject even the least of his children?

"And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me." "Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not unto one of these least, ye did it not unto me." Matt. 25: 40, 45.

II. Spiritual Gifts.

Verses 10, 11: "According as each hath received a gift, ministering it among yourselves, as good stewards of the manifold grace of God; if any man speaketh, speaking as it were oracles of God; if any man ministereth, ministering as of the strength which God supplieth: that in all things God may be glorified through Jesus Christ, whose is the glory and the dominion forever and ever. Amen."

1. What has every man received?
 2. From whom does he receive these gifts?
- Note 1.
3. Through what do these gifts come? Note 2.
 4. Name some of them.
 5. What are they called by our Lord?
 6. For how long were they given? For what purpose?
 7. To how many were they given?
 8. As everyone has received, how should he use?
 9. Why is God's grace called "manifold"?
 10. How should he who aims to instruct, speak?
 11. How should he who serves, minister?
 12. What will be the effect of this?

NOTES.

1. **Received a Gift.**—The giver of every good and perfect gift is God (James 1: 17), and he gives all his gifts through his manifold grace, or favor. That is, we do not deserve them; they are gifts.

2. **Manifold Grace.**—God's grace is here said to be manifold, because manifested in so many ways in the church of God, even as the many angled glass object reflects the lights shining upon it and through it. This grace comes through the gracious Spirit of God (Eph. 4: 7; 1 Cor. 12: 4); these gifts of God's Spirit are given to everyone who is Christ's (Rom. 8: 9; Eph. 4: 7), to profit, or increase (1 Cor. 12: 7), divided not according to the will of the man, but according to the will and the wisdom of the Spirit

(1 Cor. 12: 11); these gifts were bestowed upon the church when Jesus left this world (Eph. 4: 8), for the perfecting of the saints, for the work of the ministry, for the building up of the body, or church of Christ (verse 12); and these gifts will continue according to the measure of faith and consecration of the church till the perfect day, or till Christ comes (1 Cor. 13: 8-10; Eph. 4: 13). Some of these gifts are mentioned in Rom. 12: 6-8; 1 Cor. 12: 8-10, 28; Eph. 4: 11.

In Luke 19: 12-17 these gifts are by our Lord called pounds (the highest denomination of Roman money); in Matt. 25: 14-30 they are called talents (the highest denomination in Jewish money), thus showing their great value. These talents and pounds are given by the same One that gave the gifts, to the same ones, at the same time, for the same purpose, to continue the same length of time; they are therefore the same. The solemn importance of this stewardship is given in these parables; they should be studied in connection with this lesson. Does anyone think he has no gift? Let him be assured if he is the Master's "own servant," he will be given according to his ability to use. Matt. 25: 14, 15. Ours is the consecration; God is the giver.

"The Lord calls for every talent and ability to be put to use. When the reproach of indolence and slothfulness shall have been wiped away from the church, the Spirit of the Lord will be graciously manifested; divine power will combine with human effort; the church will see the providential interpositions of the Lord God of hosts, the light of truth will be diffused, the knowledge of God and of Jesus Christ whom he has sent."—Mrs. E. G. W., in *Conf. Bulletin*, 1893, p. 420.

WORD THOUGHTS.—Use **hospitality** (v. 9), literally, "be kind to strangers."—According (v. 10), like as, in the same measure.—A **gift** (*charisma*), something freely given, a gift of grace (*charis*), used of God's blessing, bestowed upon sinners (Rom. 5: 15, 16), and also of special and extraordinary endowments, as in our lesson.—**Manifold**, many colored, many sided, suited to all conditions. God in his manifold wisdom (Eph. 3: 10) gives manifold grace (1 Peter 4: 10), that we may be enabled to meet the manifold trials and temptations (1 Peter 1: 6; James 1: 2).—**Minister**, "to act as a deacon, to serve" (compare Matt. 8: 15; 20: 28).—**Stewards**, house builders, or house managers (see Luke 12: 42). Caring for the things of God committed to us.—**Oracles** (v. 11), *logia*, "in classical Greek, of the oracular responses of heathen deities." His divine utterances or revelations." (Vincent.) (See Rom. 3: 2; Acts 7: 38.)

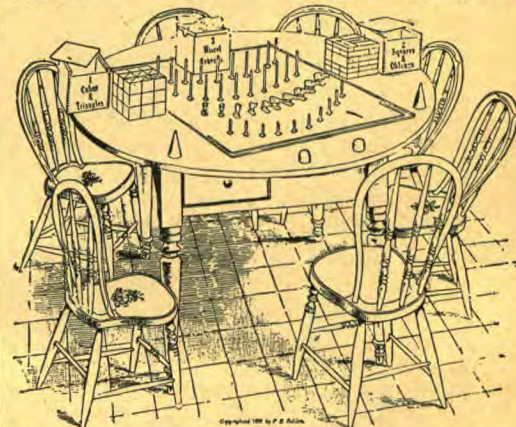
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News and Notes.

FOR THE WEEK ENDING AUGUST 14.

RELIGIOUS.

—The State of Nebraska is credited with a foreign Lutheran population of 150,000.

—A "Lord's Day Union" has been organized at Calcutta, which is expected to wield a powerful influence in favor of Sunday observance in India.

—It is said that the Turkish Government utterly rejects the Christian Endeavor Society, pronouncing it foolish and outrageous, and forbidding the publication of its literature.

—The Minneapolis *Worker*, speaking of the recent visit of Papal Delegate Satolli to St. Paul, says that the city gave him a reception, and Protestants and Catholics, both clergy and laymen, vied with each other in doing honor to the pope in the person of his representative.

—Among the recent graduates of the Normal Seminary of the Waldensian Church in Florence, Italy, was a young Abyssinian of a noble-priest family, who had been educated there at the expense of the Swedish Missionary Society. He will labor in his native land.

—Cardinal Ledochowski, whom Bismarck imprisoned in prison and then expelled from Germany seventeen years ago, is now to return on a visit to Prussia and Poland as the guest of the German emperor. Vast preparations are being made for popular demonstrations throughout his former archdiocese.

—A stir has been created in the Jesuit ranks by the defection of the Earl of Graf Hoensbruch, who was for many years an ardent defender of Jesuit institutions. He is writing a series of articles in a Prussian journal, in which he arraigns the order on a charge of destroying the individuality of its adherents.

—The New York *World* says that "a conference has been suggested of leading Congregationalists, Christians, or Disciples, and Free Baptists, to propose a basis for a practical alliance between the three denominations, the proposed basis to be submitted to the representative body of each denomination for discussion."

—The sixth Interdenominational Seaside Bible Conference was opened on the 11th inst. A circular announces that the contention of the conference is that "the Bible is the word of God." It also asserts that "the Scriptures are circulated among nearly all the nations of the earth. There are few countries where legal impediments to their circulation now exist."

—The pope is making considerable headway in the matter of gaining the good will of the workingmen. He has written a letter to De Curtis, chief of the Swiss Catholics and organizer of the International Catholic Workingmen's Congress, stating that he approves of international legislation to protect working women and children. The letter is designed to be a preparatory step toward holding an international workingmen's congress without regard to creed.

—A riot occurred at Bombay, India, on the 11th between Mohammedans and Hindus, which had to be quelled by the interference of troops. The Hindus were celebrating a religious festival, when three Mohammedans attempted to capture and desecrate the temple. Hostilities were renewed the next day, when the troops were again called into service, and a regular patrol established. About fifty persons were killed, and 100 or more wounded. About 1,200 arrests have been made.

SECULAR.

—In Minneapolis, on the 13th inst., fire destroyed property of various kinds to the value of over \$1,000,000.

—The car works at Terre Haute, Ind., covering several acres of ground, were totally destroyed by fire on the 10th inst.

—It is stated at the Pension Office in Washington that up to the 10th inst. 8,472 pensions issued under the Act of 1890 had been suspended.

—As a result of a conference of foreign Consuls at Apia, Samoa, the rebel chief, Mataafa, recently defeated and captured by the king's forces, will be exiled to the Union Islands.

—A London dispatch says that the Chinese Government has refused to make reparation for the killing of the two Swedish missionaries by a mob at Macheng a few weeks ago.

—In South Carolina it is said that there are nineteen counties without a place where liquors are sold. And neither Sunday closing nor high license had any part in bringing about the result.

—Late dispatches from the South report that yellow fever is prevalent at Pensacola, Fla., and that people are fleeing to other places. Other Southern cities are quarantining against the afflicted locality.

—The Chinese have been crowding into Vladivostok, Siberia, in such great numbers that the Russians have become alarmed and have forbidden any entrance of Chinese coolies at that port until further orders.

—Heavy thunderstorms are reported throughout Great Britain on the night of the 10th inst., with great damage in the country districts. Many cattle were injured and a number of buildings damaged by lightning.

—A cloudburst in the Eperies district of Hungary, on the 13th inst., caused the death of fifty persons and large numbers of cattle, besides the destruction of a hundred houses, several railroad bridges, and a large area of crops.

—Thirty-six persons who had fled from the yellow fever scourge at Pensacola arrived at Nashville, Tenn., on the 12th ult. They were examined by the health officer and allowed to remain. The disease never yet appeared in that city.

—Repeated shocks of earthquake, on the 12th inst., destroyed half of the town of Mattinatti, on the Adriatic Sea, killing four persons and injuring a number of others. The people are camping in the open air. The Stromboli Volcano is in violent eruption.

—A Rome dispatch of the 12th inst. says: "The pope has received a letter from President Cleveland congratulating him on the occasion of the golden jubilee. He sent the pope a book containing official papers and documents written by him during his first term in office."

—John Temple Graves, a prominent editor and politician of Atlanta, Ga., proposes that the government set apart a large territory for the purpose of establishing a negro State. He says the ballot in the hands of the negro under the present conditions is an "emasculated mockery."

—The orange shipping season of Southern California has closed, the number of car loads being 6,600. This is 2,000 car loads more than last year, but owing to expenses of shipping, and opposition to California fruits by certain combinations at Chicago, the profits to producers have been very small.

—An official statement issued by the Sanitary Council of Austria says that the condition of the country with regard to cholera is very precarious, much more serious than last year. The disease has broken out among railway laborers at Marmaros, on the Galician frontier, and many have died.

—The Louisiana Lottery Company's charter having nearly expired, and the company having been refused a renewal, headquarters will be removed from New Orleans to an island in the Bay of Honduras, where a charter and liberal concessions have been secured from the Hondurian Government.

—The latest dodge of the iniquitous "dives" in San Francisco is to procure theatrical and restaurant licenses. Under these they can keep up their music and dancing, and sell light beverages, sandwiches, etc. The absence of strong liquors and the dangerous accompaniments draws patrons that otherwise would not visit the dens.

—There is more trouble between the free miners in the Coal Creek, Tenn., region and the State soldiers guarding the convict miners. Last week the miners murdered a soldier, and in turn the soldiers lynched a miner who was said to be the murderer. In addition to this trouble, it is said that 1,000 free miners are on a strike because of a proposed reduction in their wages.

—The war of retaliatory customs taxes now being waged between Russia and Germany is stirring up much bad feeling, and unless concessions are made by both governments actual war is probable. Two weeks ago the German emperor was said to be rubbing his hands with joy at the prospect of a war between France and England, but to-day Frenchmen are entertaining joyful anticipations of a collision between Germany and Russia.

—Official reports of the hospital on Swinburne Island, New York Harbor, to the 12th inst., showed twenty-one cases of cholera, with three deaths. It is said that the Italian Government is still endeavoring to suppress the facts concerning the extent of the disease in Naples and other cities. A cable dispatch from Paris, which had been mailed from Naples, says: "Cholera cables for New York are frequently confiscated by the government."

—Some of the leading newspapers are heroically endeavoring to create the impression that the tension in financial matters is materially slackening, and that the hard times are over, but their telegraphic dispatches and the experiences of the people are decidedly against the theory. So long as wage workers are being thrown out of employment by the thousand, and business men pressed by bills find it impossible to collect their own dues, the editorial assurances of better times are of little weight.

—One lone Chinaman was shipped to his native land on the last steamer that left San Francisco. His name was Won Dep Ken, a cigar maker of Los Angeles, and his offense was failing to register, as required by the Geary Exclusion Act. He is the first Chinaman deported under the provisions of that act. Besides the expenses of his arrest and trial, and of bringing him to San Francisco, his transportation cost the government \$35 for fare to China. His case was made a test by the Federated Trades of Southern California.

—Some six months ago the supervisors of Merced County, Cal., passed an ordinance fixing the license for selling liquor at \$3,000 per quarter. Since then a score of saloons have been in operation without paying any license. There have been several prosecutions, but the juries always decide for the saloons. Finally, Judge Budd, of San Joaquin, being called to preside in the Merced Court, it has been decided that the ordinance is unconstitutional, on the ground that it is unreasonable, and was levied not for the purpose of regulating the liquor traffic, but of prohibiting it altogether.

CAMP MEETINGS FOR 1893.

DISTRICT NUMBER ONE.

Atlantic, Newark, Del.....Aug. 17-27
Vermont, Waterbury.....Aug. 24 to Sept. 3
Maine, Bath.....Sept. 1-10
New England, West Lynn, Mass.....Sept. 7-17

DISTRICT NUMBER TWO.

Tennessee, Nashville.....Sept. 5-12

DISTRICT NUMBER THREE.

Indiana, Indianapolis.....Aug. 8-14
Ohio, Mt. Vernon.....Aug. 11-21
Michigan (State), Lansing.....Sept. 21 to Oct. 1
Michigan (northern), Traverse City.....Aug. 21-28
Illinois (State).....Aug. 28 to Sept. 4
Illinois (northern), Streator.....
Illinois (southern), Olney.....Sept. 13-19

DISTRICT NUMBER FOUR.

Iowa, Castana.....Aug. 8-15
Nebraska, Seward.....Aug. 22-29

DISTRICT NUMBER FIVE.

Arkansas, Clarksville.....Aug. 24 to Sept. 3
Colorado, Denver.....Aug. 30 to Sept. 10
Colorado (western), Delta.....Sept. 27 to Oct. 2
Kansas (southeastern), Thayer, Neosho Co.....Aug. 3-13
Kansas (southwestern), Turon, Reno Co.....Aug. 17-27
Kansas, Herrington.....Sept. 7-17
Missouri, Sedalia.....Sept. 13-24
Oklahoma, Oklahoma City.....Sept. 28 to Oct. 8

DISTRICT NUMBER SIX.

Washington, Seattle.....Aug. 29 to Sept. 4.

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Signs of the Times

OAKLAND, CAL., MONDAY, AUGUST 14, 1893.

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THE *Evening Tribune* of this city is taking rank as a competitor of the San Francisco dailies. Much of the important telegrams in the morning San Francisco papers may be read in the *Tribune* of the previous evening. On Tuesday, the 8th inst., four editions were issued. Its columns are also liberal toward the interest and views of all respectable classes of citizens.

ELLA STERLING CUMMINS gives the following good advice to those who have but a short time to visit the World's Fair:—

I have been here two months and a half, missing only a few days in that time in attending. But I have seen very little as yet, not as much as those who come in a whirlwind and go in a cyclone and carry away a grand jumble of out-of-focus impressions. I should advise anyone coming here to spend the days they have to spare in pleasant sight-seeing—not a grand tear and whoop—for more than likely they will fall asleep in the midst of it all, or have a spell of sickness as a reward for their labors. Nature cannot endure more than the limit. And it is far more delightful to see part of the Exposition comfortably than to see it all besottedly.

It seems that the very spirit of falsehood is taking possession of religious journals noted hitherto for fairness and candor. The *Independent* of July 20, in speaking of the Sunday closing of the World's Fair, says:—

Those most delighted are the thousands of workmen, attendants, and policemen, who can now rest on the seventh day.

Now the *Independent* knows that Sunday is not the seventh day. It is one of the sophistries by which it is hoped to make it appear that the fourth commandment applies to Sunday,—sophistry worthy only of a trickster who will stoop to any means, however desperate, to make out a case. Sunday is the first day, and there is no law compelling any man to work on that day.

THE Christian Endeavorers are winning most of their laurels of fame in a most unchristian way. One of the chief things of which they boast, one of the chief things for which they are commended, is their position on the Sunday question. They believe in Sunday and therefore they have resolved to have the World's Fair closed on that day, holding that to do otherwise would be a violation of the law of God. We suppose that our young friends want facts in respect to Sunday. Well, the observance of Sunday as a holy day is not enjoined in the Scripture from Genesis to Revelation; Christ never taught it or

kept the day, neither did his apostles. Paul says, "Where no law is, there is no transgression." Rom. 4:15. Where, then, is the sin or transgression of God's law in doing any work on Sunday which is lawful on any other day of the week? And is it *Christian* endeavor to persuade people that it is?

An Evidence (?) of a High Spiritual Plane.—This is what the *Occident* has to say anent the Sunday closing of the proposed Midwinter Fair in San Francisco:—

It matters not whether the pastors or the Y. P. S. C. E. first declared for the Sunday closing of our Midwinter Fair. The *Occident* has half a mind to step in and claim the honor for itself, for in a session of its editors, nearly two weeks ago, the matter was discussed—and tabled for a more convenient season. This almost simultaneous expression of the mind of the two bodies proves that they are both on the same high spiritual plane, and their zeal is to be commended.

The outward regard for Sunday is becoming in religious circles the mark of "patriotism," of "Christianity," of a "high spiritual plane." Let corrupt politicians but realize that a majority of those whose suffrages they seek demand Sunday laws, and the lowliest among them will bawl himself hoarse in behalf of the day, and will be lauded as a saint. The fact that a church appeals to the State to support an institution of her own is evidence that she has lost her hold on Christ.

THE HIDDEN HAND.

THE Retail Clerks' Union of this city had a jollification meeting one night last week to celebrate their victory in compelling Sunday closing of all the establishments in which they are employed. "Recitations, songs, and camp meeting stories were indulged in to a late hour," etc. The Federated Trades stand by the movement, and so do all the newspapers. This action of the clerks is deemed by certain religious elements a decided indication of a growing sentiment favorable to Sunday sacredness. But such is not the case, as is evidenced by the fact that all shades of belief are engaged in it. They only express a desire to have the day to themselves, and the manner in which most of them will spend the day will be anything but acceptable to those who desire to see it honored as holy time. However, the success of this movement, backed as it was by such a combination of influences, paves the way for a county Sunday law, which many of the supporters of this apparently insignificant action of the clerks have all along professed to discountenance. If all the influences which have been brought to bear in this retail clerks' incident maintain their positions, a county Sunday ordinance is the next thing in order, and success is almost assured in advance. This will be one more step, and a long one too, toward the steadfast purpose of the champions of a State Sunday law. These Sunday-closing ordinances, both city and county, which are being gradually drawn over the State, are the insidious precursors of the State law; and the unwitting abettors of these little foxes in the shape of local Sunday schemes will in time discover that they have unwarily entangled themselves in the net spread by the enemies of civil and religious liberty. Sunday closing is but the first step; the stride that will logically follow a strict enforcement of such a law will be to prescribe what the idle ones shall or shall not do to amuse themselves on that day. If the masses, or even the more thoughtful classes, would but reason a little upon the law of cause and effect, as illustrated in past history, they would not be so easily beguiled into supporting measures to which they have declared themselves opposed. The State Sunday law, with all its possibilities of intolerance, is the hidden hand that is steadily taking advantage of all these local Sunday concessions.

W. N. G.

A CORRESPONDENT sends us the following, clipped from some newspaper, and credited to the *Valley Record*, in which that paper says:—

We object to the opening of the World's Fair at all, because the Sabbath of the Greeks is Monday; of the Persians, Tuesday; of the Assyrians, Wednesday; of the Egyptians, Thursday; of the Turks, Friday; of

the Jews and Seventh-day Adventists, Saturday, and of the large body of Christians, Sunday.

There are those who suppose all this to be true, but it is nearly all false. The Mohammedans keep an hour or so of Friday. Some of the Jews keep Saturday, as do also some Seventh-day Adventists and Seventh-day Baptists; others of the two last-named denominations keep the Sabbath of the Lord, the seventh day. Sunday is kept for the Sabbath by many Christians. These are the only Sabbaths the world knows, only two practically, namely, the Sabbath of Jehovah and the venerable day of the sun, the counterfeit of the true.

OUR QUESTION CORNER.

[From time to time we will reply under this head, if deemed advisable, to such candid inquiries on scriptural topics or moral questions as may be sent us. Questions which minister strife to no profit to our readers will not be answered here. Correspondents wishing a reply to their questions must give their full name and address, not for publication unless they wish, but as an evidence of good faith on their part, and to give us opportunity to reply by letter if deemed best. It is always well to inclose stamp. The questions will be numbered continuously.]

104. FORGIVENESS.

If persons that I have always thought to be my friends, pass me by without speaking, and talk to injure me without a cause, am I bound to forgive them and feel as friendly as before, unless they ask forgiveness? Christ does not forgive unless we ask; need we unless we are asked?

A READER OF THE SIGNS.

We should hold the spirit of forgiveness toward all. This does not mean that we should go to him who has wronged us and say, "We forgive you," for that would be by implication to charge him with wrong. But we should show that we are friendly and ready to forgive, and should be ready to forgive, or else we would not really forgive when asked. Christ was anxious to forgive us a long time before we asked him; and, therefore, as soon as we came to that place where we saw our need of his pardon, and showed that we saw our need by asking, the only place where the forgiveness could do us good, Christ there and then freely granted what he was anxious to do all the time. "Even as Christ forgave you, so also do ye." Col. 3:13. "And when ye stand praying, forgive, if ye have ought against any; that your Father also which is in heaven may forgive you your trespasses." Mark 11:25. But to thus forgive we must hold toward all the spirit of forgiveness, whether they ask pardon or not.

But this is the very thing which it is difficult for us to do. Shall we offer two suggestions which may be of help? 1. We can easier forgive others when we think that they by endeavoring to injure us are injuring themselves far more. They can only injure our reputation, or that which is to us extraneous, but can never injure our character without our consent; but they do injure that which to every soul should be of superlative value,—their own character. Knowing this, our pity should be aroused. 2. If we, in the language of the poet, would

"Remember thy follies, thy sins, and thy crimes;
How vast is that infinite debt!
Yet Mercy hath seven by seventy times
Been swift to forgive and forget."

He loved us and therefore forgave, even praying God to forgive his tormentors. Can we not do the same?

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