

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 loving soul can be trusted. When we love God with all the heart, he will trust us with greater blessings.

THE trials of the future, however great they may be, are best met by faithfully enduring the trials of the present, however small they may be. We cannot store up grace to-day to meet to-morrow's trials. God is a present help. If faith makes him that each present moment, we need not trouble ourselves about the future.

FAITH, and faith alone, as we have many times said, is the only condition which God requires of man in order to salvation. "What shall I do to be saved?" asks the sinner. "Believe in the Lord Jesus Christ, and thou shalt be saved," answers the apostle. Faith includes all else. Faith will lead the soul to respond to the Spirit, to submit to God, to choose God's way, the way of salvation through Christ. Genuine faith is all that is needed, but genuine faith will express itself in works. It cannot do otherwise.

WE lose much in failing to keep constantly in mind the momentary account God takes of all our relations to him. We sometimes get to feeling that God is afar off, and then we come to perform the duties and relations of our calling with the sense of this distance of separation in mind. The nearer we can realize God to be, the more minutely we can consider that he interests himself in all our doings, the better service shall we be able to render. "As the Lord of Hosts liveth before whom I stand," was the thought with which Elijah strengthened his soul to stand before the wicked Ahab. He stood before the Lord, as though God sat on his throne, literally in Elijah's presence, and Elijah performed all his labor under the smile of his Lord's countenance and under the beaming approbation of his all-seeing eye. It was thus

Elijah labored. It was this living, abiding consciousness of God's presence that made him strong and unswerving. This consciousness, this evidence of God in us and God with us, will nerve us for all the conflicts. We shall labor as in his sight, as though we could actually see him in form and feature. This is our privilege, this will prove our strength and source of power.

HIS MERCY ENDURETH FOREVER.

THREE weeks ago we presented some of the precious truth taught by the Scriptures with reference to "God's Wondrous Mercy." The query will arise in the mind of many, "Is it not a fact that the Scriptures teach that there will come a time when God will no longer have mercy,—when the day of mercy will be forever past?"

No, not on God's part. "His mercy endureth forever." This is an oft-expressed statement of Holy Writ. In fact, mercy is an essential of God's character. When he revealed himself to Moses, it was as "the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands [of generations, Deut. 7: 9], forgiving iniquity and transgression." Ex. 34: 6, 7. These are all expressions of mercy and goodness. God were not God without mercy.

Greatness of sin will not exhaust that mercy. This is well illustrated by the parable recorded in Matt. 18:23-35. The unforgiving servant had been freely forgiven by his king a sum which in round numbers may be stated as \$10,000,000 (ten million dollars), but this servant would not forgive his fellow servant a sum equal to \$15. Now the former sum represents the sinner's debt to God, the latter sum the sinner's offense against a fellow sinner. The free forgiveness of the king of the vast sum shows the unlimited extent of God's mercy and forgiveness, while the refusal to forgive fifteen dollars shows man's measure of mercy. There is no comparison between the two, for the fact that the king forgave the vast amount showed that his mercy was practically unlimited, while on the other hand there is no reason to believe that the servant would not have shown the same unmerciful spirit if the amount had been one dollar instead of fifteen. Truly does the Lord say:—

"Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon. For my thoughts [of mercy] are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." Isa. 55: 7-9.

"For as the heaven is high above the earth, so great is his mercy toward them that fear him." Ps. 103: 11.

Although sin, if persisted in, is infinite in its consequences, it is not infinite in its greatness, for He who is infinite in every attribute assures us that where sin abounds, grace, or unmerited favor, superabounds. Rom. 5: 20. However great the sin, therefore, God's mercy is greater. And this the Lord represents by another figure. Through the prophet he gives the following invitation:—

"Come now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Isa. 1: 18.

By no process known to man can the "fast colors" of scarlet or crimson be wholly removed. Black may be made white, but crimson retains its hue. By no process known to man can sin be washed away. But the blood of the Lord Jesus Christ washes the crimson white, and cleanses the guilty soul from all unrighteousness. All that infinite mercy asks is that it be permitted to cleanse. It will gladly do it all "if ye [we] be willing."

And God's mercy is not only manifest in the greatness of sin, but in its frequency. In other words, God's mercy is not only infinite in covering great sins, if we are willing, but it is equally infinite in pardoning the oft-repeated sin, if the sinner believes. This the Lord shows in the following:—

"Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times; but, Until seventy times seven." Matt. 18: 21, 22.

Seven times represents man's idea of the extent of forgiving repeated offenses. Seventy times seven, or four hundred and ninety, is the number of times which the Lord says man should forgive, practically an unlimited number of times. And if the sin be repeated seven times in one day, and seven times forgiveness be asked, it should be granted. Luke 17: 4. But God will do infinitely more than man can do. "He will multiply to pardon." Isa. 55: 7, margin.

All this is but a faint representation of God's mercy. It is infinite in quantity and exercise. It is an essential quality of his love, and "love never faileth." And, sinner, God "taketh pleasure in them that fear him, in those that hope in his mercy." Will you not listen to its voice? Will you not yield to its pleading?

"Is there danger?"—Yes, there is, great and infinite danger; but not on God's part. He is infinitely and eternally merciful to all who will trust him, to all who will yield every deformity of character to the moulding power of his grace, to all who will renounce the sin.

This is all man can do to cleanse himself—is to renounce the sin, to yield to God. This is faith—to choose God's way. But when, after God's wondrous exhibitions of loving mercy, after its sweet voice has called year after year unheeded, the heart becomes hardened and it chooses sin rather than righteousness, here is the danger. The heart which rejects God once will reject him easier next time. The sin repeated makes the heart harder, and the yielding to God more difficult. And if this rejection of God, this slighting of his mercy, is persisted in, the heart becomes so hardened that it can no longer be impressed with the Spirit of God; so dull of apprehension that it cannot see and appreciate God's goodness. It becomes blind to its own eternal interest, and falls an easy prey to the devil. God would even then gladly save, "but ye will not," and God will not force the will nor compel the choice. Sinner, wanderer, why not return to-day? "To-day if ye will hear his voice, harden not your hearts." God has "no pleasure" in your death; "therefore choose life." Respond to every call of his Spirit, and he will lead you to light and life.

THE EFFORT FOR SUNDAY CLOSING.

WHAT DOES IT MEAN?

LAST week we showed as far as a negative position can be shown that no law, State, Federal, or Divine, would be violated by the opening on Sunday of the Midwinter Exposition to be held in San Francisco; and that any man or woman in California would violate no law, State, Federal, or Divine, by attending the Exposition Sunday any more than they would by attending it on Monday, all other things being equal.

In other words, it is just as legitimate to pursue happiness in proper ways on Sunday as it is on Monday. It is neither a crime nor sin to labor at legitimate and common labor on Monday or Tuesday. No more is it a crime or sin in California to do such labor on Sunday. It is not a sin to do such labor on Sunday anywhere on the earth. Some governments make it a crime, but all crime is not sin; and when governments make that a crime which God does not make sin, they are legislating outside of their legitimate domain.

The reason for this will be apparent to all on a moment's consideration. Sin is the transgression of God's law (1 John 3:4; Rom. 7:7); and God's "law is spiritual" (Rom. 7:14). Its domain is spiritual. It pertains not to overt acts alone, but to secret motives, to conscience, to the mainsprings of action and character which are hidden from all human tribunals. These motives only God can see, read, and understand, and he alone therefore is capable of judging. Civil government has no right to enter the domain of conscience, to define sin, or to punish sin. Every attempt to do this has always resulted disastrously to the government which has attempted it, and in the persecution of its most conscientious and devoted citizens. This is what Rome tried to do during the twelve hundred years of her triumph, and it resulted in the death of fifty millions of the saints of God. This is what the Jews attempted to do, to define sin, and they condemned the Lord's Christ,

and by threats compelled the Roman governor to execute him. In thus doing civil governments usurp the place of God and become rebels to his authority. California is yet free from this curse. She has wisely left the matters of religion to the individual and dealt only with those things which pertain to civil power. Let it rest there.

A STATE SUNDAY LAW.

But the whole object of this agitation concerning the closing of the Midwinter Fair is to obtain a California Sunday law. The closing of the Fair is but a mighty lever to that end. The professed ministers of Christ and religious organizations by antichristian methods (ignorantly no doubt) are endeavoring to force the directors of the Fair to close on Sunday. If these directors so decide of their own free will, this is their privilege; but if they be compelled to do it by the law of the State, the law is wrong, because the closing of the Fair for religious reasons pertains to that with which the State has nothing to do. If it be compelled by "Christians," these Christians are using antichristian methods. The language of the gospel is "persuade," "beseech," "entreat," "come." It recognizes man's free will. Jesus came not to condemn, to judge, to coerce, but "to save," "to minister." See John 12:47; Matt. 20:28; Luke 9:51-56. But efforts are now being made to *coerce* the conductors of the Fair into the closing of it. The initial step toward this was taken by the Christian Endeavor Societies of Alameda County, July 17, in the following resolutions:—

WHEREAS, Sunday opening of the Columbian Exposition has proved to be so objectionable to the larger part of the intelligent citizens of these United States, as seen by the strong protests against it, and the multitudes who on that account have refrained from attending said Fair; and,

WHEREAS, The Christian Endeavorers of California hold in high regard the good name of our State, as well as the moral character of our people, which will be greatly affected by the manner of conducting the proposed Midwinter Fair; and,

WHEREAS, We firmly believe that Sunday opening on that occasion would be a dishonor to God, and a grievous violation of his law, therefore be it

Resolved, That we, the Christian Endeavorers of the Alameda County Christian Endeavor Union, welcome the coming of this Fair, and we do most earnestly petition that the Lord's day be respected by closing the gates on that day; and we suggest to all Christians and law-abiding citizens of the Pacific Coast the eminent propriety of taking no concessions at the Fair and of entering into no contracts regarding exhibits or other matters without a clear, irreversible clause securing Sunday closing during the entire time of the Exposition; and be it

Resolved, That we recommend to the president of every Christian Endeavor Society in this county to prepare at once and present to every adult member of their society, church, and congregation, a petition setting forth these facts, and be it further

Resolved, That our corresponding secretary be instructed to send a copy of these resolutions to the corresponding secretaries of every union in the State, and ask them to pass similar resolutions and circulate such petitions to their societies.

THE MOVEMENT RELIGIOUS.

Note that the whole matter is based on the Sunday closing of the World's Fair, an object specifically "religious," and as such so demanded. "The larger part of the intelligent citizens of these United States" refer to the protests of the church people against the opening of the Fair. It is safe to say that not more than two-thirds of the Protestant members ever personally protested against it, while many in the Episcopal Church, and the greater part of the Roman Catholic Church, and millions belonging to no church whatever, were positively for Sunday opening. Surely it cannot be said that the small minority which protested and boycotted and anathe-

matized and threatened are the larger part of the intelligent people of this county. It is true that many stayed away because they did not want to pay a full price for a half show. This is what the "Christian" boycott accomplished, by the gospel of force and coercion, but not by Christian means.

The second reason given by the Endeavorers why the Fair should be closed is to save "the good name of the State as well as the moral character of our people." We have before shown that no law, State or Divine, will be violated by opening the Fair on Sunday, and the "good name" of the State is not so much to be sought as its right action, and no power in this world can "affect" "the moral character of the people" without the consent of the people as individuals. With their *choice*, not their compulsion, rests their morality. In this the Endeavorers arrogate to themselves the authority to say what is moral for the people of California, and to take such steps as they think will prevent immorality. The church has no business to make or dictate laws for the State. It is a position which Christ himself would not assume (John 18:36; Luke 12:14), and he expressly forbade his church exercising such prerogative (Matt. 20:25-28; 1 Cor. 4:5).

The next step of the Endeavorers is to declare their conviction that to open the Fair Sunday is "a dishonor to God, and a grievous violation of his law." And they want the directors of the Fair to close for that reason; and more than this (for the object is a State Sunday law), they want the *people of this State to say* that the opening of the Fair Sunday, an act which would be perfectly legitimate on other days, is "a dishonor to God and a grievous violation of his law." If they could compel the closing of the Fair, then the prestige of this step would be used on the Legislature; and when the Legislature yielded and passed a Sunday law for the same reason (and a religious reason is the only reason why a Sunday law is desired), the State would stand as the sponsor of religious faith, the authoritative interpreter of divine law. It would come between the soul and Christ. The conscientious who were equally good citizens, but who interpreted the Bible differently, would be forced to suffer. Then would be true what the United States Senate declared in 1829:—

Among all the religious persecutions with which almost every page of modern history is stained, no victim ever suffered but for violation of what government denominated the law of God.

THE BOYCOTT.

Then comes the resolution to petition "that the Lord's day be respected, by closing the gates on that day;" and then they "suggest" (a mild term for advising a boycott) "to all Christians and law-abiding citizens of the Pacific Coast the eminent propriety of taking no concessions," etc., or, in other words, not to patronize the Fair unless their demands be complied with. We say again that every man in California who treats his fellow-men civilly, though he labor every Sunday, is as *law-abiding a citizen* as the most earnest Endeavorer in the State. The words are an insult to the State and its people, though it is evidently

not so designed. The spirit underlying all Sunday laws is responsible for the insult.

There is more in the resolutions, which we have not space to consider. These resolutions are scattered throughout the State, and we understand have been cordially indorsed generally by the Endeavor Unions. The Christian Endeavor Society stands at the very head in its influence at the present time in religious circles. And right in the initial stage of the Fair, when its promoters are struggling for funds to insure its success, these religious societies of the State take this advantage to compel the recognition of a religious institution. Compelling it here, compelling it in municipalities, the next step will be to compel it in the State.

THEY ARE NOT ALONE.

But the Endeavorers are not alone. The preachers of San Francisco and Oakland met in San Francisco September 14, and asked the directors of the Exposition "at the earliest possible moment to declare that the gates of the Midwinter Fair shall be closed on Sundays," and in order that this may be done, they unite in asking for a Saturday half holiday. One of the reasons which they give for the closing of the Fair is that

the accomplishment of this patriotic object will barely depend upon the due observance of the weekly rest day, that most beneficent institution which has become incorporated in our national civilization, which commands the respect, not only of the churches, but of the best thinking classes outside of the churches.

We do not know what is meant by the first two lines of the above quotation unless it is that, unless the Sunday is respected by the Fair, its accomplishment will be made a very difficult matter by the religious classes. These ministers were from the Presbyterian, Methodist, Baptist, Congregational, and Christian Churches.

With all of these is the religious press, and behind it all is the American Sabbath Union. Dr. Edward Thomson, the active agent of the Union in California, boasts that the Union now has twenty-nine denominations in its organization; that by its efforts "twelve counties in California have passed some kind of a Sunday-closing ordinance." Read the report of his speech in the San Jose *Daily Mercury* of September 11. In that he plainly declares that it is for a State Sunday law that he is working; that "this is a Christian nation;" that "Congress has established religion;" and that the Sabbath "cherished by our fathers and mothers," "this sacred day," must be handed "down to the generations to come."

These, and many more utterances which we have not space to give, clearly show just what the churches (with few honorable exceptions) are working for in California. It is by every plea which can be made save that of liberty, by every subterfuge and sophistry unworthy of equality, patriotism, and Christianity, that these people seek to turn backward to the Dark Ages our now free State. It is to degrade into the dust of tyranny, by religious bigotry and arrogance, the only State of any great influence which is not cursed by religious laws to-day. And the churches which are behind this movement, it matters not how honest their intention, are forsaking

Christ and his power and laying hold of earthly power; in other words, the professed spouses of Christ are desiring to commit fornication with the government of California, with the powers of earth. Will all who are in the folds of these churches thus forsake Christ? Will the State yield to her threats and seductions and thus invite political ruin?

Would it be different if what were demanded was a law for the observance of the seventh-day Sabbath?—No, a thousand times no. The bride of Christ has no right to seek alliance with the world. And, further, those who know God's Sabbath and what it means will never ask for human laws to sustain it; they know that all power in heaven and earth is behind it. Reader, Christian brother or sister, whether Baptist, Methodist, or whatever you are, will you thus ignore the Golden Rule? Will you thus make the State your head instead of Christ? Will you so treat Christ? Lover of civil liberty, what will you do?

OUR POSITION MISAPPREHENDED.

THE Rev. Leslie W. Sprague, Unitarian, of San Francisco, preached a sermon October 1 on the Midwinter Fair, and gave his reasons why he thought the Fair should be open on Sunday. The *Morning Call* of the next day gives a column report of the sermon, from which our quotations are taken. Some of the points made are worthy of consideration, but what we wish to notice here is a misapprehension of the speaker as regards the position of Seventh-day Adventists. He is reported to have said:—

You know that command, "Remember the Sabbath day to keep it holy," does not apply to Sunday at all. The seventh-day people, Jew and Adventist, are the only really consistent followers of the text. On the authority of the Bible the Seventh-day Adventists petitioned Congress to have the Chicago Fair closed on Saturday, and this was the only consistent application. If I professed to believe in the absolute authority of the ten commandments, I should fight for Saturday as the closing day.

It is true that the only Sabbath of the Bible is the seventh day, not Sunday; but it is not true that Seventh-day Adventists ever petitioned on the authority of the Bible or anything else to have the World's Fair closed on Saturday or any other day. They petitioned Congress to have nothing to do with the closing of the Fair on any religious day; and they did this because to do so would be unconstitutional and wrong. It would be legislating outside of the proper sphere of civil government, and will inevitably lead to the rankest persecution. Granted that Sunday is the Sabbath of the Lord, the Congress of the United States has no business to meddle with it, nor, for the matter of that, with the seventh-day Sabbath. The only consistent position is to leave religious matters between the soul and God. Just as soon as a government, Federal, State, or Municipal, decides that either Sabbath or Sunday shall be regarded or observed, it has decided a religious controversy and made itself an arbiter of conscience. Because of this the Seventh-day Adventists petitioned Congress to have nothing to do with Sunday closing in any way; and as for the Sabbath of the Lord, they be-

lieve that God is abundantly able to care for that matter without the aid of civil government.

WE have reached the time of which the United States Senate of 1829 forewarned us. That body at that time said:—

Extensive religious combinations to effect a political purpose are . . . always dangerous. . . . All religious despotism begins by combination and influence; and when that influence begins to operate upon the political institutions of a country, the civil power soon bends under it; and the catastrophe of other nations furnishes an awful warning of the consequences.

We now have the religious combinations; the civil power has bent under it; some of the consequences have already been seen in the persecutions in Tennessee and Maryland. We know what will inevitably follow. Are we prepared in God's strength to meet it?

PATIENCE IN TRIAL.

1. "In your patience possess ye your souls." Luke 21:19.

2. "Tribulation worketh patience; and patience, experience; and experience, hope." Rom. 5:3, 4.

3. "That we through patience and comfort of the Scriptures might have hope. Now the God of patience and consolation grant you to be like-minded one toward another according to Christ Jesus." Rom. 15:4, 5.

4. "Strengthened with all might, according to His glorious power, unto all patience." Col. 1:11.

5. "We ourselves glory in you in the churches of God for your patience and faith." 2 Thess. 1:4.

6. "Thou, O man of God, . . . follow after righteousness, godliness, faith, love, patience." 1 Tim. 4:11.

7. "That ye be . . . followers of them who through faith and patience inherit the promises." Heb. 6:12.

8. "For ye have need of patience." Heb. 10:36.

9. "Let us run with patience the race that is set before us, looking unto Jesus." Heb. 12:1, 2.

10. "Knowing this, that the trying of your faith worketh patience. But let patience have her perfect work." James 1:3, 4.

11. "Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman . . . hath long patience . . . until he receive the early and the latter rain. Be ye also patient." James 5:7, 8.

12. "Take, my brethren, the prophets, . . . for an example of suffering affliction, and of patience. . . . Ye have heard of the patience of Job, and have seen the end of the Lord." James 5:10, 11.

13. "And to . . . temperance patience; and to patience godliness." 2 Peter 1:6.

14. "The kingdom and patience of Jesus Christ." Rev. 1:9.

15. "I know thy works, and thy labor, and thy patience." Rev. 2:2.

16. "Here is the patience and the faith of the saints." Rev. 13:10.

17. "Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:12.

Doctrinal.

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

AT EVENTIDE.

BY ELIZA H. MORTON.

The crystal calm of the sleeping lake,
The brightening gold of the sky,
The dreamy hush of the twilight hour,
The evening bird's plaintive cry,
Wake broken chords of forgotten song
That wander through heart and brain,
The song of childhood, the song of love
Returning once more again.

O days like dew in the morning sun,
O shadowed air of the past,
Your visions are like a tangled web,
Like wrecks on the seashore cast!
We gaze and gazing can never find
In dreams that for which we sigh;
We upward reach and grasp but the air;
The stars are afar on high.

But life is more than a phantom dim;
We hope for much and aspire.
Our faith takes hold of things unseen,
And lifts our feet from the mire.
In self we find not a stepping-stone,
But chains that bind us each hour.
In God is life on a higher plane
And strength and fullness of power.

THE LAST GREAT APOSTASY.

BY ELDER M. H. BROWN.

THE word of the Lord is declared to be a lamp to our feet, and a light to our path. Ps. 119:105. The moral world is full of darkness, and sin and sorrow, pain and death prevail, and without the light of revelation the future would be indeed dark, with no ray of hope to light our pathway as we journey onward toward the great unknown. But the Scriptures not only present before us peace in believing, and joy in the Holy Ghost, but they warn us of the dangers and perils that we will meet in our pathway, and give us precious words of counsel and encouragement so that we may escape the things that are coming on the earth and stand before the Son of Man. Luke 21:36.

Those scriptures which reveal the future by describing the events that will take place, and the course which nations, churches, and individuals will pursue, is of great importance, yea, *vital*, because if neglected or disregarded it proves ruinous. This is shown clearly in the experience of those who have not heeded the messages of warning and counsel which God has sent at various times in the history of the world. We might cite the cases of warning in the days of Noah, of Lot, of Moses, of John the Baptist, and of Christ. The salvation of the people living in those days depended upon their heeding the message sent and the warning given.

It is a remarkable fact which we would here emphasize, that people are very slow to believe a message from God or a prophecy which applies to their own day. The people in Moses' day could believe the message of Noah and Lot, but they were very loth to believe in Moses and his work. The same was also true of many of God's prophets. In the time of John and Christ, the Jews could believe in Moses and the prophets, but they were very unbelieving in regard to the work of John and Jesus, and yet the prophets that they professed to believe so strongly, foretold their

work, and clearly set forth how the Saviour would be despised, rejected, and put to death. So we read that they fulfilled the prophets in condemning Christ. Acts 13:27.

The prophetic scriptures were indeed a light which would have saved the Jewish nation from ruin if they had walked in it, but they refused the light and were left in darkness. The prophecies of God's word are designed to give his people light in the Christian age as well as in former times. Yes, even to the dawn of eternal day, the prophetic word is to light the pathway of God's people. Peter says:—

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light shining in a dark place, until the day dawn, and the daystar arise in your hearts." 2 Peter 1:19.

We have many prophecies that give the leading events in the world and in the church during this dispensation, and the condition of things in the last days is specially marked and described, in order that the day of the Lord might not come upon his people as a thief. 1 Thess. 5:1-4. The prophecies of Daniel and Isaiah, of Paul, Peter, James, and John, and our Saviour's great prophecy recorded in Matt. 24 and 25, Mark 13, Luke 17 and 21, throw great light on the pathway of God's people in this dispensation, and especially in the last days.

Many matters of great interest might be given showing the fulfillment of these remarkable prophecies during the present age, but we have neither time nor space in this article to do so. We wish to call special attention to

THE GREAT APOSTASY

of the last days, foretold in the Scriptures, and the warning and counsel which God gives to his people in regard to it.

Two great apostasies from the faith are predicted in the word of God. The first one is described in Dan. 7:8, 11, 20-27; 2 Thess. 2:1-8; Rev. 13:1-10; 17:1-6, and is fulfilled in the history of the Church of Rome, as all Protestants agree. The great reformation of the sixteenth century restored the Bible to its place as the rule of faith and practice, and gave to God's people a respite from persecution, and great light shone upon them from the word of God, which in a large degree restored the primitive gospel, and gave rise to the era of Protestantism which has been an eventful one in the history of the world as well as the church.

It may aid us in our study of this subject if we briefly review the steps in the development of the great Romish apostasy. The spirit of the world, love for honor, wealth, position, pleasure, power, and popularity, gradually drove out the Spirit of Christ, and the meekness, humility, and self-denial taught in his gospel. As the church thus forsook her Lord, he withdrew himself from her, and, having lost the Saviour and the power of God which is vested in him, and so left without any power to control or influence the people, the bishops and the clergy sought and secured the power of the State to do this, and thus, by an unholy alliance with the State, that church became Babylon the great, the mother of harlots, and she made herself drunken with the blood of the saints and with the blood of the martyrs of Jesus. Rev. 17:1-6. Her history is before us, and there is a lesson to be learned from it.

The Protestantism of to-day is pursuing the same course, she is traveling the same

road, and as her history is plainly and clearly foretold in the Scriptures, we know she will do the same work, and share the same fate. She fulfills the last great apostasy, which just precedes the second coming of the Lord in glory. Let us briefly examine some of the prophecies which describe her condition, her work, and her end.

In Isaiah 2 and Micah 4, which is a parallel prophecy, we have the church represented as rich, proud, and popular, prophesying smooth things, no more war, peace and safety, and declaring that the Lord has spoken these things, although the Lord says that the people will say these things in the *last days*, just before his wrath is visited upon the ungodly. Her position in wealth, popularity, and worldly honor, is set forth in Isa. 2:2, 6-8 and Micah 4:1. Her "peace and safety" cry is found in Isa. 2:3-5 and Micah 4:2-5. Her statement that the Lord says these things is found in Micah 4:4, whereas what the Lord does say is found in Isa. 2:2, 6-22 and Micah 4:6, 7. See also Joel 3:9-16.

Are not the professed Protestant churches of to-day preaching these things, and using these very Scriptures to prove a temporal millennium, a reign of peace and righteousness, and the conversion of the world? Most assuredly they are, and they declare these things will surely come to pass, "for the mouth of the Lord hath spoken it." Micah 4:4. And this is precisely what the Lord said that people would say who in their pride, their wealth, and their popularity exalt themselves above the hills, and establish themselves in the tops of the mountains. Isa. 2:2.

The Saviour in his great prophecy declares that just before he comes again

INIQUITY WILL ABOUND,

and instead of a great spiritual reviving there will be a great spiritual declension, the love of many will wax cold, and false prophets will arise and shall deceive many. Matt. 24:11-14, 24-27. Paul says that "evil men and seducers shall wax worse and worse, deceiving and being deceived." 2 Tim. 3:13. In verses 1-8 of the same chapter he presents a vivid description of the professed people of God in the last days. He enumerates the prevailing sins of which they will be guilty. They are declared to be selfish, covetous, proud, heady, high minded, lovers of pleasure more than lovers of God, and they not only are not good themselves, but they *despise* those that are good, and the secret of it is that they have the *form* of godliness but deny the power thereof. Verse 5.

It should be remembered that this scripture describes the real moral condition of Christendom in the last days. Here we have portrayed the great Protestant apostasy, having the form of godliness, but actually denying its power, and even despising those that are good. Did apostate Israel or apostate Rome ever depart from God more fully and reject the gospel and its Author more completely? Let us see. Where do we find the power of godliness? It is in Jesus Christ and his gospel. Christ is the power of God (1 Cor. 1:24), and the gospel is the power of God (Rom. 1:16). Through Christ and his gospel we secure the power of God, by which we are made righteous, holy, godlike. To deny the power of godliness, then, is to deny Christ and his gospel.

HOW CAN THIS BE DONE?

When the church goes to the State for power,

does she not in that very act deny the power of God? Is God's arm shortened that he cannot save? Why go down to Egypt for help? "Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord." Jer. 17:5.

This is what ancient Israel did and God rejected her. This is what the Church of Rome did, and her history is traced in blood. When the Protestant churches seek an alliance with the State, they not only confess that they do not have the power of God, but they deny it, and thus deny and reject the Lord and his gospel. This has already been done, and the church has gained a control over the nation, which she will never relinquish. She has laid down the sword of the Spirit, and grasped the sword which the Saviour told Peter to put up, declaring that those who take it will perish by it. Matt. 26:52. The success which the Protestant churches of our country have recently had in controlling legislation, has flushed them with victory, and they will soon secure possession of it so fully that the good whom they even now despise, will suffer persecution for conscience' sake, for thus saith the Scriptures. Rev. 12:17; 13:11-18.

The great Romish apostasy is called in the Bible, "Babylon the great, the mother of harlots" (Rev. 17:7), while the churches that have come out of Rome, and retain her principles, her doctrines, her institutions, and her spirit, or go back to them again and unite with earthly governments to secure power, compose the daughters of Babylon, the mother, and are brought to view in Rev. 14:8, as fallen. This reveals apostate Protestantism, and her fall takes place in the last days, when the judgment is due and the Saviour's coming is at hand. See verses 6, 7, 14. This corresponds in time to the great spiritual declension mentioned by Paul in 2 Tim. 3:1-6, and hence is the same.

In Rev. 18:1-8 we have the whole Babylon family, mother and daughters, brought to view, just before God's judgments are visited upon her, and in mercy God calls upon his people to come out of her lest they partake of her sins and receive of her plagues, for her sins have reached unto heaven and God hath remembered her iniquities.

These are the sins mentioned in 2 Tim. 3:1-5, and there we are commanded to "turn away" from those who have the form of godliness but deny its power. Apostasies of the church are never curable; the church pursues her downward course until she is fully separated from God, and when she seeks an alliance with earthly powers, and unites with the State, she commits spiritual fornication, denies her Lord and his power, and thus she becomes a part of that Babylon family, of which Rome is the mother, and with her she meets her fate.

Many earnest, devoted Christians are in Babylon, and God calls them his people (Rev. 18:2-4), but the only way they can avoid partaking of her sins and receiving of her plagues is to "come out of her," for although she glorifies herself and lives deliciously, and says in her heart, "I sit a queen and am no widow, and shall see no sorrow," yet "she shall be utterly burned with fire." Verses 7, 8. Although she is established in the tops of the mountains (governments with which she is allied) and exalted above the hills, and prophesies a time of universal peace (Isa. 2:2-4), she makes an image to the beast and by her false prophesyings and miracles she de-

ceives the people (Rev. 13:13, 14), and hence is called the false prophet, which, with the beast, goes alive into the lake of fire. Rev. 19:20.

The prophecy concerning this last-day apostasy is clear; the Scripture testimony concerning it is abundant; its words, its acts, and its fate are faithfully portrayed, and it stands before us a living image of the Papacy, or the first beast, boasting of its power, and preparing to do its cruel work, against the humble few who keep the commandments of God (Rev. 12:17), and refuse to worship the beast and his image, or receive his mark (Rev. 13:14-17 and 14:9-12). God's faithful people who separate from Babylon are delivered from her power in that fearful time of trouble (Dan. 12:1), by the coming of the Lord (Rev. 14:14). They have a glorious victory over all their enemies (Rev. 15:2), and sing the song of deliverance upon Mt. Zion after passing through the fiery ordeal described in Rev. 13:14-17. Compare Rev. 14:1-5 with 15:1, 3.

Thus will close the scene of the last great apostasy. Apostate Protestantism after denying her Lord, by making an unholy alliance with the State, to secure her power, undertakes to use that power against the loyal people of God who will not bow the knee to the image she sets up, and then God's judgments overtake her, and his people have a glorious deliverance. If we heed the heavenly message and respond to the call to come out of Babylon, we shall escape her ruin, and share in the deliverance of God's faithful people.

May God grant that we may have understanding of the times to know what Israel ought to do, and know in this our day the things that belong to our peace, and the time of our visitation, that we may escape the things that are coming on the earth and stand before the Son of Man. Those who obey the word of God and reject the traditions of men will stand in that day.

POWER IN THE HEART.

THE zeal that God arouses within us is often the means of effecting the purpose which we desire. After all, God does not give conversion to eloquence, but to heart. The power in the hand of God's Spirit for conversions is heart coming into contact with heart. This is God's battle-ax and weapon of war in this crusade. He is pleased to use the yearnings, longings, and sympathies of Christian men as the means of compelling the careless to think, constraining the hardened to feel, and driving the unbelieving to consider. I have little confidence in elaborate speech and polished sentences as the means of reaching men's hearts; but I have great faith in that simple-minded Christian woman who must have souls converted, or she will weep her eyes out over them, and in that humble Christian who prays day and night in secret, and then avails himself of every opportunity to address a loving word to sinners. The emotion we feel and the affection we bear are the most powerful implements of soul winning. God, the Holy Ghost, usually breaks hard hearts by tender expostulations.—*Spurgeon*.

AFTER I found peace with God, I learned more in one day than formerly, with equal application, in a whole month.—*Adam Clarke*.

PAST SINS.

BY ELDER J. H. DURLAND.

DO NOT brood over the sins that are past. Be thankful that they are past, but do not call them back to the present, and look at them in a way to produce despondency or discouragement. If God, by his grace, has pardoned them, why should you recall them, unless it be in form of a fact in the history of his dealings with you, to excite your gratitude and praise? It is bad enough that you ever sinned and contracted guilt, why should you, then, make it worse by dwelling upon it in a melancholy state of mind?

When God pardons, it is an unconditional pardon. He knows our future as well as our past life. He does not pardon us for present goodness, nor for the good we will do in the future. Our pardon does not depend upon our future works, for we are saved freely by grace through faith, and that not of ourselves; it is the gift of God. The objects of his pardon are not the worthy, but the unworthy; not innocent, but fallen man; sinners, as such, and in no way conditional or qualified. But he saves the lost, the helpless, the ungodly—yea, the chief of sinners. They are not saved by works of righteousness which they have done or will do, lest any of them should boast. If we were pardoned on the condition that we would live godly lives in the future, we would receive it, in part at least, for our good works.

The Lord delights in mercy towards the lowest sinner that will return. He removes his sins from him as far as the east is from the west. He casts them into the depths of the sea. He casts them behind his back. He will remember their sins and their iniquities no more. He wishes to stand between the sinner and his past sins, so that his righteousness will be seen in them instead of their past unrighteousness.

If your past sins have been confessed and forsaken, magnify the Lord by believing that they are pardoned. Then forget them by having the mind so filled with the glory of God, who has done such a great work in you. Forget them as sins standing against you, forget them as sins that can produce condemnation, which can exclude you from grace or glory. Forget them, and let your thoughts, your hopes, your prayers, your faith, your exertions, be all expended upon pressing toward the mark set before you in Christ Jesus. Live in the joyfulness of the pardoned, reconciled sinner. Lift up your head in the blessed anticipation of the better things which are before, and which the Lord desires you to have. Your calling is to seek the joys to come, and not the sins which are past and covered with the blood of the cross.

It is Satan's work to bring up our past pardoned sins. He is ever seeking to get us to disbelieve the word we have once acknowledged to be true in our cases. When he tempted Jesus, he tried to get him to doubt the word of Jehovah, that had said, "This is my beloved Son." Satan says, "If thou be the Son of God," etc. God's word had said he was his Son, and now Satan tries to have Jesus throw the lie in the face of the Almighty, by attempting to prove his divine origin by a miracle. To attempt this would have been a denial of the word already spoken, and a defeat in producing the suggested miracle, and thus giving Satan the undisputed

power so much desired. In like manner he comes to the pardoned soul, and whispers, "If those sins you repented of were indeed pardoned, you would not think about them." The newly pardoned soul, who has once believed the word already spoken, is led by the deceiver to go to the Lord again, and ask for the pardon, thus telling the Lord, "I do not believe you meant it before." He is seeking for a pardon that will not permit his past sins to come into mind. Satan exults over the victory he has thus gained. He knows he can keep the past sins of such ever before him. He will ever be by his side suggesting this sin or that transgression, to keep the soul doubting God's word, and by his continual confessing of past sins, he is telling the Lord that he has lied about his forgiveness of his past sins. Poor soul that thus serves the Lord!

The child of faith never goes back of his pardon. If he falls into sin, he still believes that God forgave him, and this encourages him to return and bring the unconfessed sins and receive pardon for them. When Satan whispers the doubts in his ear, it is closed, for it hears only the words, "If we confess our sins, He is faithful and just to forgive us our sins." When Satan tries him and reveals his weakness he acknowledges he is the chiefest of sinners, but Jesus Christ came to die for such. When the adversary brings his confessed sins to his mind, he only praises the Lord there was power in the blood of Christ to cleanse them all, and clothe him with the robe of Christ's righteousness. He is humbled as he thinks he should ever have been so weak, so thoughtless, so ungrateful as to have committed them. He feels that he was not only pardoned by grace, but now he lives by grace.

THEY HAVE NOT SOLVED IT.

BY ELDER G. T. WILSON.

WE mean the labor problem. It is a problem with which every civilized government is wrestling at the present time. And none of them have yet found a cure. In an Australian paper called the *Argus*, of Sept. 26, 1892, the Bishop of Melbourne is reported as saying, "That problem, alas! is not solved." Again he says:—

We cannot but feel that there is no finality in any of the well-intentioned schemes which have been set on foot. They are specifics, but they offer no cure for the social disorder which is agitating not Australia alone, but the whole civilized world. Society seems to be moving blindly onward towards some unknown goal. Meanwhile whatever honest attempt may be made to cast light upon the darkness, deserves consideration; and I commend to the study of clergy and laity a book entitled "The Condition of Labor. An Open Letter to Pope Leo XIII." The author thinks that if the change which he proposes is to be effected, Pope Leo XIII. is the man to effect it; in this I do not agree with him. He writes also as if he thought that his plan, if adopted, would inaugurate the millennium; in this, too, I differ from him, because he makes no provision for a change in human nature, the depravity of which is the chief obstacle to the coming of the millennium.

The bishop truly sees where the real difficulty is in the solution of these labor troubles. It is in the depravity of human nature.

Bishops and statesmen may tremble at the sad prospect of seeing "society . . . moving blindly onward towards some unknown goal." But the student of prophecy can see what is coming.

Hastings, New Zealand.

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.

GOD SPEAKS.

BY ABBIE ANDERSON.

God speaks to thee, O man!
It may be when the heavens
Are bright with stars,
Or when the stars are blotted out
By clouds and rain;
It may be when thy cheek
Is flushed with health,
Or when thy brow is knotted
Hard with pain.
But then or now,
O man, God speaks to thee!

God speaks to thee, O man!
It may be in the busy
Marts of trade,
Where gold and silver strive
With all their power thy soul to snare;
It may be in the cooling
Woodland shade,
Where lilies bloom and take
No thought or care,
But here or there,
O man, God speaks to thee!

God speaks to thee, O man!
He waits to make thy soul
As sweet, thine ear as sensitive,
As any child's.
Oh, bid him no more
Wait outside,
But fling thy heart's door
Open wide,
And here and there
And everywhere,
O man, God dwells with thee!

—New York Observer.

THE DOOM OF SODOM A WARNING FOR THE LAST DAYS.

BY MRS. E. G. WHITE.

HOW HARD it was for Lot to leave Sodom! Part of his family had to be left behind, and all the wealth he had accumulated had to be sacrificed. He must go out from Sodom a poor man. The labor of years has to be counted in vain. He does not feel the terrible necessity for God's judgment to fall upon the wicked city, and he still lingers. The angels urge his immediate departure; but Lot, stupefied with sorrow for the loss of his children and property, still hesitates. The angels lay hold of his hands, and the hands of his wife and children, and with merciful violence hasten them out of the city. When they reach the city limits, a word of command is given with startling vehemence: "Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain, lest ye be consumed." A few moments' delay now, a few moments of hesitancy, a few moments' disregard of the warning, will cost the fugitives their lives. They are not even to turn their eyes back to see if their beautiful home has survived the general ruin, or the storm will burst upon them. God has delayed his retributive judgment only that they may escape. What care, what tenderness, to these four who flee from the doomed city!

Lot is confused, terrified, and distracted. He begs to be allowed to rest at a little settlement on this side the mountains. Unbelief sprang up in his heart, and he said: "Oh, not so, my Lord; behold now, thy servant

hath found grace in thy sight, and thou hast magnified thy mercy, which thou hast showed unto me in saving my life; and I cannot escape to the mountain, lest some evil take me, and I die; behold now, this city is near to flee unto, and it is a little one; oh, let me escape thither (is it not a little one?) and my soul shall live. And he said unto him, See, I have accepted thee concerning this thing also, that I will not overthrow this city, for the which thou hast spoken. Haste thee, escape thither; for I cannot do anything till thou be come thither. Therefore the name of the city was called Zoar."

But why should Lot not have trusted the mercy of the angels in directing him to escape to the mountains, since he ascribed to them the saving of his life? Lot's stay in Sodom had not tended to increase his faith in God, nor had his intercourse with those who knew not God tended to convert them from the error of their way. He had pleaded that the angels permit him to take up his abode in the city of Zoar, saying, "Is it not a little one? and my soul shall live," as though the God who had directed his escape from Sodom did not understand how to preserve the life he had saved. But what mercy and condescension are manifested by the God of heaven! His request is heard, and his plea granted; yet how much better would it have been to heed the angel's voice, and go to the mountains, as far as possible from the wicked city. The angel bids him to hasten, because the fiery storm would be widespread and terrible.

One of the four fugitives ventures to cast a lingering look behind, to see the coming storm, and the number is less by one; for she stands as a memento of God's wrath, turned into a pillar of salt. Had Lot earnestly and firmly fled to the mountains, as the angels had directed, without pleading for a new plan, his wife would not have transgressed the commandment of the angels, and would have been at his side.

When the first beams of the morning dawn, the inhabitants of Sodom are not aware of the departure of Lot and the angels. They were determined to abuse the strangers, but as they come to the house of Lot, it is found vacant, and the hour of doom comes upon them. And the Lord rains fire and brimstone upon the city, and the beautiful plain that looked like Paradise when the angels passed over it, now looks like a parched and blackened desert. The smoke of the burning goes up like the smoke of a great furnace, and the whole heaven is illuminated with the flames of the great conflagration. Sodom has become a place of desolation and ruin.

The sin of the people rose up to heaven, and because of the iniquity of the people, the Lord poured out the vials of his wrath. The fearful doom of Sodom stands forth as a warning for all time, and especially for those who live in the last days. The destruction of Sodom was a symbol of the destruction that will come upon the finally impenitent, when tempests of fire come from above, and fountains of flame break forth from the crust of the earth. The fate of this ancient city should be a warning to all who live for self, and who corrupt their ways before God. The sin of Sodom is the sin of many cities now in existence, that have not been destroyed as was Sodom. Ezekiel says, "Behold, this was the iniquity of

thy sister Sodom, pride, fullness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy. And they were haughty, and committed abomination before me; therefore I took them away as I saw good."

The warning that was given to Lot comes down to us who live in this degenerate age,—"Escape for thy life." The voice of the tempter is crying peace and safety. The evil one would have you feel that you have nothing to fear, and bids you eat, drink, and be merry. Which voice will you heed, the voice of heaven, or the voice that lures you to destruction? The Redeemer of the world, the compassionate Friend of man, discloses to our eyes the fact that there is a sin greater than the sin of Sodom. It is that of sinning against greater light. To those who have heard and have not heeded the gospel invitation to repent and have faith in Christ, the sin is greater than was the sin of Sodom. To those who have professed the name of Jesus, who have professed to know God, and to keep his commandments, and yet who have misrepresented Christ in their daily life and character, who have been warned and entreated, and still dishonor their Redeemer by their unconsecrated lives, the sin is greater than that of Sodom.

Jesus said: "Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. And thou, Capernaum, which art exalted unto heaven, shall be brought down to hell; for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained unto this day. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee."

The warning of Christ sounds down along the lines to our day. He would arouse the people for whom he gave his life, and attract their attention to himself, the source of all wisdom, righteousness, strength, and hope, and peace. He would have his people let their light shine forth to the world in good works. The sins of Sodom are repeated in our day, and the earth is destroyed and corrupted under the inhabitants thereof; but the worst feature of the iniquity of this day is a form of godliness without the power thereof. Those who profess to have great light are found among the careless and indifferent, and the cause of Christ is wounded in the house of its professed friends. Let those who would be saved, arouse from their lethargy, and give the trumpet a certain sound; for the end of all things is at hand.

GOD IS WITH US.

"As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even forever." Ps. 125: 2.

How are the mountains round about Jerusalem? Are they there to-day, and gone to-morrow? Are they there in sunshine, but do they forsake Jerusalem when it storms? Are they there when all eyes see them, but gone when night makes them invisible?

You exclaim, "What foolish questions!" But if the "as" and "so" in this verse are true, and if the Lord really is round about

his people as the mountains are round about Jerusalem, the things many Christians think and say are far more foolish. Did none of you ever think in time of trouble and darkness that the Lord had forsaken you?

It is an unchangeable fact that the mountains are round about Jerusalem, whether anyone sees them or not; and it is equally an unchangeable fact that God is always round about us "from henceforth even forever," whether we see and feel him or not? Let us believe it.—*Selected.*

YIELDING TO GOD.

BY ELDER F. M. WILCOX.

THE apostle to the Gentiles exhorts us (Phil. 2: 12), "Work out your own salvation with fear and trembling." How many of us have read no further in this chapter, but have jumped at the conclusion that by our power and might and wisdom, agonizing and striving, we were to accomplish the work in and of ourselves! And how often have we failed, and in our strivings against sin cried out, "O wretched man that I am! who shall deliver me from the body of this death?" But if we could have realized that, while we were to work, it was God who was to furnish the power, God in us and his life as our life, truly would it have saved us many failures and many discouragements. "For it is God which worketh in you both to will and to do of his good pleasure." God in us, then, wills and does. "I am crucified [or dead] with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." Gal. 2: 20. Christ, then, is to do the work. But what are we to do?—Yield ourselves into his hands, to be used and guided by him. And yielding does not imply a state of ease and indifference. Submission and yielding to God sometimes mean the fiercest conflict. With Moses it meant a passage through the Red Sea. With Paul, enduring scourging and imprisonment. With Daniel, to be cast into the lions' den. But whether in the sea or in the den, under the lash or suffering shipwreck, the God of all comfort furnished the support and the consolation for his trusting children. Daniel was happier in the den than he could have been in any other position at that particular time, because in the den was where God wanted Daniel to be, and God could come nearer to Daniel there than he could in Daniel's own house.

When Paul and Silas were cast into the Philippian prison, they were there because God in his providence wanted them there. Then they could experience during that confinement more of God's peace and joy, and more real happiness, than they possibly could have experienced anywhere else, even though it were in the palace of the king. If we will take God as our portion, we shall find him near in every experience to uphold and comfort. Then will every experience of life work out in us God's plan and purpose, and, all unconsciously, perhaps, but nevertheless assuredly, will we be moulded and fitted, scored and hewed and polished, for a place in his heavenly building.

SPIRITUAL GROWTH.

BY ELDER S. N. HASKELL.

SPIRITUAL growth is essential to spiritual life. There would be as much impropriety in expecting the meals of one day to supply our physical wants for a week to come, as to rest satisfied because of blessings received in the past. The Scriptures abound in illustrations and direct testimony on this subject. Some people are always babes. They stop growing, young, and are always weak. Their minds are narrow in spiritual things, and they never expand to grasp new truths as revealed in the word of God. Eternity will not be long enough for the mind to grasp all the fresh revelations there will be in God the Father and his Son Jesus Christ.

Individuals who do not grow become carnal. Personal preferences are manifest. To the Corinthians the apostle wrote: "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat; for hitherto ye were not able to bear it, neither yet now are ye able. For ye are yet carnal; for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men? For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal?" 1 Cor. 3: 1-4. It will be noticed that in the first verse Paul makes "carnal" and "babes" equivalent terms. This was after the Corinthians had had an opportunity to gain an experience in divine things. It was five years before this that the apostle went to Corinth, where he continued a year and six months, teaching the word of God among them. Acts 18: 1, 11. They were not able even then to bear strong meat.

There is great danger of our sinning away the Spirit of God when we cease to grow. The apostle exhorts the Hebrews to leave "the principles of the doctrine of Christ," and "go on unto perfection, not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptism, and of laying on of hands, and of resurrection of the dead, and of eternal judgment." He then adds, as a reason, "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame." Heb. 6: 1-6.

The apostle Peter bears the following decided testimony: "Beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness; but grow in grace and in the knowledge of our Lord and Saviour Jesus Christ." 2 Peter 3: 17, 18. We should grow spiritually and in the knowledge of our Lord and Saviour. To every person who has given his heart to God, there is imparted a new heart; and he receives from God and our Lord Jesus Christ "the Spirit of wisdom and revelation in the knowledge of him; the eyes of your understanding being enlightened." Eph. 1: 17, 18. Fresh beauties will be seen in the matchless love of our Saviour. There will be new revelations of his character. The word of God will become more precious

than ever before. There will be new attractions in Christ and in his word. For his word represents himself.

"How shall we grow?" is an important question; but it is definitely answered in the following words: "Wherefore, laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as newborn babes, desire the sincere milk of the word, that ye may grow thereby; if so be ye have tasted that the Lord is gracious." 1 Peter 2:1-3. The careful study of the word of God, if continued in, will always impart spiritual life, quicken the conscience, elevate and refine the intellect, and ennoble the character. A critical reading of the Bible will impart strength to our spiritual natures, as wholesome food does to the physical system. It is Christ, "that which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the word of life" (1 John 1:1), that becomes food to our spiritual nature; for "Jesus said unto them, Verily, verily, I say unto you, except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day; for my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me." John 6:53-57.

There is but one way that we can eat the flesh and drink the blood of the Son of God, that is, by prayerfully reading and meditating upon God's words. They then become a part of the character, assimilated into our very nature. Thus we become Christ's, partake of his nature, live as he lived, walk as he walked. If the word of God is only carelessly read, and passed by without meditation, it fails to impart its life-giving principles to the soul, for the word itself is power. "The gospel is the power of God unto salvation to everyone that believeth, both to the Jew and to the Greek." We cannot explain the nature of this power; but it is something that works changes in the person. Neither should we rest with simply studying the word; but we should expect promises that God has made to be fulfilled to us, because we have accepted Christ, and he has accepted us. Said the Saviour, "I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless; I will come to you." John 14:16-18.

This "Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." Verse 26. It would then take the place of the personal presence of the Saviour, and quicken the memory to call up and retain words which the Saviour had spoken. But that Spirit will not call up words which the Saviour has spoken if we have neglected to read them and carefully meditate upon them. It is that which we have once read and which has entered into our hearts that the Spirit of God will bring to our remembrance. The value of that

Spirit cannot be overestimated. No language can exaggerate its preciousness. To the Christian it is everything. It as really protects him from the power of Satan as the personal presence of Christ protected his disciples when he was with them. It creates a pure, heavenly atmosphere around them, that they may breathe and be inspired with the heavenly. Oh, the loss we sustain because we cease to grow daily! We fail to grow because we neglect the study of God's word, and prayer, to open our understanding to comprehend it. We let the cares of this world shut from our view the glory of Christ and priceless blessings.

THE PRACTICAL STUDY OF THE SCRIPTURES.

BY REV. J. V. ECKERT.

It is of vital importance to our spiritual improvement that we consider well in what manner we may best reduce our knowledge of the Scriptures to practice. For if practice be added to the study of the Scriptures, our spiritual understanding of them will be increased, and rendered progressively more pleasant and satisfying.

Jesus, while teaching in the temple at the feast of tabernacles, in answer to the question of the Jews, "How knoweth this man letters, having never learned?" answered, "If any man willeth to do his will, he shall know of the teaching, whether it be of God, or whether I speak from myself." Therefore, the practice of the knowledge of the word of God is the chief end for which it was revealed. "The secret things belong unto the Lord our God; but those things which are revealed belong unto us and to our children forever, that we may do all the words of this law."

And all Scripture is declared to be profitable for practical purposes, that the Christian may be completely furnished unto every good work. And also whatsoever things were written aforetime, were written for our learning, that through patience and through comfort of the Scriptures we might have hope.

And if our knowledge of the Scriptures does not influence our conduct, it is a manifest indication that our knowledge is not right, or has not taken a deep hold upon the mind, for the evidence of the soundness of our knowledge consists in the fact that it constrains one to keep the commandments of Christ. And a conscientious obedience shows that the apprehension and knowledge of the truth of God is graciously impressed on the soul.

The simplest practical application of the Scriptures is the most profitable. But perhaps a few suggestions here may be consulted with advantage.

1. The study of the Scriptures with a view to personal application, should be done with a *pure intention*. The scribes and Pharisees searched the Scriptures, but derived no spiritual benefit from them, because they thought they had eternal life, when in fact they were destitute of it, and would not come to Christ, nor believe in him, that they might have it.

The Old Testament Scriptures testified of the Messiah, and the Jews were critical in the study of those passages that referred to him, but were careless as to the practical application of them.

The Spirit of Christ in the prophets testified beforehand concerning the time of his appearing, and of his sufferings, and of the glories that should follow them.

We must search the Scriptures, and may hope to find eternal life in the search, because they testify of Christ; for this is the witness, that God has given us eternal life, and this life is in his Son. But in the study of them we must exercise a watchful care over the mind, lest we read merely for entertainment, or to pass the time, or to discharge a merely external duty, or to appease conscience. All such study is deficient in *motive*, by which we may expect to derive from it either advantage or comfort amid the trials of life. Nor will it be sufficient to secure the end for which divine revelation was given, if we read the Scriptures with the mere desire to become familiar with them, that we may show our acquaintance with them, but no intention to become spiritually wiser that we may become practically better, and by the assistance of divine grace may root out sin, and plant the seeds of truth and love to God and men.—*Lutheran Observer*.

LET YOUR LIFE TALK.

BY W. E. CORNELL.

THERE are times and seasons that try men's souls, great and thrilling events, when questions of momentous concern are to be decided, or when life itself is at stake. But there are times, and they come often, when the injunction of the apostle applies with singular force, "In patience possess ye your souls." Such a time is when it reaches the ear that a scandalous tale is being circulated about us. Every power of the being is roused to its fullest capacity. Words are inadequate to express our contempt for the wretch who first set it afloat, and the first thing we want to do is to "run it down." If there is a grain of truth in the report, we are all the more chaffed, and all the more anxious to "prove there is no truth in it."

The fact that we make so much fuss about it is pretty good evidence that it is not wholly false. What is the best way to treat it? If there is no truth in the charge, our most intimate friends will not believe it, and as concerns those who do not know us, they never give it a passing notice, for the world is full of rumors. We are concerned only in that with which we are personally acquainted or intimately connected. We can "live down" a scandal a good deal easier than we can "chase it down." The following, that went the rounds of the papers shortly after General Grant died, contains so much of truth that it will bear repeating:—

Sooner or later a lie is always exploded. Take the case of General Grant. When he began to rise in the army, his envious rivals circulated the report that he was coarse, illiterate, and a drunkard. President Lincoln gave a quietus to the charge of drunkenness. But the notable part of the business is that Grant, without replying to a single slander or invention, managed in the course of his career to completely vindicate himself. He never said, "I am not a drunkard," but lived so as to show all the world that he was a sober man. He never denied that Rawlins and others wrote his dispatches, but let the public gradually discover the facts. When it was said that his silence was dullness and incapability, he never claimed that he could make a speech, but when the time came, spoke often and successfully in public. People who credited him with no literary ability found out during the last year of the general's life that he resembled Cæsar in his ability to handle the pen as well as the sword. The wonder is, not that these falsehoods were all exposed, but that the silent and superb contempt with which the general treated them should have triumphantly

refuted them all. There is a lesson to be learned by liars from the life of this silent and patient man. No man can be talked or written down except by himself.

CHRIST IN THE FLESH.

BY MRS. M. E. STEWARD.

"EVERY spirit that confesseth that Jesus Christ is come in the flesh is of God; and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God." 1 John 4:2, 3.

"The Word was made flesh, and dwelt among us." John 1:14. Does not our text, "Jesus Christ is come in the flesh," mean more than this? The next verse reads, "Greater is he that *is in you*, than he that is in the world."

How did Christ come into the world at first? Please read Luke 1:26-38. None can ever solve this mystery; but this we know, the angel told Mary, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God." The angel added, as though what he had said to her were almost more than her faith could grasp, "With God nothing shall be impossible." In submission and confidence, Mary said, "Behold the handmaid of the Lord; be it unto me according to thy word."

It is also by the Holy Spirit, the direct "power of the highest," that we receive Christ, which is being "born again." John 3:3-8; Eph. 2:10. Like Mary, the soul must not only submit to God, but it must be receptive before him, and its faith must grasp the work of spiritual regeneration. "If you believe the promise,—believe that you are forgiven and cleansed,—God supplies the fact."—*Steps to Christ*, p. 53.

So it is when Christ comes into the soul. He is in the promises, because he is the Word (John 1:1, 14); and when you accept the Word, the life and spirit which are in the Word (John 6:63) beget a holy life in you, which is nothing less than "Christ in you, the hope of glory." Col. 1:27. "He that hath the Son hath life" (1 John 5:12), that is, the life of Christ, which is life eternal. Then can we say with Paul, "I live, yet not I, but Christ liveth in me."

THE HIGH ATMOSPHERE.

BEYOND 29,000 feet above sea level, the height reached by Glaisher in 1862, man has never been able to navigate the air. Various problems concerning the region further away—such as the temperature, the pressure, the amount of moisture, the composition of the air, etc.—have attracted the attention of physicists and have at last led to the experiments of M. Hermite, who during the last few months has been sending up pilot balloons, carrying registering apparatus. These balloons are very light, with a capacity of about 100 to 200 cubic feet. Falling at distances from Paris ranging up to 200 miles, the balloons have nearly all been returned by their finders, as requested on a card attached to each, and one has brought down records from a height of 30,000 feet. The instruments used are very light and simple. With larger balloons and systematic exploration, it is hoped that the secrets of the air, up to at least 40,000 feet, may be made as familiar to us as those of the deepest and darkest depths of the sea are gradually becoming.

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*.

MY CHOICE.

I WOULD not choose to be, as some desire,
Clever or great, or in the world renowned;
But I would seek to live for others' good,
And let my life with gentle deeds be crowned,
If but one soul for heaven's kingdom gain,
Nor reckon that it had been lived in vain.

I would not choose the path with roses strewn,
The seeming sunlit path of selfish ease,
For 'twould not lead by Calvary's rugged cross
Or mid the shades of dark Gethsemane;
I'd rather tread the thorny path with Him,
My suffering Lord, than walk in noonday's beam.

I would not choose aught that the world can give;
Its fairest honors are of little worth;
To one whose soul has been by blood redeemed
What are the evanescent joys of earth?
I'd rather bear the cross, and hear, "Well done,"
Than wear its richest diamond jeweled crown.

I would not choose to mingle with the throng,
And hear the merry song and laughter gay;
Give me instead the quiet, unnoticed spot
Where I can meet alone with God and pray,
And in the secret of his presence hide,
Gaining fresh grace from whate'er may betide.

"My Father, I would choose what seemeth best
To thee, let it be joy, or pain, or loss,
Knowing thy loving hand doth guide my way,
Thy never-ceasing love doth guide my cross,"
And I can say in face of earth or hell,
My God and Father "doeth all things well."

—Selected.

"AN UNEXPECTED PRIZE."

BY MRS. F. A. REYNOLDS.

CHAPTER IV.—HOPE'S SORROW.

IT was now about the middle of May, and the pupils were straining every nerve in these last weeks of the school year. The weather was unusually warm, and many of the more ambitious scholars were "nearly used up," as Hope put it.

One evening after school Ethel Wood, Hope's seat mate and especial friend, came home with her to study some lessons for the morrow. Mrs. Manton noticed that she looked tired and pale, and spoke of it.

"Oh, I *am so tired*, Mrs. Manton! I should like to go to bed this minute and not get up for a week."

She laughed a little wearily as she finished, but Mrs. Manton looked serious.

"Better do it, my dear! If Hope looked and felt as you do, I should think her more fit for bed than school."

"Oh, I couldn't give up now; I wouldn't, and mamma wouldn't let me! But I *am* glad school is so nearly done."

The girls went to studying, and Mrs. Manton noticed with concern that Ethel's cheeks flushed high while excited over her lessons, and that she became very pale and languid as soon as she had finished them.

She went home about dusk, Hope going a block or so with her. On her return, Mrs. Manton said: "Why is Ethel so worn out? I should think she would be stronger than you are, and yet you seem quite fresh compared with her."

"I know," returned Hope thoughtfully. "Well, you see, mamma, Ethel is very excitable, and her mother is so ambitious for her, and pushes her all the time. She has as many studies as I have at school, then her mother makes her take music lessons every Saturday, and she practices two hours each

day. She goes to dancing school one evening each week. She has to study until ten o'clock every evening, and then goes right to bed and can't sleep; she says her lessons repeat themselves over and over in her mind. She does not eat either—just drinks a cup of coffee or tea, and nibbles a cracker or so. She doesn't do any housework or take any exercise except her hurried walk to school, and that tires her completely out. Now you know I just have my school lessons, and study only two hours out of school, and practice only what I want to. Then I help about the house, and I sleep well, and eat as much as ever."

"Yes, I see," replied her mother.

When Hope came home at noon next day, she looked grave and troubled.

"Ethel wasn't at school this morning, and I just know she is sick. May I go up after school to see her?"

"Come home first," said Mrs. Manton, "then you may go for a little call."

As soon after lunch as she could get away Mrs. Manton went up to Mrs. Wood's. The girl who answered her ring said, in reply to her inquiry, "Miss Ethel's quite sick, ma'am, and Mrs. Wood's with her."

"Ask Mrs. Wood if I may go up to Ethel's room."

The girl soon returned with a request for Mrs. Manton to "step up to Miss Ethel's room."

She went upstairs, and, stopping at Ethel's door, tapped gently.

"Come in," said Mrs. Wood softly. Mrs. Manton went into the shadowy room and found Mrs. Wood sitting by the bed, holding Ethel's hand.

The sick girl's face was very red and her breathing hurried and difficult. Her eyes were partly open, and her mouth and hands twitched convulsively.

Mrs. Manton went quietly to the bedside.

"Hope said Ethel was not at school this morning," she said, "and Ethel looked so tired last night, I feared she was ill."

"Yes," Mrs. Wood murmured tremulously, "and the doctor says she is threatened with brain fever. She has been delirious all day. She just dropped to sleep, but she isn't quiet."

So many thoughts crowded into Mrs. Manton's mind as she looked at the fever-tortured girl that she had no reply ready, and Mrs. Wood went on. "It is terrible to me to see Ethel so sick any time, but just now it is doubly hard, for it completely ruins her whole school year's work."

"Her year's work has about ruined her," Mrs. Manton could not help saying, as her eyes filled with tears, so she did not see Mrs. Wood's surprised look.

"I don't understand," said Mrs. Wood. "You know I just worship Ethel. She is my only child—all I have—since my husband died. His death nearly killed me. If Ethel should—should die too, I *would not live*."

Mrs. Manton was startled to see the bitterness that spread over Mrs. Wood's features and crept into her eyes.

"But it cannot be!" she continued. "God would not be so cruel as to take her from me."

Just then Ethel threw up her hands and clasped her head, moaning: "Oh, it aches so! Mamma, I don't want to practice to-night. One, two, three; one, two, three. How many tables for to-morrow? Oh, dear! oh, dear!"

"That is the way she talks all the time," said Mrs. Wood, in tones of anguish.

"Her school has been too much for her," said Mrs. Manton.

"I don't see why," said Mrs. Wood.

"Ethel was never delicate and Hope seems to stand it all right."

"Hope has no outside studies," replied Mrs. Manton. Then, thinking there ought to be no talking in a sick room, she added softly, "I will go now. Hope will run up to inquire this evening, and when you need help, send for me."

She slipped quietly out of the room and was soon at home, where she knelt and thanked God for the health of her family, and asked for the recovery of Ethel, if consistent with his will. Hope was home promptly that evening.

"O mamma! Mrs. Wood's cook told Bertha Allen this noon that Ethel has brain fever. Do you suppose it can be true?"

"I am afraid it is," replied Mrs. Manton. "I was there this afternoon. She is very ill indeed."

"When can I go to see her?" asked Hope, sobbing.

"You may go before dark and ask how she is."

"And see her?" asked Hope, wiping her eyes.

"Perhaps, for a moment. She is delirious. You can do her no good, and seeing her will only sadden you."

Towards dark Hope went up to Mrs. Wood's. She returned very soon, and, entering the sitting room, threw herself down on the lounge, crying in a grieved fashion that touched her mother.

Her mother went to her, and, smoothing her hair, asked gently: "What is it, Hope? How is Ethel?"

"Oh, she is worse! Mrs. Wood let me see her. She was as red in the face as could be, and so hot. She kept throwing herself and talking about her lessons. She doesn't know anyone. Mrs. Wood is terribly afraid Ethel will die. She cries most all the time. Ann told me the doctor said she would kill Ethel with her tears and moans. Oh, do you suppose Ethel will die?"

"I do not know, my dear; God only knows, and it will be for the best, whichever is the result of this sickness."

"Mrs. Wood wants you to come up to-night, mamma."

"Very well; papa and I will go up before bedtime."

There is no need to detail Ethel's sickness. Mrs. Manton almost lived at her neighbor's, dividing with the anxious mother the care of the suffering girl.

Ethel was a favorite, and she had all the care that a devoted mother, a faithful physician, and kind friends could give, but she grew steadily and rapidly worse, and in about two weeks she died. She was rational a short time before she died and realized that she was dying. She asked to see Hope Manton, and she came at once from the schoolroom, bearing loving messages from teacher and classmates.

That evening, after the still form had been robbed for the grave, and Hope and her mother were at home, they naturally talked of the death scene.

"Mamma, Ethel was very calm and did not seem afraid to die. How peaceful she seemed after all those days of delirium! But it made me shudder to hear Mrs. Wood talk. She kept saying over and over: 'I just idolized my darling. I worshiped my sweet child. How could God be so cruel as to take her away?' Mrs. Allen said God didn't take her away; that she was killed by ambition. I don't know how that is, but isn't it terrible, mamma, for a mother to worship a child? Why, we should worship only God!"

"You are right, Hope, but do you remember you said not long ago that the first commandment could refer only to heathen? Repeat it, please."

"Thou shalt have no other gods before me. Why, mamma, is that what it means—

that people must not think more of each other than of God?"

"Yes, of each other and of worldly possessions, like fame and wealth. I knew a young lady who was very ambitious for fame. She was very brilliant. She tried writing. Her first book was a *nice* one, and did not attract much attention. She determined to make her next one noticed. And so it was. Critics literally tore it to pieces. She was terribly mortified. Her disappointment, added to her hard work, killed her. Her god was fame—it disappointed her and she was a victim."

"A man I knew gave his life to gaining wealth. He was successful, but never satisfied, and was constantly scheming for more. Finally, in a great financial crash, he became penniless. Wealth had been his god, and when it failed him he could not stand it, and committed suicide. There is only one God who never fails us, and he it is who says, 'Thou shalt have no other gods before me.'"

(To be continued.)

BEECHER'S ADVICE TO HIS SON.

THE following letter, recently made public, written by Beecher to his son Herbert when he was just departing on his first independent venture in life, contains advice that might well be heeded by every young man:—

BROOKLYN, N. Y., Oct. 18, 1878.

MY DEAR HERBERT: You are now for the first time really launched into life for yourself. You go from your father's house, and from all family connections, to make your own way in the world. It is a good time to make a new start, to cast out faults of whose evil you have had an experience, and to take on habits the want of which you have found to be so damaging.

1. You must not go into debt. Avoid debt as you would the devil. Make it a fundamental rule: No debt—cash or nothing.

2. Make few promises. Religiously observe the smallest promise. A man who means to keep his promises cannot afford to make many.

3. Be scrupulously careful in all statements. Accuracy and perfect frankness, no guesswork. Either nothing or accurate truth.

4. When working for others, sink yourself out of sight; seek their interest. Make yourself necessary to those who employ you, by industry, fidelity, and scrupulous integrity. Selfishness is fatal.

5. Hold yourself responsible for a higher standard than anybody else expects of you. Demand more of yourself than anybody expects of you. Keep your own standard high. Never excuse yourself to yourself. Never pity yourself. Be a hard master to yourself, but lenient to everybody else.

6. Concentrate your force on your own proper business; do not turn off. Be constant, steadfast, persevering.

7. The art of making one's fortune is to spend nothing; in this country any intelligent and industrious young man may become rich if he stops all leaks and is not in a hurry. Do not make haste; be patient.

8. Do not speculate or gamble. You go to a land where everybody is excited and strives to make money, suddenly, largely, and without working for it. They blow soap bubbles. Steady, patient industry is both the surest and the safest way. Greediness and haste are two devils that destroy thousands every year.

9. In regard to Mr. B., he is a Southern gentleman; he is receiving you as a favor to me; do not let him regret it.

10. I beseech you to correct one fault—severe speech of others. Never speak evil of any man, no matter what the facts may be. Hasty fault-finding and severe speech of absent people is not honorable, is apt to be unjust, and is cruel, makes enemies to yourself, and is wicked.

11. You must remember that you go to Mr. B. not to learn to manage a farm like his. One or two hundred acres, not forty thousand, is to be your future homestead; but you can learn the care of cattle, sheep, the culture of wheat, the climate, country, manners and customs, and a hundred things that will be needful.

12. If, by integrity, industry, and well-earned suc-

cess, you deserve well of your fellow citizens, they may in years to come ask you to accept honors. Do not seek them, do not receive them while you are young—wait; but when you are established, you may make your father's name known with honor in halls of Legislature. Lastly, do not forget your father's and your mother's God. Because you will be largely deprived of church privileges, you will need all the nerve to keep your heart before God. But do not despise small churches and humble preachers. "Mind not small things, but condescend to men of low estate."

Read often the Proverbs, the precepts and duties enjoined in the New Testament. May your father's God be with you and protect you.

HENRY WARD BEECHER.

THREE MIGHTY MEN.

I RECALLED the incident a few days ago, says a writer in the *New York World*, as I sat in Trinity listening to Phillips Brooks' noon-time talks. It happened in the spring of 1883. The four of us had gone to Europe together—Dr. McVickar, of Philadelphia, Phillips Brooks, and Mr. Robinson, the builder of Boston's Trinity Church. Robinson stands six feet two inches in his stockings, Dr. McVickar measures six feet four inches, and Dr. Brooks exceeds six feet in height. Robinson is sensitive about his length, and suggested that in order to shun comment the three tall men avoid being seen together. Arriving in England, they went direct to Leeds, where they learned that a lecturer would address the working classes on "America and Americans."

Anxious to hear what Englishmen thought of the great republic, they went to the hall. They entered separately, and took seats apart. The lecturer, after some uninteresting remarks, said that Americans were, as a rule, short, and seldom if ever rose to the height of five feet ten inches. He did not know to what cause he could attribute this fact, but he wished he could present examples to the audience. Phillips Brooks rose to his feet and said: "I am an American, and, as you see, about six feet in height, and sincerely hope that if there be any other representative of my country present, he will rise."

After a moment's interval Mr. Robinson rose and said: "I am from America, in which country my height—six feet two—is the subject of no remark. If there be any other American here I hope that he will rise." The house was in a jolly humor. Waiting until the excitement could abate in some degree, and the lecturer regain control of his shattered nerves, Dr. McVickar slowly drew his majestic form to its full height, and exclaimed, "I am an"—but he could go no further. The audience roared, and the lecturer said no more on that subject.—*Selected.*

CAN SEE IN DAYLIGHT.

NOCTURNAL creatures are generally supposed not to see well in the daylight, but facts collected are gradually dispelling the idea. It is well known that felines, which see well by night, seem to be able to see quite as well by day, and this is being found true of many other creatures. The bat sees admirably by daylight, as anyone can ascertain by threatening it with a twig. The owl, also, has first-rate day sight. Night-flying lepidoptera, when disturbed in their places of refuge during the day, have no difficulty in seeing at once where is the nearest and best place for a temporary refuge.—*New York Independent.*

FOR COUGHING.

IN severe paroxysms of coughing, from whatever cause, a tablespoonful of glycerine in hot milk or cream will give speedy relief.—*Annals of Hygiene.*

Mission Fields.

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

HAST THOU DONE THY BEST?

BY LLEWELLYN A. MORRISON.

How the fast days, fleeting, fill the short, swift years!
Like a dim dream ending, so this life appears.
All its lights and shadows seem to flash and blend,
Like the ray-flecked meadows where the sunbeams end.

I hear God calling
From the setting sun—
While dew damps, falling,
Tell the brief day done.
"With morning shining
Thou had wondrous zest;
Now the day's declining,
Hast thou done thy best?"

There were sore hearts near thee when the day was new;
There were hands upreaching the whole day through;
Didst thou heal and comfort? Didst thou help or heed?
Or did night shades, falling, find the same sad need?

And still God calleth
By the setting sun;
Still dew damp falleth
When the day is done;
The cloudway hideth
Still the moon's wan crest;
Still the heart's voice chideth,
"Hast thou done thy best?"

Oh, the souls that perish and go down to death,
While our help hopes vanish like our vapid breath!
King the call for service e'er the shadows fall
And the white throne shineth where He measures all.

God calls at even
By the setting sun;
"Tis home and heaven
When the work is done;
Each crown'd brow weareth
A 'new name' confest
When the record beareth—
'Thou hast done thy best.'"
—*Word and Works.*

NIUE OR SAVAGE ISLAND.

BY DR. M. G. KELLOGG.

NIUE, or Savage Island, as it is sometimes called, is about 60 miles in circumference and has an elevation of about two hundred feet. The island contains a population of 4,500 natives. There are two white traders with their families, one with a native wife, and two unmarried young men. These, with the missionary and his family, are all the whites there are on the island.

Niue offers no inducement for white settlers. It has no depth of soil and has neither rivers, brook, spring, nor lake. The island is one mass of coral rock, with no soil except that which is lodged in crevices, and a few inches in patches distributed here and there. At least three-fourths of the surface is bare rock, yet so porous and creviced is the rock that there is scarcely a square rod that does not contain a cocoanut tree, a banana plant, an orange tree, or some other kind of tree, shrub, or plant.

The natives are all evangelized, the London Missionary Society having placed missionaries there some thirty years back, or thereabouts. There are eleven villages on the island, in each of which there is a school with a native teacher. There is a fine large stone church in each of nine of the villages, and five or six hundred natives can comfortably seat themselves on the floor in each church. The teachers are all well educated on the island by the white missionaries. In all the villages

there are assistant ministers who preach the gospel to their several flocks in the absence of the white missionary, who spends Sunday in the various villages, taking them in rotation.

The missionaries have accomplished much in the way of lifting their people from the depths of degradation in which they were when found by Captain Cook. Then each tribe or village considered all others as deadly enemies, and a constant watchfulness, especially by night, was necessary to avoid a surprise. These people, however, never practiced cannibalism, nor did they have idols. They believed in ghosts and spirits, and worshiped them through fear. They thought the sea was controlled by an unknown deity, which they also worshiped.

Stand where they would on their island, they saw naught else but the sea and sky, and thought that their little isle was all there was of earth, and they its only inhabitants. They believed that the earth was like the end sawed off from a round pole, the surface being flat like the smooth end of the pole, while its outer margin at the horizon corresponded with the rounded surface of the pole. They also supposed that the earth hung upon nothing in the heavens, as a fish appears to hang upon nothing when resting in the waters.

When they saw the first ship approach the island, they supposed that it came from the sky, or the heavens, and that the heavens opened for it to pass through to the earth. When Cook came, they saw that he and his people were of a different race and color, so they called them *Papalangi*, that is, people who came from the opening heavens.

The language of the Niue people is evidently of the same origin as the Tabitian and that of the Tonga and Cook isles, many of their words being alike both in pronunciation and meaning, yet the difference is so great that neither can be understood until learned by the people using the other. For this reason the missionaries have had to produce a translation of the Holy Scriptures into the language of each. As yet, the people of Niue have only a portion of the Bible in their language; the remainder, however, is in the hands of the printer.

Taking all things into consideration, the people of Niue have made creditable progress in civilization; for their advantages have been few and their disadvantages many.

Their situation is isolated, their means of production for export meager. Their produce is prepared for market at the cost of great labor, and they get very little for what they sell, and pay very dear for what they buy. To produce their food they plant cocoanuts, bananas, etc., in crevices not more than four or six inches wide between the rocks, while taro is grown in soil gathered up and carried in baskets and put in any cavity of the rocks which will hold three or four gallons. Their surplus cocoanuts are made into copra. Maniaco is also grown, and fungus is gathered. They also make excellent matting for carpets, and broad fan hats.

After their produce is ready for market, it has to be carried on the shoulders of the people from one to fifteen miles, the women and children assisting in this, as in all other work. Arrived at the traders', they sell the copra at one and a half cents per pound, and are paid in trade, the traders charging twenty-five cents a yard for common calico and for other things in proportion.

The entire exports from the island amount to only about \$25,000 per year. Of this amount about \$14,000 is for copra; the remainder is for arrowroot, fungus, hats, and mats. A very few of the people have stone houses, but the most of them live in a small one-room hut. The greater portion of the men wear shirts and pants, and the women dress quite neatly as a general thing, especially on Sunday, their dresses being cut Mother Hubbard

style, although many wear them short enough to suit the taste of the most radical of the American strong-minded, short-dress wearers, a Mother Hubbard dress for an adult being frequently made from three yards of common print calico.

Notwithstanding the great disadvantages under which these people are able to raise means, they contributed in the year 1892 \$3,499 to the support of the gospel. Of this sum \$1,728 was for the London Missionary Society, and the balance went to the support of the native missionaries.

The island has no well-established government. It is independent, no foreign power having considered it worth looking after. The missionaries have been industrious in their efforts to civilize and Christianize the people, and on the adoption of Christianity by them the missionaries have endeavored to have what they consider Christian laws and customs adopted. As a consequence, none but church members are allowed to hold office, and sin is punished instead of crime.

The same mistake has been made in all the islands that I have visited where the London Missionary Society have been at work. Strict laws are enacted against what the good missionary considers great sins, such as working on Sunday, for instance. Heavy fines are imposed, and zealous church members are set to spy out the transgressor. The judges, or *fakafali*, as they call them, are also church members, and they impose certain fines. The fine when collected is divided between the judges, the spies (police they call them on some isles), and the native teachers. On Maugia I was informed by a white resident that the white missionary received a portion of the fine, claiming that he was entitled to it for services as general counselor. The system of laws concocted by the missionaries, and the manner of executing them, have not resulted in arousing the individual conscience to a sense of what is right and to the importance of doing right for the sake of the right. Instead of this the natives who are disposed to do wrong have learned to practice deceit to avoid detection, but, if detected, they, by paying the fine, condone the offense and are again in good social standing, with no real reformation of character. On some of the islands the missionaries have not only been "regal" in authority, but, to use the language of the English resident on one of the islands, their reign has been as autocratic as that of the czar of Russia.

Suva, 15th August, 1893.

THE SUPERNATURAL FACTOR IN MISSIONS.

ELIMINATE God from missions and you have nothing left but a human enterprise; all the grandeur and glory are gone; for the one supreme charm and fascination of this work is that, in idea and plan, in origin and progress, it is divine. Nothing is more noticeable than the peculiar emphasis laid upon the supernatural factor in world-wide missions throughout the Scripture. . . . As the prophets and the teachers in the Antiochian church were leading the church in holy ministrations and fasting, the Holy Ghost said, "Separate me Barnabas and Saul for the work whereunto I have called them." This is the first step in organized foreign missions. Let us remember that the initial foreign mission tour was undertaken at the special command of the Holy Spirit. However, the church may have separated these two original foreign missionaries and sent them forth, they are expressly declared to have been separated and sent forth by the Holy Ghost. Here, then, is the supernatural factor as the basis of mission work. The Holy Spirit calls, separates, sends forth the workers; God opens the door of access to the nations, and then opens the door of their hearts to faith. He bears them witness, giving them the Holy Ghost,

and purifying their hearts; and, in a word, the whole story of this mission tour is one of miracles and wonders which God has wrought. "They went forth and preached everywhere, the Lord working with them, and confirming the word with signs following." That short history is the perpetual type and prophecy of world-wide missions.—*Dr. A. T. Pierson.*

UPPER BURMAH.

REV. F. P. SUTHERLAND, a missionary of Upper Burmah, arrived in San Francisco last week. He is one of six missionaries who went to India about five years ago, and after traveling quite extensively in Asia, settled in and about Saigang. To a reporter of the *Examiner* he made the following statement:—

"We found a gentle race of natives; not the savages that have been described in fiction. They are apt pupils and take readily to the Christian religion. We were received with all kindness by the government, and every facility was offered us to spread the light. Of course we had great prejudices to overcome among the people with whom we mingled, but I am happy to say that the gospel is being rapidly accepted as the only true religion in our field. We have now a flourishing church in Saigang. It consists of over three hundred members and is on the increase. I am going to make a short tour of this country and will then return to my labors in Upper Burmah."

ATTEMPT TO CLOSE AMERICAN MISSION SCHOOLS IN TURKEY.

A CORRESPONDENT at Constantinople informs the London press that the Porte has decided to close the Protestant college at Anatolia, and has informed the United States minister that the sultan does not desire the return of Dr. Merrick. The government at Washington, the report says, has informed the Porte that American missionaries must be in nowise prevented from returning to Asia Minor from Europe.

The Porte claims that no school can be opened in Turkey without a special firman. This will affect Americans chiefly, since there are between 30,000 and 40,000 children in the country under American instruction. The American Minister has taken the position that, as by the treaty between Turkey and the United States, American citizens have the right to pursue a vocation in Turkey, no permits are necessary in the present case.

The granting of permits, he adds, would be equivalent to a restriction upon the treaty rights of American citizens, and unless his position be maintained, the whole American system of missionary education in Turkey would be endangered.

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

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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.

Our Work and Workers.

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

"THE ONE TALENT."

In a napkin smooth and white,
Hidden from all mortal sight,
My one talent lies to-night.

Mine to hoard, or mine to use,
Mine to keep, or mine to lose;
May not I do what I choose?

Ah! the gift was only lent,
With the Giver's known intent
That it should be wisely spent.

And I know he will demand
Every farthing at my hand,
When I in his presence stand.

What will be my grief and shame
When I hear my humble name
And cannot repay his claim!

Some will double what they hold;
Others add to it tenfold,
And pay back in shining gold.

Lord, oh, teach me what to do!
Make me faithful, make me true,
And the sacred trust renew.

Help me, ere too late it be,
Something now to do for thee—
Thou who hast done all for me.

—Observer.

FIELD NOTES.

At Battle Creek, Mich., September 18, twelve candidates were baptized, whose ages ranged from 8 to 82 years.

In connection with the recent camp meeting held at Little Valley, Cataraugus County, N. Y., twenty persons were baptized. There were over two hundred brothers and sisters in attendance.

According to report of Elder W. A. McCutchen, work on the new church building at Gainesville, Ga., is progressing, and additions are being made to the membership from time to time.

ELDER J. B. GOODRICH reports the baptism of three converts at Boynton, P. Q., and the addition of two others to the faith. He also reports a profitable union meeting of brethren from various localities accessible to Boynton.

ELDER VICTOR THOMPSON reports twenty-three accessions during the summer to the church at Indianapolis, which now has 118 members. The work there has been conducted by Elders Thompson and A. W. Bartlett.

A NATIVE Japanese Presbyterian missionary and evangelist, having come to San Francisco to attend the Presbyterian Theological Seminary, fell in with our Japanese school and has accepted the Seventh-day Adventist faith. He is now being published in the Japanese newspapers as an apostate.

THE largest camp meeting ever held by our people was the one recently conducted at Lansing, the capital of Michigan. There were between 600 and 700 tents, and beside these many rooms in the vicinity of the camp were occupied by regular attendants. The regular attendance was estimated at considerably over 4,000.

THE church at Bonacca, Bay Islands, Honduras, has now a membership of twenty-seven, and a comfortable house of worship. It stood the ravages of a severe storm, which blew down some large buildings and otherwise damaged many more. It is said that some of the people there are blaming the Adventists for being the cause of the storm.

THE State camp meeting held at Seward, Neb., was one of great interest and profit. There were forty-one candidates baptized, but this by no means indicates the extent of the good work. The report in the *Review* says: "An evangelist and his family camped on the ground. On Thursday he drove home, thirty miles, intending not to return; but Friday afternoon found him back again. He said he had tried in vain to arouse his own people, and was glad to be where there was some spirituality."

A SUCCESSFUL tent work has been conducted at Pendleton, Oregon, by Elder R. S. Donnell and Brethren D. E. Scoles and C. L. Ford. Their effort so far has resulted in twenty-nine accessions to the faith. The ministers of other churches had hoped that when cold weather closed the tent work, the influence could be overcome. But our brethren secured a building in order to permanently establish the work, and this aroused the opposition to such a pitch that it could no longer be restrained. So the work of publicly denouncing the truth was about to commence at date of last report.

THE SANTA ANA CAMP MEETING.

It was the privilege of the editor of this paper to attend the Southern California camp meeting, held at Santa Ana, September 21 to October 1. There were present the laborers mentioned last week, besides Brethren Butz, Hicks, Morton, and other Bible workers. At an early stage in the meeting the camp was districted, and as many of the brethren as had had experience, set to work, with instructions to get each member of their companies who knew the Lord to laboring for others. The preaching was intensely practical. Instruction was given in health reform, spiritual gifts, the present aspects of the union of Church and State in this country, and in and through it all the necessity of a personal experience in the things of God, the needed preparation of heart for the reception of the Holy Spirit, and the love and mercy and goodness of God manifest in Jesus Christ; and as the laborers endeavored to lift up Christ as the all in all of every sin-sick soul, the One in whom the fullness of the Godhead dwells, the blessing of God came upon our meeting. It was again and again remarked that never was so much of the blessing of God and the working of his Spirit seen with so little effort on the part of men. To no man's preaching was the success of the meeting due; God worked with and beyond all, and to his glorious name be all the praise.

There were over four hundred who encamped on the ground, the Sabbath school the last Sabbath numbering, we believe, 464. Collections were taken for the religious liberty work and first-day offerings, the amount of which we cannot now state. The Baptists kindly loaned their font for baptism, and Sabbath afternoon Elder Andross baptized eighty, forty-one males and thirty-nine females. Sixty or more of these were baptized into the message. There were many hopeful conversions of children, youth, and adults, on the ground. It was a good meeting, and the blessings were a foretaste of what lie beyond. May God help our brethren and sisters to "go forward."

The people in the town were very kind, and there was no disturbance from the rough element, though the camp ground was right in the center of the town. The editor of the *Blade*, Mr. Cahill, was, in his notices of the meeting, fair and courteous.

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THE BIRDS OF NORTH AMERICA.

In connection with the foregoing report of our Ornithological Chapter, says Dr. Harlan H. Ballard, president of the Agassiz Association, in *Popular Science News*, it is only right to call the attention of all lovers of birds to the magnificent work now being issued by the Natural Science Association of America, and entitled "The Birds of North America." Edition limited to 1,000.

It is emphatically an original work, *original in design and execution*, and whether in letterpress, illustrations, or price, it is unapproached by anything of the kind in existence.

It is recommended by the highest scientific, ecclesiastic, and educational authority as being the most attractive, meritorious, pure, and ennobling exposition of our ornithology yet given to the public.

Dr. Elliott Coues, author of "Birds of the Northwest," says, "It is a really notable work." Prof. C. J. Maynard, author of the "Birds of Eastern North America," says, "It contains the best pictures of the species which I have ever seen." Thomas G. Gentry, author of "Life Histories of Birds," and "Nests and Eggs of Birds of the United States," says: "It is the cheapest and best publication on ornithology in this country. The drawings are of a very high order, and rival in beauty of design and finish the more costly works published abroad or in this country. It should be found in our homes and in libraries generally." And, according to Dr. Theodore Gill, a member of the National Academy of Sciences, "It is not only a meritorious volume, but is altogether so handsome as to make it a very appropriate presentation book or ornament for the family table."

It is an imperial quarto volume of engraved figures of all our species, artistically reproduced, true in all hues of color to their natural plumage and botanical surroundings. It also includes a copious text description of their habits and characteristics, and embracing in general the observations made by the most eminent writers on ornithology, and a systematic table, arranged according to the classification adopted by the American Ornithologists' Union, includes all the additions and corrections of our North American species which have been made to date, with an index to page, plate, and figure of each species according to the A. O. U. number. It is illustrated with one hundred and nineteen full-page colored plates, each representing from one to thirty or more species. It is the finest book on American birds issued since Audubon, and is pronounced by some authorities superior to that now rare and costly work. It is issued in half and full bindings, Russia, seal, or morocco, at the net price of \$40 and \$45 respectively; but in response to a special letter, the association authorized me to say that a substantial discount will be made to such of our A. A. members and others as are working naturalists. We commend this work especially to members of the Wilson Ornithological Chapter.

It is also a very useful and appropriate addition to the home and reference library, and for presentation purposes generally. Address, regarding it, the **Natural Science Association, 114 Fifth Avenue, New York, N. Y.** Samples of plates and text can be had by sending twenty-five cents in postage stamps.

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BAPTISM: Its Significance, Its Nature, and the Necessity for It. By E. J. Waggoner. *Bible Students' Library*, No. 79. Pacific Press Pub. Co., Oakland, Cal. 16 pp.; 2 cents.

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The Charts are three by four feet in size, and are printed on heavy map cloth in bold type, easily read across the largest room.

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GLUTEN WAFERS,	INFANTS' FOOD.

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Your "Health Foods" are the wonder of the nineteenth century. I have used Granola but a short time, but have already experienced relief from indigestion and acid, or flatulent, dyspepsia. I also find the Zwiebach nourishing and toothsome.

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

LESSON V.—SUNDAY, OCTOBER 29, 1893.

ABSTINENCE FOR THE SAKE OF OTHERS.

[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, 1 Cor. 8:1-13.

1. Now concerning things sacrificed to idols: We know that we all have knowledge. Knowledge puffeth up, but love edifieth.
2. If any man thinketh that he knoweth anything, he knoweth not yet as he ought to know;
3. But if any man loveth God, the same is known of him.
4. Concerning therefore the eating of things sacrificed to idols, we know that no idol is anything in the world, and that there is no God but one.
5. For though there be that are called gods, whether in heaven or on earth; as there are gods many, and lords many;
6. Yet to us there is one God, the Father, of whom are all things, and we unto him; and one Lord, Jesus Christ, through whom are all things, and we through him.
7. Howbeit in all men there is not that knowledge; but some, being used until now to the idol, eat as of a thing sacrificed to an idol; and their conscience being weak is defiled.
8. But meat will not commend us to God; neither, if we eat not, are we the worse; nor, if we eat, are we the better.
9. But take heed lest by any means this liberty of yours become a stumbling-block to the weak.
10. For if a man see thee which hast knowledge sitting at meat in an idol's temple, will not his conscience, if he is weak, be emboldened to eat things sacrificed to idols?
11. For through thy knowledge he that is weak perisheth, the brother for whose sake Christ died.
12. And thus, sinning against the brethren, and wounding their conscience when it is weak, ye sin against Christ.
13. Wherefore, if meat maketh my brother to stumble, I will eat no flesh forever more, that I make not my brother to stumble.

Golden Text: "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves." Rom. 15:1.

SUGGESTIVE QUESTIONS.

1. Of what had the Corinthian church knowledge? Verse 1.
2. What does knowledge do?
3. Of what benefit is love?
4. What is said of him who thinks he knows anything? Verse 2.
5. Who is known of God? Verse 3.
6. What is said of the gods of the world? Verses 4, 5.
7. Who is the one only God of the believer? Verses 4, 5.
8. Of how much are the Father and Son the source? Verse 6.
9. Is the knowledge of this truth universal? Verse 7.
10. How did some partake of the sacrifices to idols?
11. What is the effect of thus doing?
12. How does meat (food) affect our relation to God? Verse 8.
13. To what should we take heed? Verse 9.
14. What influence might our liberty have on others? Verse 10.
15. What disastrous results might ensue? Verse 11.
16. In thus wounding our brother's conscience what do we do against him? Verse 12.
17. How does it affect our relation toward Christ?
18. What would be a safe standard to adopt? Verse 13. See note.

NOTE.

Meats Offered to Idols.—Among the heathen it was customary to take portions of the sacrifices which had been laid on the altar of some idol and eat them at feasts. Sometimes these were sold in the market. Devotees of the idol thought that peculiar sanctity attached to these things, hence they partook of them not only in reverence to their god, but expecting to receive themselves a special blessing. The Christians, in their intercourse with their heathen neighbors, were constantly brought into

positions requiring wisdom and discretion. The offering of anything to the idol did not affect its value as food. It might be partaken of as ordinary food, without any relation whatever to its having previously been offered to an idol, and there would be no sin in the act, considered of itself alone. The sin would be in the influence growing out of that act. A weak brother might deem that the one thus eating was partaking, as did the heathen, in honor of the idol. And from this example the weak brother might take license to do other things in and of themselves sinful. The principle is broad in its application. There are many things which we to-day might do, and perhaps of themselves those things would not be sin; but others might misinterpret our motives, or take liberty from our course to do that which would be positively heinous. We are our brother's keeper, "For none of us liveth unto himself, and no man dieth to himself." Rom. 14:7. Every act of our lives should be done with respect to its influence upon others. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. 10:31.

LESSON IV.—SABBATH, OCTOBER 28, 1893.

ANTICHRISTS.

Lesson Scripture, 1 John 2:18-25.

18. Little children, it is the last hour; and as ye heard that antichrist cometh, even now have there arisen many antichrists; whereby ye know that it is the last hour.
 19. They went out from us, but they were not of us; for if they had been of us, they would have continued with us; but they went out, that they might be made manifest how that they all are not of us.
 20. And ye have an anointing from the Holy One, and ye know all things.
 21. I have not written unto you because ye know not the truth, but because ye know it, and because no lie is of the truth.
 22. Who is the liar but he that denieth that Jesus is the Christ? This is the Antichrist, even he that denieth the Father and the Son.
 23. Whosoever denieth the Son, the same hath not the Father; he that confesseth the Son hath the Father also.
 24. As for you, let that abide in you which ye heard from the beginning. If that which ye heard from the beginning abide in you, ye also shall abide in the Son, and in the Father.
 25. And this is the promise which he promised us, even the life eternal.
1. To what time does our lesson especially apply? Verse 18.
 2. Whose coming is foretold?
 3. How fully has this prediction been fulfilled?
 4. Of what is this the proof?
 5. With whom have these antichrists been nominally connected? Verse 19.
 6. Was the fellowship real?
 7. What makes this plain?
 8. Why do they withdraw?
 9. What is given to the believers? Verse 20.
 10. With what result?
 11. What was the real reason for writing the epistle? Verse 21.
 12. Who is a liar? Verse 22.
 13. Who is antichrist?
 14. How close is the relationship between the Father and the Son? Verse 23.
 15. What is to abide in the believers? Verse 24.
 16. What experience will follow?
 17. What has been promised to them? Verse 25.

NOTES.

1. VERSES 18-20.—Apostasy is a characteristic of the last time (or hour, R. V.). The Saviour predicted this (Matt. 24:11, 12), and the church has been warned of it more than once (1 Tim. 4:1; 2 Tim. 3:1-5). The incarnation is the testing truth (2 John 7), and this really means the union of divinity and humanity in the believer (Col. 1:27). This experience involves the death of self (Rom. 6:6), and giving up all things temporal (Luke 14:33), and hence many, like Demas (2 Tim. 4:10), fail to endure the test. The power of God in the church is the best agency for relieving it of unworthy members (Isa. 52:1), as is shown in the early church (Acts 5:1-14). Jesus was anointed by the Father (Acts 10:38), and so are his followers (2 Cor. 1:21), and they are thus enabled to comprehend the things

of God (Eph. 1:17-19), which are spiritually discerned (1 Cor. 2:12-14).

2. VERSES 22, 23.—Christ being the image of God (2 Cor. 4:4), one with the Father (John 10:30), through whom alone the Father could be known (Matt. 11:27), to see one was to see the other (John 12:45), and a denial of one includes the rejection of the other (compare 2 Peter 2:1 with Jude 4).

3. VERSES 24, 25.—Love to one another was the command from the beginning (2 John 5), and this involves the new birth (1 John 4:7), which results in the indwelling presence of both the Father and the Son (John 14:23). Christ is the life (John 11:25), and is from eternity (Micah 5:2, margin), and so is called the eternal life (1 John 1:2), which was promised before man fell (Titus 1:2), and announced to him before he was driven from the Garden of Eden (Gen. 3:15). To believe on Christ is to receive him (John 1:12), who is life (Col. 3:4), and so believers have everlasting life (John 3:36). When God gave Christ to the world, he poured out all the treasure of heaven in one gift (Col. 2:9), and it will be our constant study to all eternity to learn what we have in Christ.

WORD THOUGHTS.—**Antichrist** (v. 18), from the Greek *antichristos*, against Christ. Not necessarily professedly against him, but really against him.—**Anointing** (v. 20), a *chrisma* (common version "unction"). The root word is *chrizo*, to anoint; from this *christos*, anointed, *ho Christos*, the Christ. What made Jesus the Christ was the anointing of the Holy Ghost (Luke 4:18; Acts 10:38). The anointing of the same Holy One will be upon all those who are Christ's, in abundant measure in the last days; and those professing to be his and having it not will be against Christ. The anointing, the Spirit of God, leads into all truth. See John 14:16, 17; 16:13, 14.

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News and Notes.

FOR THE WEEK ENDING OCTOBER 9.

RELIGIOUS.

—The Indiana Conference of the Wesleyan Methodist Church has resolved not to vote for a man nor a party which sustains liquor license.

—M. Clemenceau, the recently defeated French Radical Statesman, says "the Roman Catholic Church is the greatest political force in existence." And he ought to know.

—A church at Fostoria, Ohio, has decided to purchase 400 little wine glasses, that each communicant may receive the wine out of a glass which no other person has used, for the purpose of cleanliness and in order to avoid microbes.

—One more minister has gone on record as a practical sympathizer with his congregation in the prevalent hard times. This is Rev. John P. Coyle (Congregationalist), of North Adams, who has informed the trustees of his church that he will accept but half salary until times are better.

—The saying, "Like priest, like people," is well illustrated in the following confession of Rev. A. W. Momerie, a Protestant clergyman of London: "The clergy are to blame for the bigotry of the laity. We have been bigoted, partly from ignorance and partly from supercilious, priestly pride. We have transferred our bigotry to the laity, and kindled it to a flame."

—Rev. Madison C. Peters, pastor of the Bloomingdale Reformed Church, of New York City, has inaugurated a system of relief for destitute persons. He has established business relations with a coal and wood company, and is hiring men out of work to saw and split wood. He has a bureau for second-hand clothing, and arrangements for the sale of groceries to the very poor at reduced rates.

—A Topeka, Kan., minister says it looks bad to see those Christians who were loudest in their protestations against the opening of the gates of the Columbian Exposition on Sunday, now being the first to take the Sunday train for that place. Inconsistency always "looks bad," but how could anyone be expected to act consistently with no higher religious motive than the maintenance of an inconsistent institution.

—On September 13 the corner stone of a new Methodist building was laid in the city of Rome. The building is to occupy the site of a former Catholic Church, which had been built on the ruins of a pagan temple. The structure, when completed, will include a church, offices of the Methodist Episcopal Publishing House, residence of the superintendent of missions of Italy, a theological school, and a boys' school.

—The *Living Age* (Protestant Episcopal) well says: "When people talk of accepting Christ alone, without the church, they are separating what he himself has joined together. It is a marriage in which there can be no divorce. We shall do well to read and ponder in this connection the latter part of the fifth chapter of the Epistle to the Ephesians." But when we are asked to accept the P. E. structure as the only true church, that is another question.

—A New York dispatch of the 6th inst. says that missionaries are in that city endeavoring to spread the faith of Mohammed. Moslem headquarters have been opened at 458 West Twentieth Street, and every Friday evening and Sunday afternoon lectures will be delivered on the doctrines and customs of Islam. Mr. Webb, who is an Englishman converted to Islamism, told his hearers that he did not expect to make converts of them at once. The object of his propaganda at present is simply to educate. He wants Americans to learn something of Mohammed and the doctrines he taught before they make a comparison of Islamism and Christianity and decide which system is the better.

—It is probable that some of the representatives of heathen religions will go home from the World's Parliament of Religions at Chicago with the impression that they accomplished a world of good at the great religious show. It is on record that one Catholic bishop felt constrained to thank some of them for their criticism of Christian methods. And they were often applauded by the audiences. Of course these men were deluded by the supposition that everything they saw in "a Christian nation" was Christian,—slaughterhouses, breweries, saloons, and all the forms of dishonesty and revelry. They were even led to suppose that Christianity was represented by the various and conflicting forms of sectarianism, Protestant and Catholic, on outward display at the great contest, and went home with a lower estimate of Christianity than they had when they came. It is a pity, but what else could have been expected. Satan could not have perpetrated a greater deception upon the already blinded heathen than to palm off America's religious display as Christianity.

SECULAR.

—The treasurer of the Choctaw Nation has left the country, leaving his accounts over \$100,000 short.

—On the 4th inst. a cyclone struck the village of Nolan, Ga., tearing down nine houses and killing one man.

—Yellow fever still holds sway at Brunswick and Jessup, Ga., deaths and new cases being reported every day.

—The old firm of A. Lusk & Co., San Francisco, received the highest award for canned fruits at the World's Fair.

—A dispatch from Little Rock says that the town of Fulton, Ark., was almost entirely destroyed by fire on the 6th inst.

—A commercial house in Denver, Colorado, has contracted to send 5,000 tons of hay to Liverpool, via Galveston, Texas.

—The San Francisco papers note the fact that six children in the family of the county clerk are down with diphtheria.

—Leading men in Paris have opened an office with twenty-five clerks to begin preparations for another World's Fair in 1900.

—It is reported from Buffalo, Wyo., that the Sioux Indians at Pine Ridge Agency have left the reservation and gone on the warpath.

—During the recent bombardment of Rio Janeiro by the rebel gunboats, a British citizen was killed while standing at the window of his hotel.

—An American traveler named David Garrick Longworth has sent forward the type and presses for the establishment of an English newspaper in Cairo, Egypt.

—At Parangariento, State of Michoacan, Mexico, on the 1st inst., ten persons were killed and a large number injured as the result of a panic caused by a fire in a church.

—A cyclone is said to have struck a portion of South Union County, Ark., on the 6th inst., destroying scores of houses, and killing several people, mostly colored.

—The engineers, firemen, trainmen, and telegraph operators of the Denver and Rio Grande Railroad have agreed to accept ten per cent reduction of wages until January.

—A dispatch from Sunderland, England, a port on the North Sea, says there is much excitement there owing to the United States coal merchants entering into competition with those of England.

—The police of Prague have discovered a plot to assassinate several high officials of the Bohemian Government. Three hundred Czechs were arrested, but the leader had escaped and gone to Paris.

—About \$40,000,000 of Northern Pacific Railroad bonds are held in Germany, and the recent embarrassment of the company and factional disagreement has brought over German representatives to look after their interests.

—The Baptist Gleaner office at Fulton, Ky., has been completely destroyed by fire, and it is generally believed that the fire was set at the instigation of the saloon men and corrupt officials, whose disgraceful acts have been severely criticised in the paper.

—Although the rebellion in Brazil is spreading in the country, it is stated that foreign war ships will prevent further bombarding of the city of Rio Janeiro by the rebel fleet. Such action may eventually thwart the entire purpose of the revolutionists for the present.

—In the United States District Court of Alaska the British steamer *Cogitium*, and also over 6,000 sealskins, valued at nearly \$100,000, which were found on board the vessel, have been forfeited to the government. So says a Port Townsend dispatch of the 4th inst.

—The work of pulling down the World's Fair buildings will begin promptly after October 31. Customhouse officials will virtually take possession of the foreign displays the day the Fair closes. This is to prevent the sale of any of the goods without first paying duty.

—It is reported that the English Government has decided to act as mediator between the striking coal miners and the mine owners, provided such mediation is acceptable. Soldiers have been sent to Newhall, where there has been a fight between the police and strikers.

—The Ethnological Department of the World's Fair has decided that the children of this city (Oakland, Cal.) are the finest, mentally and physically, in America. The test was on this wise: 6,000 children were examined by taking length and breadth of face, breadth and length of head, weight, height, and other details involving thirty or more measurements. The comparison was with like examinations of children in Boston, New York, Chicago, and other leading cities.

—The carpenters' union of San Francisco is endeavoring to compel certain contractors for the Mid-winter Fair to recognize an eight-hour day. The contractors say that they pay for the over time, and that extra work is necessary in order to complete their contract on time.

—The military barracks at Roslay, Russia, were burned on the 4th inst. Sixty men were driven to a roof, and obliged to jump. Eleven were killed and eight fatally injured. Twenty-eight men were suffocated by smoke and burned to death, and still others were reported missing.

—According to the Treasury statement issued by Secretary Carlisle, the total amount of money in circulation in the United States on October 1 was \$1,701,939,918, about \$25 per capita. This represents the aggregate wealth of about 200 of the richest persons in this country.

—Late London advices announce that England has formally declared war against King Lobengula, of Matabeleland, South Africa. The native population numbers about 300,000, and the colonists are comparatively few in number, and until reinforced they are said to be in a precarious position.

—The people crowded into Chicago last Sunday in such numbers, to be on hand for "Chicago day" on Monday, that many could not find sleeping places. Thousands sat up all night in restaurants, booths, and in doorways. The number of visitors at the Fair was double that on any previous Sunday.

—The buildings under construction for the Mid-winter Fair in San Francisco are as follows: Manufacturers' and Liberal Arts Building, 450x200 feet; Agricultural and Horticultural Building, 400x160 feet; Mechanical Arts Building, 320x160 feet; Fine Arts Building, 124x64 feet; and the Administration Building, 80x55.

—The latest reports of the effects of the great storm and tidal wave along the gulf coast of Louisiana, Mississippi, and Alabama foot up the loss of human life at about 2,000 persons, and the property loss goes into the millions. Besides this there is much suffering and want among the thousands who are left destitute.

—U. S. District Attorney Garter, of San Francisco, says that all the money expended in attempting to enforce deportation of the Chinese is simply thrown away. He says, "No one doubts that Congress will eventually extend the time for registration under the Geary Act, and all cases prior to such action will be appealed to the Supreme Court."

—A Chicago dispatch says that R. Dorris, a saloon keeper of Benton, Ill., sued A. C. Terhume, of the same place, for a liquor bill of \$60. Terhume filed a counter claim of \$350 for days' labor lost, fines paid, and Keeley treatment taken, all due to whisky furnished by Dorris. The justice of the peace allowed the claims against the saloon keeper.

—Spain is sending 8,000 troops to Morocco, with instructions to attack the Moors with the utmost vigor. Other troops will also be held in readiness. Dispatches from Melilla say that 27,000 Moors are surrounding that place, and are determined to prevent the erection of a Spanish fort at Guartach. Spanish gunboats were shelling Moorish forts along the coast at last accounts.

—The English Consul General at Shanghai has sent the foreign office an interesting report of the silver question as affecting China. He gives his conclusions, after an exhaustive investigation, and says China never has been an absorber of silver. Between 1870 and 1880 she took about £3,000,000 yearly, but since 1880 the process has ceased, and recently she has even exported a small amount of silver.

—Dr. George W. Nass, of New York, who has been in Hamburg for nine months past inspecting the sanitary conditions of that city, especially as regards cholera, has sent a letter to the *Herald* to correct the prevailing impression that the authorities there are not doing their utmost to keep the city clean. He says that the city is now entirely free from cholera. Notwithstanding this statement, a Hamburg line steamer arrived in New York harbor on the 8th inst. with several cases of sickness which was thought to be cholera. There had been five deaths on the voyage.

THE MEDICAL MISSIONARY.

(J. H. KELLOGG, M. D., EDITOR.)

A TWENTY-FOUR page monthly journal, devoted to the various phases of medical missionary and benevolent work. It contains each month also articles of general interest on mission fields, and items of missionary intelligence. Each number is illustrated.

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Signs of the Times

OAKLAND, CAL., MONDAY, OCTOBER 9, 1893.

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

CONTENTS OF THIS NUMBER.

Editorial. —Notes and Comments—His Mercy Endureth Forever—The Effort for Sunday Closing (What Does It Mean?)—Our Position Misapprehended—Patience in Trial (Bible Texts)—“Bible Students’ Library”—“Religious Liberty Library”—Christ and the Sabbath—Literary Notices.....	769-771, 784
Doctrinal. —At Eventide (poetry)—The Last Great Apostasy—Power in the Heart—Past Sins—They Have Not Solved It.....	772-774
Miscellaneous. —God Speaks (poetry)—The Doom of Sodom a Warning for the Last Days—God Is with Us—Yielding to God—Spiritual Growth—The Practical Study of the Scriptures—Let Your Life Talk—Christ in the Flesh—The High Atmosphere.....	774-777
Home and Health. —My Choice (poetry)—An Unexpected Prize (chapter 4, Hope’s Sorrow)—Beecher’s Advice to His Son—Three Mighty Men—Can See in Daylight—For Coughing.....	777, 778
Mission Fields. —Hast Thou Done Thy Best? (poetry)—Nine or Savage Island—The Supernatural Factor in Missions—Upper Burma—Attempt to Close American Mission Schools in Turkey.....	779, 780
Our Work and Workers. —The One Talent (poetry)—Field Notes—The Santa Ana Camp Meeting—The Birds of North America.....	780, 781
International S. S. Lessons. —Abstinence for the Sake of Others (Lesson 5, Sunday, October 29)—Antichrists (Lesson 4, Sabbath, October 28).....	782
News and Notes. —Religions—Secular.....	783

The article by Dr. M. G. Kellogg, in the Mission Fields department, is taken from the *Fiji Times* of August 19. It shows both the good and evil of mission work. When will Christians learn that Christianity cannot be propagated by law?

NEXT week is the last number of the present volume of the SIGNS OF THE TIMES. The paper will be omitted one week after that. The first number of the new volume will bear date of November 6. Upon this we will have more to say next week.

In a census of the religious life of Waldo County, Maine, which we suppose to be about the average, out of 6,987 families 4,850 reported that they were not attendants upon any church. This is not in the “wild and woolly West,” where there are no Sunday laws, but in prohibition Maine. It certainly does not argue for a “Christian nation” when two-thirds of the inhabitants are not attendants upon Sunday services.

It is in this way that the *Argonaut*, a secular weekly, scores the press of San Francisco:—

We have asserted before and now repeat that San Francisco is literally accursed of its press. There is no other institution on this coast so utterly debauched, so thoroughly licentious, and so absolutely demoralized as the newspapers of this city. Heretofore we have denounced these publications for their mercenary character, their selfishness, their cowardice, their personal jealousies, their vindictive quarrels. We have demonstrated their mendacity, and exposed their hypocrisy. We believe they are utterly unprincipled, and in pursuit of unlawful gains will stick at nothing.

And we do not know but that it is all true; and the press is the index of the age.

Says the *Occident* (Presbyterian):—

The directors of the World’s Fair defied Christian sentiment and opened the gates on the Sabbath day. The result was immense financial loss, as well as shame and confusion of face, to the perpetrators of this outrage against God and man.

And how was it against God, pray? And what right has Sunday to be called “the Sabbath day”? And what did the church gain in spiritual things in the struggle? She won notoriety, earthly power, and prestige in cajoling and browbeating politicians. She won and lost in coming down from spiritual things to the use of the weapons carnal. But how

much has she won for Christ and his cause? How many souls have been saved? Woe is to the church when temporal success politically is bought at the price of spiritual power!

THE Pacific Press Publishing Company, Oakland, Cal., now have the tract for sale containing Professor Prescott’s sermons on “Christ and the Sabbath.” Price, 5 cents. They are issued as No. 14 of the *Religious Liberty Library*. Address as the above.

THE great Buddhist, H. Dharmapala, says, as reported in the *Examiner* of October 6:—

Nothing should be taken on faith. People should study and think deeply before deciding upon what they shall believe. It was upon such broad principles that Buddhism is based.

And herein is the difference between the religion of Jesus Christ and the nature religions of the world. They declare a religion of faith foolishness, yet they demand the most senseless credulity. Men take all things on belief. Who has searched out the wisdom professed by Buddhists? Faith in God and his word is the truest reason and involves the broadest, deepest thinking and truest knowledge the world has ever known. “By faith we understand.”

Is It Not Time?—One minister, Rev. R. L. Lotz, of Pomeroy, Wash., in writing to the *Harbinger* (Christian), asks the following pertinent questions:—

Why are we continually having to petition those in power? Why do we permit ourselves to be thrown into such a humiliating position? Why do men put the devil in power and then have to petition him to act like a Christian? Who are these men whom we petitioned to close the World’s Fair on Sunday? How did these men who are opposed to closing the Fair get into power? Who is responsible for their appointment? Who elected the men who appointed such men to their places? We, the people of the United States, is our answer. Again, I see a set of resolutions passed by the ministers of San Francisco, asking those in charge of the Midwinter Exposition to close the same on Sunday. How does it come that the good people of the cities are continually on their knees to those who are in power? Has it come to pass in this progressive age that God has to petition the devil to help him out? Have we reached the time when the children of God are simply petitioners at the throne of Satan?

And if the people of these United States put these men in office, is it not probable that they are the very men who are wanted there? And is it not also true that the men elected to office should have nothing to do with legislation on religious questions? The fact that “the good people” “are continually on their knees to those who are in power” ought to be proof sufficient that they have not faith in Christ. They do not believe that he can care for his own cause, or else that Sunday is no part of his cause. Which is it? We are glad that one minister is stirred up; is it not time?

“RELIGIOUS LIBERTY LIBRARY.”

THE International Religious Liberty Association, 271 West Main Street, Battle Creek, Mich., have recently issued the following numbers of their vitally important *Library*:—

No. 12, “The Columbian Year, and the Meaning of the Four Centuries.” This tract is an address by Alonzo T. Jones on Columbus day, 1893. It is revised to date. It is all that its name implies. It shows the grandest triumph of liberty in the history of nations, as well as most shameful fall. 44 pages; price, 5½ cents.

No. 13 is “The Limits of Civil Authority” from the view point of natural rights and divine obligations. 12 pages; price, 1½ cents.

No. 14 is entitled “Christ and the Sabbath,” by Professor Prescott. This is in substance the sermons preached on the Oakland camp ground, and published in the SIGNS. 40 pages; price, 5 cents.

The above are important numbers, and Nos. 12 and 14 should have enormous circulation.

“BIBLE STUDENTS’ LIBRARY.”

THE last four numbers of the *Bible Students’ Library* are as follows:—

No. 107, “Who Changed the Sabbath?” This bears the same title as the old tract, No. 19, but it

has been entirely rewritten, and is as much better as can be imagined. It gives the Bible testimony on Christ’s relation to the law, prophetic and historic; the testimony of prophecy regarding the power that thought to change the Sabbath, and the confession of that power to the change, and also the testimony of Protestant authorities. It should be circulated by the ten thousand. Price, 3 cents.

No. 108 is “Life; Its Source and Purpose,” a pamphlet, price 10 cents, by Elder Wm. Covert. This little work shows from the unobjectionable side that man’s future life is dependent upon his character and relation to the Lord Jesus Christ. It does not present the conditional immortality question in a negative or apologetic manner, but from the positive side, in a way to inspire hope.

No. 109 is the Sabbath school lessons on the First Epistle of John.

No. 110 is an “Appeal to Methodists,” on the basis of their own teachings and on the word of God. Price, 1 cent.

Address Pacific Press Publishing Company, Oakland, Cal.

LITERARY NOTICES.

BEFORE us lie three neatly printed and beautifully illustrated pamphlets. One is entitled “The Grand Cañon of the Colorado River,” a description of one of the sublimest pictures which nature has to exhibit. There is but the one grand cañon in existence. This pamphlet tells the cost of a trip to the cañon, and how it may be reached from the nearest railway station, Flagstaff, on the Atlantic and Pacific, a branch of the through system of the well-known Santa Fe Railway.

Another is a fine souvenir of the World’s Columbian Exposition, containing illustrations of various buildings, reproduced from water-color drawings. It also contains a map of the Santa Fe route.

The third booklet is a substantial volume of over 150 pages, entitled “TO CALIFORNIA AND BACK.” It is especially descriptive of New Mexico, Arizona, and Southern California—sections of country unknown to many in the East. Profusely illustrated by pen sketches of interesting objects to be seen along the route of the well-known and most accommodating railway route to the West, the Santa Fe. We have been east and west over various routes, and we do not know of any which presents any better accommodations than the Santa Fe. Ticket office 650 Market Street, San Francisco; corner 10th and Broadway, Oakland.

“THE TEACHERS’ TOOL CHEST” is a little pamphlet of 40 pages, giving many good suggestions to the Sabbath school teacher. Illustrated; price, postpaid, 6 cents. Address Silas Farmer Co., 31 Monroe Avenue, corner Farmer Street, Detroit, Mich.

John B. Alden is now publishing “Alden’s Cyclopedia of Natural History,” profusely illustrated, in two volumes, of 1,000 pages each, nonpareil type. The price for the set is low, in cloth \$1.50, in half morocco \$2.00, postage 20 cents. Volume 1 is now ready. Catalogue of 128 pages sent for a 2-cent stamp. The Elzevir Company, 57 Rose Street, New York.

The October *Californian* is a fine number, rich in its illustrations and good in matter. Among the most interesting articles are “Around the Garden of the Gods,” by J. J. Peatfield; “The Wild Woman of San Nicolas Island,” by James M. Gibbons; “California as a Health Resort,” by P. C. Remondino; “Fra Diavolo of El Dorado,” a descriptive sketch of Joaquin Murietta, by Neith Boyce, and the “Currency Question,” by E. R. Endus. For sale at all book stands. Price, 25 cents.

Thanks are due for the Abstract of the Fifty-first Annual Report of the Board of the Seventh-day Baptist Missionary Society.

“MINNESOTA,” a Brief Sketch of Its History, Resources, and Advantages, is the title of a pamphlet issued by the Minnesota Board of World’s Fair Managers. Well printed and nicely illustrated, and gives a large amount of information regarding this great and resourceful State. Copies can be had of George N. Lamphere, Moorehead, Minn.

The October number of the *Cosmopolitan* is an immense number, at a small price, 12½ cents. The September number reached a sale of 211,000 copies. “Some Rejected Princesses,” “Private Schools for Boys,” “The Papyrus Plant,” “Notes on Ancient Rome,” are a few of the many interesting articles.

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