

# 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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MILTON C. WILCOX, EDITOR.

THIS is the advice which Archbishop Ireland gave to workingmen at the Labor Congress in Chicago; we quote from the *New York Observer* of October 19:—

Workingmen, hold fast to the observance of the Sunday; it is your day more than the day of men of other conditions of life. The Sunday effaced or diminished, you are in abject perpetual slavery, or rapidly moving thither. Heed not the specious pleas addressed to you in the name of your interests by men pagan in mind and barbarous in heart, who seek to win you over to the profanation of Sunday in order to be able to gratify their own lust of greed.

It was the same prelate who said, a few years ago, that "the violator of a Sunday law is the worst of criminals." Protestants and Roman Catholics are together on the Sunday question. Protestantism, so called, is going over to Roman Catholicism. Sunday belongs to Rome.

This Religious Age.—But how religious? or what religion? is well worth asking. The Chicago World's Fair was well attended, immensely so when railroads reduced their fares; and it would have been immensely attended on Sundays if half of the exhibits had not been covered on that day. It is safe to say that Buffalo Bill's Wild West Show received its best patronage on Sunday. The Parliament of Religions, another great show, was well attended. One correspondent to the *New York Observer*, of October 19, and whom that paper pronounces accurate in statement and observation, said that the Buddhists, the Mohammedans, and the Theosophists attracted the greatest crowds, and, "with smooth, glib tongues, made their false religions appear to be on a level with Christianity." And why not? Were they not called here as Buddhists, Theosophists, etc., to meet Christianity on a level, in the one common "brotherhood"?

On the other hand, when the Christian Alliance put forth its best men, they could not get a hearing. The same writer, a friend of the Alliance, said that the "Alliance meetings were lamentably small, two hundred or three

hundred of an evening, and the sectional meetings abandoned, and others very small. One speaker had three and spoke well, another only one for an audience." Certainly the people are not interested in devotional, practical Christianity, or that which approximates it most closely. Some noted men might draw, but it is the men, not the message. The great Congress of Religions, judged by such conditions as the above, present, as the *Observer* says, "a very sorry picture."

But will not the Congress and Parliament have their effect?—Most certainly; they are a mighty step towards the last great confederacy of religions under the Sunday banner. And thus have the prophets presented it.

### TWO PRINCIPLES.

#### TWO MANIFESTATIONS.

#### TWO RELIGIONS.

WE have considered in foregoing numbers the two great powers in the universe,—God and Satan,—actuated by, as well as personifying, two great principles,—love, or unselfishness, and hatred, or selfishness. These two principles have been set before us in the word of God in the personalities of Michael and Lucifer. In Michael, "the One like God," we have manifested the principle of love, unselfishness, and self-denial for *others' sake*; in Lucifer we have the opposite principle of hatred, selfishness, and self-exaltation. Love is the positive term, denoting pure affection for all, working for others' good; unselfishness is the negative side of love, while self-denial for the sake of others is the carrying out of this principle. Selfishness is the positive term of the opposite principle; self-exaltation or profit is its object, while hatred is the other side of the principle, the side toward all opposed to self-exaltation. It is thus that the two principles are manifest in the two characters, as set forth in the Scriptures:—

#### LOVE AND SELF-DENIAL.

"Have this mind in you, which was also in Christ Jesus, who, being originally in the form of God, thought it not a thing to be grasped to be on an equality with God, but emptied himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, he humbled himself, becoming obedient even unto death, yea, the death of the cross. Wherefore also God highly exalted him." Phil. 2:5-9, R. V., margin.

#### SELFISHNESS AND SELF-EXALTATION.

"How art thou fallen from heaven, O Lucifer [margin; "daystar"], son of the morning! how art thou cut down to the ground, which didst weaken the nations! for thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God; I will sit also upon the mount of the congregation, in the sides of the north; I will ascend above the heights of the clouds; I will be like the Most High, yet shalt thou be brought down to hell." Isa. 14:12-15.

Michael, or Christ Jesus, the only being in the universe who had the right to aspire to be equal with God, did not think such exal-

tation a thing to be grasped or seized, but emptied himself of himself, that God might fill him with all the fullness of the Godhead (Col. 2:9; 1:19), and that thus he might manifest in the flesh God to the world (1 Tim. 1:16; John 1:14); and he could only do this as God was in him (2 Cor. 5:19; John 14:9-11). It is well known that the whole life of Christ was a life of self-denial for others' good; but in this he was only declaring the love of God. "No man hath seen God at any time; the only-begotten Son, which is in the bosom of the Father, he hath declared him." John 1:18. See also John 6:46; Luke 10:22. And what Christ did declare was love, infinite love for all.

But not so with Satan. A being created of God, gifted with wondrous capabilities of God, clothed with beauty from God, filled with wisdom from God, none should have been more grateful, loyal, and devoted than he. And such would have been the case if he had been moved by the principle of love. But no; all the gifts, the beauty, the wisdom, the light and glory which God had bestowed upon him, he took to himself, as though they were his by his own creation and not gifts of God. So the prophet speaks of him under the figure of the King of Tyre:—

"Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness." Eze. 28:17.

And this selfishness—and that is the case with all selfishness—stops short of nothing, even to the destruction of the throne of the universe. For, looking upon his wisdom, and beauty, which were wholly from God, he took all as wholly from himself, and considered that his ability and wisdom entitled him to a higher place. And therefore he said: "I will ascend into heaven, I will exalt my throne above the stars of God; I will sit also upon the mount of the congregation, in the sides of the north; I will ascend above the heights of the clouds; I will be like the Most High." This is what Satan said. *I, I, I*, will do all these things. This meant the very destruction of the government of God; for there can be but one Most High; therefore, for Satan to be like the Most High meant that he would be sole ruler. This is selfishness; this is hatred of all that opposes self.

The end of this is destruction; for the triumph of the law of selfishness inevitably leads to destruction. If Satan had been able to have become like the Most High and infuse in every responsible being in the universe the same spirit as in himself, his throne would have been in perpetual peril from others who, like himself, were ambitious to be first. The rule of selfishness is, ultimately, only as strong as

the individual is strong to maintain it. And, therefore, the Lord pronounces the fate of Lucifer in the following words: "Yet shalt thou be brought down to hell." "I will destroy thee, O covering cherub."

#### TWO RELIGIONS.

Out of these two principles, manifest in their perfection in Christ and Lucifer, have developed among men two great religions. We do not mean by this that those religions have always existed in the same completeness as seen in their great prototypes and founders. The devotees of the true religion, which we may call the true church, have been unable to show forth the perfection of their great Example because they have not emptied themselves, as Christ emptied himself. Neither have the devotees of the religion of Satan, or the false church, fallen as low as the great apostate, because of the merciful interposition and restraining influence of the Spirit of God. And yet, in the great crises of the world, in the times of the formation of the various ages into which the history and development of God's truth and church are divided, the lines between the false and true have been drawn with clear distinction. At other periods it has been difficult to distinguish the false from the true. At such times the true church will be found among the scattered ones. In the times of great crises the two classes are separated. This will appear more evident as we progress in this study.

The principles upon which we are to decide between the true and the false, between the genuine and counterfeit, are the principles set forth in God's holy word, and manifest in the character and life of Christ. The principles may be summed up under one general head, namely,

#### ABSOLUTE SUBMISSION TO GOD.

This may be expressed by the simple term faith. It may be said to be faith and love. But genuine faith in God will develop love; for if we trust God, we cannot but love him. There is implied in this submission the following: (1) The acknowledgment of the righteousness of God's authority, not in a general sense, but as revealed in his law; for he who professes to acknowledge the authority of a government and yet refuses to submit to its laws, is really as much in rebellion against the government as he who is openly against it all, and is a much more dangerous enemy. He shows that, as long as self is pleased or profited, so long as it is expedient, he obeys; but when it is not, he refuses to obey. His submission is submission to self, not to the government. Submission to God is obedience to his every requirement. (2) It implies faith in God's wisdom. He who submits to God implicitly says by that that he believes God knows more than he does in every respect, and that he wants God's guidance. He shows by that that he has meekness. And this is the very class that God will guide. Ps. 25:9; James 4:6. (3) It implies trust in God's power, and shows that the trusting one knows his own utter weakness, and that he trusts in God's might alone. He is humble, but it is the humble ones with whom God takes up his abode. Isa. 57:15. (4) Absolute submission to God implies love to

God. We will not submit, *voluntarily* submit, to God (for the religion of Christ knows no other submission than voluntary submission) if we do not have simple, implicit trust, and we will not hold simple, implicit trust unless we have genuine love. And in love it is all summed up. So much for our relation God-ward.

This relation to God also implies certain relations with our fellow-men, for, as expressed by inspiration, "He who loveth God, loves his brother also." 1 John 4:21. The same thought is expressed in the words of Christ in Matt. 22:37-40. Man's duty is to love God with all his heart, mind, soul, and strength, and his neighbor as himself.

Love to God is begotten by the Holy Spirit (Rom. 5:5), and that spirit comes by faith (Gal. 3:14). This spirit is the Spirit of Christ (Rom. 8:9); the spirit which actuated him to give his life for the world, to become poor that we might become rich, and the same spirit, or mind of unselfishness, or love, which we are exhorted to have in us (Phil. 2:5). The Spirit of God takes possession of us when we do as Christ did,—empty ourselves of ourselves. And, therefore, the very foundation of the Christian religion, in Christ and in us, is laid in self-denial, or love for others (Matt. 16:24).

By denying ourselves, or by absolute submission to God, by implicit faith in the sacrifice of Christ, our sins are forgiven (John 15:3), the righteousness of God is made ours (Rom. 4:5; 3:21, 22), and Christ by his Spirit takes up his abode in our hearts (Rom. 8:9; John 14:17, 23; 15:4), making us new creatures (2 Cor. 5:17), and enabling us to live and show forth a new life (Gal. 2:20). And, therefore, as Christ emptied himself and God filled him, so that Christ did not manifest himself to the world, but did manifest the Father in the fullness of his loveliness of character, even so also when we wholly submit to God, when we empty ourselves of ourselves, for Christ's sake, Christ makes us complete by his fullness (Col. 2:10), gives us his Spirit, so that we may manifest the Christ of God to the world (John 16:14; 17:10, 21-23). And therefore, also, they, having the same Spirit, would have the same love for precious souls which Christ had. For this Christ prayed (John 17:26); it was this which made Paul realize that he was a debtor to all, because Christ died for all (Rom. 1:14), and it was this mind, this spirit, this love, which constrained him to labor even unto death for all men (2 Cor. 5:14; Acts 20:24), even as did his divine Lord.

But further consideration of these principles must be deferred to future numbers.

#### SUNDAY WORK IN WISCONSIN.

THE *Christian Statesmen* says that "Sabbath Committees" have been organized at the following points in Wisconsin: "Appleton, Wausau, Green Bay, Stevens' Point, Tomah, Sparta, La Crosse, Racine, Janesville, Platteville, Beloit, followed by the State convention of the association at Milwaukee. These committees are federations of churches and include members of the W. C. T. U., Y. M. C. A., Y. P. S. C. E., Epworth League, etc., dividing into subcommittees, "the Young People's So-

cieties circulating documents from door to door, the Y. M. C. A. securing voluntary closing agreement among clothing stores, the W. C. T. U., among provision and dry goods stores, while another committee provides half a column of Sabbath Reform matter per week for each local paper that will use it."

It needs only ordinary observation to be able to see that around Sunday these religious societies are mustering their hosts. And yet they know, or should know, for thus reads God's word, that "the seventh day is the Sabbath of the Lord thy God." Let not our readers be deceived. The only true Sabbath reform of this generation is that which is based on the word of God, on the Sabbath of the word of God, on the teachings and example of Christ.

**Roman Catholic Love of America.**—There are many expressions of this; we will consider but one, that of Monsignor Satolli, the papal ablegate, at the Catholic Congress in Chicago. He thus points out the duty of Roman Catholics:—

To-day it is the duty of Catholics to bring into the world the fullness of supernatural truth and supernatural life. This is especially the duty of a Catholic congress. There are nations who are never separated from the church, but which have neglected often to apply in full degree the lessons of the gospel. There are nations who have gone out from the church, bringing with them many of her treasures, and because of what they have brought yet show virgin light; but, cut off from the source, unless that source is brought into close contact with them, there is danger for them. Bring them in contact with those divine forces by your actions and by your teachings. Bring your fellow-countrymen back; bring your country into immediate connection with the great source of truth and light, and the blessed influence of Christ and Christ's church. And in this manner shall it come to pass that the words of the Psalmist shall be fulfilled, "Mercy and justice have you one with another; justice and peace prevail."

The best picture of "the fullness of supernatural truth and supernatural life" which the Roman Catholic Church has furnished is the long drama of death and persecution of the Dark Ages.

It is also well to note the progress of those nations which have never separated from Rome. Behold Austria and Italy and Spain. Compare them with Germany and England. Turn to the New World. Behold the loyal Roman Catholic South American States. Compare them with this country and nation. What has made the difference but the bondage to the Papacy and the rule of the priest? Yes, bring this country into "immediate connection with" the Church of Rome, and the Dark Ages are reproduced, and the peace will be the peace of the lamb within the lion, and the justice such as Rome has always meted out to "heretics." And to this end the steps of America are rapidly tending. Blind "Protestants" are being led to their own destruction, and they know it not.

In closing Satolli said:—

Go forward, in one hand bearing the book of Christian truth and in the other the Constitution of the United States.

This means—well, let the history of Roman domination throughout her career show what it means. Rome *must* put down what she deems heresy, if she has the power, whatever constitutions may exist. Intolerance is a logical sequence of her principles.

**Prediction, Fulfillment.**—This is the way the *Christian Statesman* of November 4 congratulates itself over the World's Fair Sunday mud-dle:—

Vexatious as are the serpentine twistings of the World's Fair management, we should not belittle our six great victories by forgetting that we have been defeated only in skirmishes on legal technicalities, which will be forgotten when, at the end of the nineteenth century, we recall as among its greatest moral triumphs that Congress passed the Sabbath-closing law by a three-fourths vote, and later killed the proposed repeal in committee; that the federal court, on the only occasion when the main question was before the courts, decided for the Sabbath; that "our friends, the enemy," gave us the greatest victory of all in the failure of Sunday opening through the covering of exhibits of the rich and the nonattendance of the poor; that the national commission and local directory at last were constrained by public sentiment to almost unanimous votes for the Sabbath. These six victories are vividly called up by the news that two of the five million half dollars are to go back to the mint to be recoined into common half dollars, because so few want any souvenir of the frauds associated with the government's gift to the Exposition.

Of course, as regards the morality of the question, it has none. The very spirit of the mystery of iniquity is in the whole of this Sunday legislation. A victory, a great victory, has indeed been won by the Sunday-law people, if that can be called a victory which commits the government to religious legislation, and, what is sure to follow, religious tyranny and persecution. As to the exhibit of the American Sunday the whole thing was true to the letter. But what we were about to remark was that every "victory" that has been won for Sunday, we have predicted many times. And yet we take no credit to ourselves for farsightedness. God's word has predicted it, and Rome has demonstrated in her history the end of the repetition of that history down here. But why, oh, why will not the followers of Christ see this?

At the recent meeting of the American (Congregational) Board at Worcester, Mass., Dr. R. R. Meredith, in his speech October 12, made the following statement regarding the views of the Congregationalists touching the future probation theory (see *Independent* of October 19):—

Do you want to tell me that this board represents the Congregational Churches of the United States in the idea that the untold millions of the heathen are going down from the darkness and degradations and irresponsibility of their awful condition on earth to eternal, conscious misery? We do not believe that doctrine. [Loud applause.] To my mind, and to the minds of the people to whom I have preached, it is as far beyond the bounds of rational belief as its intrinsic atrocity is beyond the bounds of exaggeration. [Applause.] We believe that they, as all men, are in the hands of the Divine Father, and he has not been pleased to tell us what he is going to do with them; and it is a libel on God to represent them as going out of their darkness and irresponsibility into eternal conscious perdition. We do not believe anything of the kind in the Congregational Churches.

While we agree with Dr. Meredith's protest against endless misery, we do not believe that God has left us in ignorance concerning the fate of those who reject the spiritual light which comes to them. "The wages of sin is death," is the language of the Scriptures. "As many as have sinned without law shall also perish without law." "They shall be as though they had not been." They chose death, and God gave them their choice.

## General Articles.

"Having the everlasting gospel to preach unto them that dwell on the earth." *Rev. 14:6.*

### "WHOM THE LORD LOVETH."

BY FANNIE BOLTON.

"Whom the Lord loveth he chasteneth." "As many as I love, I rebuke and chasten." "Behold, happy is the man whom God correcteth; therefore despise not thou the chastening of the Lord." "For a season, if need be, ye are in heaviness through manifold temptations; that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ; whom having not seen, ye love."

Whom the Lord loveth, think we of this  
When sorrow moveth its shadow on bliss?  
When sorrow broodeth, and pain is keen,  
Is the jewel of promise clearly seen?

No; when the sorrow shadows us so,  
And the light of the morrow is tinged with woe,  
Oh, the fact of the chastening looms above  
The truth of the Father's tender love!

Yet think of the beauty of this light,  
And the hard-set duty will all grow bright.  
Say not, "He scourgeth with chastening rod,"  
But say, "The Lord loveth." Think this of God.

Have you seen a mother her child reprove?  
Was her love all over, her tender love,  
When her love, like a weapon of pain, flashed bright  
To cut the evil that grieved her sight?

Oh, but her bosom felt every dart,  
And she longed to gather close to her heart  
The child she chastened, to soothe his woe,  
And lead his steps where his feet should go!

So doth our Father chasten, reprove;  
He longs to gather the child of his love  
Close to his bosom, his love to prove.  
Think not of the chastening, think of his love.

And, oh, how tender his hand will be!  
And, oh, how quickly the wrong you'll see!  
And, oh, how lovely the right will prove!  
Think not of the chastening, think of his love.

Oh, in the Father's love believe,  
And hard it will be that heart to grieve!  
Let the Spirit brood like a gentle dove,  
And God's chastening all will be filled with love.

Then how the stubborn heart will break!  
And low as a child your place you'll take,  
Close to the Father's bosom, and pray,  
"I bless thee, Lord, for thy rod to-day."

"Oh, keep my feet in the path of right!  
Guide me and lead me through day and night.  
Save me from self; let me learn of thee;  
Great is thy tender love to me."

### THE GOOD SHEPHERD'S ESTIMATE OF A LOST SHEEP.

BY MRS. E. G. WHITE.

"THEN drew near unto Him all the publicans and sinners for to hear Him. And the Pharisees and scribes murmured, saying, This Man receiveth sinners, and eateth with them. And He spake this parable unto them, saying, What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbors, saying unto them, Rejoice with me; for I have found my sheep which was lost. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance. Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it? And when she hath found it, she calleth her friends and her neighbors together, saying, Rejoice with me; for I have found the piece which I had lost. Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth."

The mission and work of Christ did not harmonize with the work of the Pharisees. They were full of self-conceit, and they saw that Christ did not approve of their works. He gave them no flattering words to nourish their pride. They were disappointed that Jesus, who manifested to the world so lofty a character, did not mingle with them, and practice their manner of teaching, rather than go about in so unpretending a manner, working among all classes of people. They saw among the people who listened with rapt attention those who did not belong to the Jewish nation, and who had never manifested the least interest in their teaching.

When the Pharisees expressed their discontent because of the class of people with whom he mingled, Jesus set the matter before them in the parable of the lost sheep. But their understanding was darkened; for Satan had power over their minds, and they arrayed themselves in opposition to Jesus. The Pharisees said that if Jesus were a true prophet, he would harmonize with them, and voice their precepts and maxims, and treat the wretched publicans and sinners as they treated them. In giving his Son to die for the sins of the world, the Lord God made manifest what was the estimate he placed upon men; for in giving Jesus to the world, he gave heaven's best gift. For this costly sacrifice the most profound gratitude is demanded from every soul. Whatever may be the nation, kindred, or tongue, whether a man is white or black, he still bears the image of God, and "the proper study of mankind is man," viewed from the fact that he is the purchase of the blood of Christ. To show contempt for, to manifest hatred toward any nation, is to reveal the characteristic of Satan. God has placed his estimate upon man in giving Jesus to a life of humiliation, poverty, and self-sacrifice, to contempt, rejection, and death, in order that man, his lost sheep, might be saved. Is it then a remarkable thing that all heaven is interested in the ransom of man? Is it a wonderful fact that ten thousand times ten thousand, and thousands of thousands of angels are employed in ascending and descending on the mystic ladder to minister to those who shall be heirs of salvation? Angels do not come to the earth to denounce and to destroy, to rule and to exact homage, but are messengers of mercy to cooperate with the Captain of the Lord's host, to cooperate with the human agents who shall go forth to seek and to save the lost sheep. Angels are commanded to encamp round about those who fear and love God.

The sympathy of all heaven is enlisted on behalf of the sheep that is wandering far from the fold. If the Pharisees had been working in harmony with God, in place of uniting with the adversary of God and man, they would not have been found despising the purchase of the blood of Christ. As the delusions of Satan are broken from human minds, as the sinner looks to Calvary, and sees the costly offering that has been given to save an apostate and ruined race, he contemplates and is deeply moved by the love of God, and becomes repentant. "Herein is love, not that we loved God, but that he loved us." Oh, that we might comprehend the love of God and even to a faint degree take in the compassion that has been manifested toward fallen man! How would we look and live! By beholding Christ man becomes changed and transformed in character from glory to

glory. The conflict between light and darkness is entered upon. Look, poor sinner, represented by the lost sheep after whom the shepherd is seeking, look to the cross! The Pharisees may hold in contempt the very one whom the Lord is anxious to save. In the poor blind man restored to sight by the compassionate Shepherd, was one whom the self-righteous Pharisees thought worthy only of sneers and hatred.

Jesus, the Son of the Highest, is combating the powers of Satan, who is laying every possible device whereby he may counteract the work of God. The prize for which the powers of light and darkness are contending, is the soul of man. The Good Shepherd is seeking his sheep, and what self-denial, what hardships, what privations he endures! The under shepherds know something of the stern conflict, but little in comparison to what is endured by the Shepherd of the sheep. With what compassion, what sorrow, what persistence, he seeks the lost! How few realize what desperate efforts are put forth by Satan to defeat the Shepherd's purpose. When the Shepherd at last finds his lost sheep, he gathers it in his arms with rejoicing, and bears it back to the fold on his shoulders. And the harps of heaven are touched, and an anthem of rejoicing is sung over the ransom of the wandering and lost sheep. "Joy shall be in heaven over one sinner that repenteth more than over ninety and nine just persons which need no repentance."

How does the contrast appear between the scowling scribes and Pharisees and the Christ they condemned, misinterpreting his mission; and putting upon his words the worst possible construction? The Son of Man came to seek and to save that which was lost. A lost sheep never finds its way back to the fold of itself. If it is not sought for and saved by the watchful shepherd, it wanders until it perishes. What a representation of the Saviour is this! Unless Jesus, the Good Shepherd, had come to seek and to save the wandering, we should have perished. The Pharisees had taught that none but the Jewish nation would be saved, and they treated all other nationalities with contempt. But Jesus attracted the attention of those that the Pharisees despised, and he treated them with consideration and courtesy. Because he did this, the Pharisees sought to bring a charge against him, and destroy his influence.

"God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life." This love on behalf of man, expressed in the gift of his only-begotten Son, called forth from Satan the most intense hatred, both toward the Giver and toward the priceless Gift. Satan had represented the Father to the world in a false light, and by this great Gift his representations were proved untrue, for here was love without a parallel, proving that man was to be redeemed by an inconceivable cost. Satan had tried to obliterate the image of God in man in order that as God looked upon him in his wretchedness, in his perverseness, in his degradation, he might be induced to give him up as hopelessly lost. But the Lord gave his only-begotten Son in order that the most sinful, the most degraded, need not perish, but, by believing on Jesus Christ, may be reclaimed, regenerated, and restored to the image of God, and thus have eternal life.

### A REVIEW OF SUNDAY LEGISLATION IN CENTURY NINETEEN.\* NO. 3.

BY PROF. P. T. MAGAN.

SO MUCH for the Blair Amendment; now to the Blair Sunday Rest Bill, which the same senator introduced four days earlier. Here is the complete text:—

50th CONGRESS, } S. 2968.  
1st Session. }

A bill to secure to the people the enjoyment of the first day of the week, commonly known as the Lord's day, as a day of rest, and to promote its observance as a day of religious worship.

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That no person, or corporation, or the agent, servant, or employe of any person or corporation, shall perform, or authorize to be performed, any secular work, labor, or business, to the disturbance of others, works of necessity, mercy, and humanity excepted; nor shall any person engage in any play, game, or amusement, or recreation, to the disturbance of others, on the first day of the week, commonly known as the Lord's day, or during any part thereof, in any territory, district, vessel, or place subject to the exclusive jurisdiction of the United States; nor shall it be lawful for any person or corporation to receive pay for labor or service performed or rendered in violation of this section.

SEC. 2. That no mails or mail matter shall hereafter be transported in time of peace over any land postal route, nor shall any mail matter be collected, assorted, handled, or delivered during any part of the first day of the week: *Provided*, That whenever any letters shall relate to a work of necessity or mercy, or shall concern the health, life, or disease of any person, and the fact shall be plainly stated upon the face of the envelope containing the same, the Postmaster General shall provide for the transportation of such letter.

SEC. 3. That the prosecution of commerce between the States and with the Indian tribes, the same not being work of necessity, mercy, or humanity, by the transportation of persons or property by land or water in such way as to interfere with or disturb the people in the enjoyment of the first day of the week, or any portion thereof, as a day of rest from labor, the same not being labor of necessity, mercy, or humanity, or its observance as a day of religious worship, is hereby prohibited; and any person or corporation, or the agent, servant, or employe of any person or corporation, who shall willfully violate this section, shall be punished by a fine of not less than ten or more than one thousand dollars, and no service performed in the prosecution of such prohibited commerce shall be lawful, nor shall any compensation be recoverable or be paid for the same.

SEC. 4. That all military and naval drills, musters, and parades, not in time of active service or immediate preparation therefor, of soldiers, sailors, marines, or cadets of the United States, on the first day of the week, except assemblies for the due and orderly observance of religious worship, are hereby prohibited; nor shall any unnecessary labor be performed or permitted in the military or naval service of the United States on the Lord's day.

SEC. 5. That it shall be unlawful to pay or to receive payment or wages in any manner for service rendered, or for labor performed, or for the transportation of persons or property, in violation of the provisions of this act, nor shall any action lie for the recovery thereof, and when so paid, whether in advance or otherwise, the same may be recovered back by whoever shall first sue for the same.

SEC. 6. That labor or service performed and rendered on the first day of the week in consequence of accident, disaster, or unavoidable delays in making the regular connections upon postal routes and routes of travel and transportation, the preservation of perishable and exposed property, and the regular and necessary transportation and delivery of articles of food in condition for healthful use, and such transportation for short distances from one State, district, or Territory into another State, district, or Territory as by local laws shall be declared to be necessary for the public good, shall not be deemed violations of this act, but the same shall be construed so far as possible to secure to the whole people rest from toil during the first day of the week, their mental and moral culture, and the religious observance of the Sabbath day.

Now, first, we will recur to a statement made already in this paper, viz., that the Blair Amendment to the Constitution was for the purpose of making this bill, and all other bills of similar cult. constitutional; for, according to the Constitution as it was then and as it is to-day, † this bill and all other bills of kindred ilk were and are unconstitutional. But this bill is essentially a religious bill, that is, it is in the interests of one particular religion. And that phase of religion with which it deals and which it is intended to protect is SUNDAY KEEPING. Therefore, it logically follows that the Blair Constitutional Amendment was intended to pave the way for the teaching of a proper observance of Sunday in the public schools of all the States.

The question may arise in the minds of

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[†The author refers to the Constitution as it reads, as our forefathers gave it to us, and not to what the Constitution has been construed to mean by the Supreme Court decision of February 29, 1892.—Ed. S. or T.]

some persons as to what is the good of declaring against these measures, since they died in the Fiftieth Congress, and never were enacted. We answer, First, because, although these measures are dead, the spirit which gave birth to them still lives, and is even now seeking to enact laws infinitely more blasphemous, more papal, and more entirely antichristian than these. Second, since that time, although the associations backing these bills have been apparently content with the enactment of milder measures, these are only an index to what they will do when they have the power. So that, although technically these bills are dead, practically they are very much alive, as the remainder of this paper will amply prove.

Now to the Blair Sunday Rest Bill, *per se*. We have already made some charges against it, all of which and many more we are prepared to defend against the world.

The object of the bill is stated in the first paragraph of section 1, viz., "to secure to the people the enjoyment of the first day of the week

as a day of rest, and to promote its observance as a day of religious worship." Now religion—true religion—is the duty which man owes to God; it is "man's personal relation of faith and obedience to God." Therefore, according to this, the State is to take upon itself the duty of superintending "man's personal relation of faith and obedience to God" in this matter of Sunday observance. This is in verity to overturn the whole foundation upon which the civil structure of the United States rests,—it is to make the government the people's *ensor morum*, the *pater patriæ*,—father of the people, instead of their creature. It turns the legislative assemblies into hierarchs and the judiciary benches into boards of inquisitors. It puts the rulers in the place of God; for Jesus Christ distinctly declared that the things of God are to be rendered to God and the things of Cæsar to Cæsar. But this bill is for the purpose of making the people render an account of their religious observance of Sunday to Cæsar, which is civil government, so that its intent is diametrically opposed to the plain command of Christ. Since, therefore, this bill puts rulers in the place of God, by empowering them to call men to account for their religious observances, it follows that this bill is blasphemous. All such attempts to make men religious by torturing their bodies for the good of their souls are repudiated by high heaven, for Christ himself said, "If any man hear my words, and believe not, I judge him not." John 12:47. And again, "God sent not his Son into the world to condemn the world; but that the world through him might be saved." John 3:17. It is a bill worthy of the genius of Louis XIV. of France, of whom it was said that he dragooned his subjects to heaven.

Moreover, it is papal, for it is in the interests of a papal institution; for Sunday is a creation of the Catholic Church; it is the distinguishing mark of the "mother of harlots"—the beast which is to be cast into the lake of fire and brimstone. It is for the purpose of enacting a lie. Sunday is not the Sabbath; Sunday is not the Lord's day; far from it, it is the distinguishing feature of the most iniquitous system for oppressing and degrading the souls of men that ever has been, or that ever will be, upon the earth,—the Roman Catholic Church. So far from being the Sabbath day of sacred rest, Sunday is a day upon which God commanded men to work; for the fourth precept of the Decalogue emphatically

declares, "Six days shalt thou labor; . . . but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work." Ex. 20: 9, 10.

Then, since these men, styling themselves Christians, seek to enact laws commanding men to rest upon a day on which God distinctly said, "*Thou shalt labor*," are not they antichristian?

It is wrong in principle. Who can cite an instance in the Bible where Jesus Christ ever asked for civil power to enforce his teachings? And when they did try to make him a temporal prince, so that he might have that power, he repudiated their efforts.

Again; this act puts into the hands of all unprincipled persons the power of "wiping out old scores" in a manner that is revolting to civilized society. Section 5 says:—

Sec. 5. That it shall be unlawful to pay or to receive payment or wages in any manner for service rendered, or for labor performed, or for the transportation of persons or property, in violation of the provisions of this act, nor shall any action lie for the recovery thereof, and when so paid, whether in advance or otherwise, the same may be recovered back by whoever shall first sue for the same.

Let us, for the sake of example, suppose a case: Here are two firms, both engaged in the manufacture of threshing machines. Firm A makes better machines than firm B, consequently A gets more orders for machines. The prices of both firms are alike. The directors of A see that they cannot produce a sufficient number of machines, running six days per week, to meet the demand, so they decide to run on Sunday also. They employ 300 hands. Then B commences to reason like this: Our trade is light; we cannot compete with A, but the law provides—

that it shall be unlawful to pay or to receive payment or wages in any manner for service rendered, or for labor performed, or for the transportation of persons or property, in violation of the provisions of this act, nor shall any action lie for the recovery thereof, and when so paid, whether in advance or otherwise, the same may be recovered back by whoever shall first sue for the same.

So we will enter suit against all men working for A, and recover the wages paid to all for last Sunday's work. We will make about \$1,000, and cause them an infinite amount of trouble.

Now this is no improbable case. It is a fair illustration of what would happen under such a law.

Further, it will be an accepted axiom with all fair-minded men that an increase of hypocrisy is always the inevitable result of connecting any description of penalty with the profession of particular opinions. Sunday work is the outward expression of an opinion. "Whatever may be the case with individuals, it is certain that the majority of men find an extreme difficulty in long resisting constant temptation. And when the temptation comes to them in the shape of honor and emolument, they are too often ready to profess the dominant opinions, and abandon, not, indeed, their belief, but the external marks by which that belief is made public. Every man who takes this step is a hypocrite; and every government which encourages this step to be taken, is an abettor of hypocrisy, and a creator of hypocrites. Well, therefore, may we say that when a government holds out as a bait that those who profess certain opinions shall enjoy certain privileges, it plays the part of the tempter of old, and, like the evil one, basely offers the good things of this world to him who will change his worship and deny his faith."—*Buckle*.

But a nation of hypocrites means national ruin, inevitably. And to national ruin the

United States was doomed from the day she started upon the road of religious legislation. We may be defeated by the acts of our enemies, but our own deeds alone can degrade us. And religious legislation always has, and ever will, yield a harvest of wickedness and woe.

#### A SIGN OF THE LAST DAYS.

BY ELDER FRANCIS HOPE.

ONE of the many signs that plainly show we are living in the last days, is the accumulation of wealth by rich men. In James 5 we read: "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasures together for the last days." Notice, the condemnation is not for the mere possession of wealth, but for heaping it together and hoarding it away till it is rusted and cankered, while at the same time the cries of the laboring men, who have reaped down their fields, are "entering into the ears of the Lord of Saboath." Verse 4.

There never was a time when these words were fulfilled as they are now. There never was such a plethora of wealth, and yet at the same time so much grinding poverty. Since the discovery of California and Australia the world has been deluged with gold. California alone produced one thousand million dollars of gold in twenty years. The wealth produced in England was only £42,000,000 in 1664, while for the year 1889 it was £1,350,000,000.

The question comes, Where is all this gold? for money seems as scarce as ever, and the poor even poorer than before. The only answer is the one given by James, it is hoarded away and lies rusting and cankered. Not only in America and Europe, but in every other country. In India there is said to be \$16,500,000 of treasure hidden in temples and shrines.

It is estimated that 30,000 men hold half the entire wealth of the United States. One man alone possesses more than the assessed value of four States, another has an income of \$20,000,000. Of the £1,350,000,000 produced by England in 1889, only £300,000,000 went to the workers who produced it; the rest was appropriated by the idle. That is, out of every sovereign only six shillings and eight pence went to the laborer, while thirteen shillings and four pence went to the rich man, to be hoarded away. Surely then the words of James are fulfilled; the rich are growing richer; the poor are becoming poorer, and the coming of the Lord hastens.

God also condemns modern rich men on another point; not only have they defrauded the laborers, but James writes, "Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter." Verse 5. In spite of all the boasted Christianity and benevolence of to-day, this witness is true. Here in England, at a recent drawing room held by the queen, there was \$7,500,000 worth of jewels on the few ladies present. The Baroness Gustave de Rothschild's boasts of a pearl necklace worth \$200,000, and recently Mrs. Mackay wore a dress the trimmings of which were alone worth \$50,000. And right in the same great city were to be heard the piteous cries of little children starv-

ing for a morsel of bread. When those cries ascend to God, is it any wonder that he cries down, Woe unto you rich men? How must those jewels look in the sight of him whose Son had not where to lay his head?

"Lovers of pleasure more than lovers of God," wrote Paul. In England no less than \$20,000,000 is annually expended for the cruel sport of fox hunting, and while thousands of poor families are huddled away in dark garrets and damp cellars, hunting dogs have palatial residences lighted by electricity. Here, where the poor man is not allowed land enough to raise a cabbage, there are 14,700,000 acres of waste land kept only for a game preserve and shooting ground for "my lord."

These are some of the facts of the case, facts which the word of God recorded eighteen centuries ago. And from these facts God wants us to learn that the end of all things is at hand, and the time has come for the saints to take the land, and dwell every man under his own vine, and under his own fig tree.

"Suffer with patience, therefore, brethren, unto the coming of the Lord. . . . Stablish your hearts, for the coming of the Lord draweth nigh." James 5: 7, 8.

Belfast, Ireland.

#### PARADISE—HOW REGAINED.

BY ELDER H. A. ST. JOHN.

WE have found that Paradise was lost by disobedience. God's moral law was transgressed, and the transgressors, for that reason, and that reason only, were obliged to abandon their Eden home. Hence it is obvious that God could not be consistent in his dealings with his creatures to allow man to return to Paradise in the same condition which furnished the reason for his banishment. He went out disloyal, he cannot return disloyal. He went out a sinner, he cannot return a sinner.

Has God devised a plan whereby sinful man may again become sinless and pure? May the disloyal again become loyal to the holy law of God? To these intensely interesting questions we are happy to be able to return an affirmative answer. Through Jesus, the promised seed, this perfect pardon, purity, and loyalty, may be obtained. And by the strength and grace that he ever after is ready and willing to give, it may be retained, in spite of all opposition. Free and full pardon for sin is obtained by repentance toward God and faith toward our Lord Jesus Christ. This faith in Christ embraces obedience to the gospel. When freedom of our sin is thus secured, it is retained by the same faith and consecration that secure it. It is this maintenance of a life of purity and obedience that constituted the Christian warfare. Gaining the victory in the conflicts with the powers of evil, is overcoming. He who endures and comes off victor in the end of the warfare, is a complete overcomer; and to such Jesus has promised that they shall eat of the tree of life, which is in the midst of the Paradise of God.

Again, Jesus has promised, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22: 14. On the opening pages of God's great progressive revelation we learn that man was driven out of Paradise because of sin, or disobedience to the commandments of God. Further on in that sacred volume we learn how he may find pardon for sin—have the spiritual mind, or true spirit of obedience, re-

stored to his soul, and again obtain and retain the purest loyalty to his loving Heavenly Father. All this through the mediatorial work of the promised seed—the world's Redeemer. And then on the last page of the same glorious revelation we learn that such loyal commandment-keeping ones shall have right to the tree of life and enter in—yes, *enter in*—to the Paradise of God.

And it should be noticed that they do not enter into the long-lost Paradise as the man enters the World's Fair, to see hurriedly, and then depart, never to view again—no, no. The saints, because of their characters of loving loyalty to God, will have a perfect right to admission, and a perfect and eternal right when admitted to remain. It will be all theirs, and always theirs. "The redeemed of the Lord will come to Zion with songs and everlasting joy upon their heads." It is true that this earth will be made new, the curse entirely removed, and the Paradise of God, the New Jerusalem, come down and again rest upon a beautiful new earth, but the saints will come too, and with the freest access to Paradise restored in their midst, they will have recovered their *first estate*. Yea, so transcendently beautiful and glorious will that new heavens and new earth and New Jerusalem be, that the redeemed will seem to have gone *beyond their first estate*, and attained *even unto the first estate* of the angels that fell. Let us be ready to hail that happy day.

#### THAT TERRIBLE ENSLAVING LETTER!!

LULING, Texas, June 23, 1893.

To Rev. A. H. Lewis, D. D., Editor of the "Evangel and Sabbath Outlook"

DEAR BROTHER: . . . I have given much study to the Sabbath question, and my mind has long been fixed on the subject. While admiring the candor and ability displayed by you on your side of the question, I am neither in sympathy with your views nor with those who bank on Sunday as the day for Sabbath observance. I am not willing for any man to "judge me in meat or drink or a Sabbath day." The spirit of the law fulfilled in Christ has released me from the bondage of the letter. I try to do good every day.

Yours in Christ, T. C. GREENWOOD.

What a mistake God made when he expressed his laws in words! Words somehow reveal man's obligation to obey, and obedience is such a bondage!

"Come unto me all ye that labor and are heavy laden, and I will give you rest." The "spirit" of that is beautiful, but the "letter"—think of the bondage it forces upon the sinner! If he wants rest he has got to come to Christ, he must submit to the hateful "letter." If it were not for the letter, he might drift along in the "spirit," and come to Plato, or Swedenborg, or himself, and find rest. But Christ said, "Come unto me;" evidently Christ was much like his Father. He had not learned how to dispense with the "letter." He was old-fashioned; indeed, we half suspect he was a "Judaizer." Our correspondent from Texas could have given Christ several good points in the matter of the letter.

"Thou shalt not kill." That is a "horrid letter" when a man is mad and has his revolver in his hip pocket and his hand on the revolver. Take the "letter" of that command away, and the angry man could say: "The spirit of that law is all right, but the letter tendeth to bondage. I have no use for it until I get the drop on the man who has insulted me."

Men never complain of the "letter" of a law until they want to disobey it. "Thou shalt not commit adultery," is certainly an

outrageous bondage and an unwarrantable interference when thrust before the flushed face of lawless lust.

When the Scripture speaks of the bondage of the letter, it describes the man who wants to sin, but who is held by the law, as a policeman holds a prisoner. The freedom of the spirit comes when love secures glad obedience to the letter. There is no bondage in the letter when the soul is willing to obey. When it is not, the letter grips with the grasp of a giant.—*Evangel and Sabbath Outlook*.

#### AFTERWARDS.

BY MARY ROWLES JARVIS.

God's ways are equal; storm or calm,  
Long nights of peril and of rest,  
The hurtling dart, the healing balm,  
Are all apportioned as is best;  
In judgment oft misunderstood,  
In ways mysterious and obscure,  
He brings from evil lasting good,  
And makes the final gladness sure;  
By many a fiery test of strength  
He bids our faith and hope increase,  
And gives the chastened soul at length  
His afterward of peace.

When the dread forces of the gale  
His sterner purposes perform,  
And human skill can naught avail  
Against the fury of the storm,  
The toiler, well-nigh losing heart,  
Low bending to his baffled oar,  
The watcher in her harder part  
Of helpless waiting at the door,  
Are still beneath his tender care,  
And he can make the tempest cease,  
And give them, for the anguish there,  
An afterward of peace.

The very waves that now appall,  
As in their wrath they plunge and roar,  
Some other day shall lightly fall  
In sunlit ripples on the shore;  
The cloudy chariots of the skies,  
That threaten death o'er sea and land,  
Are filled with many a sweet surprise  
Of goodness, from his lavish hand;  
Beneath their soft and gentle rain  
The buds shall open and increase,  
And field and wood shall know again  
His afterward of peace.

Look up, sad heart, no trial can last  
Beyond the limits God hath set;  
When its appointed work is past  
Thou shalt in joy forget;  
Where grief's sharp plowshare hath swept through,  
Thy fairest flowers of life shall spring,  
For God shall clothe thy world anew,  
And all its wastes shall laugh and sing;  
Hope thou in him; his plan for thee  
Must end in triumph and release;  
Fear not, and thou shalt surely see  
His afterward of peace.

—*Sunday at Home*.

#### SIMPLE WILLINGNESS.

"A SIMPLE willingness to serve the Master." It was a petition in a good man's prayer, which, falling on the ears of the writer, has long dwelt in her memory.

In this busy, hurrying age, when so many are working at fever heat, in the church as well as out of it—when our books and papers, the sermons we hear, even our intercourse with friends, all seem to stimulate to yet greater activity—that prayer for simple willingness falls like soothing balm upon the overwrought.

There are some of us—just a few—whose hands are not idle, but who chafe and fret against the bounds of our appointed place, and look longingly to what we deem a nobler, larger work. The words "mission," "vocation," "a higher sphere of activity,"

so much on the lips nowadays, too often steal between us and a simple willingness.

We are too prone, "the daily task forgetting," to look too eagerly beyond to some great work we should love to perform for the Master, while we count as "common" the work he himself has laid upon our hands. We want to serve him in the throng, when he calls us to a desert place.

"Don't pray for strength to bear the tortures of the Inquisition," says Spurgeon, "when what you need may be grace to darn the family hose uncomplainingly."

We may fondly think how well we might serve the Master "in such and such a place."

"If I were free from such heavy, homely cares," sighs one. "If I had only my once firm health," moans another.

But what we may need for service anywhere is the simple willingness to "do the next thing," whatever that may be.

How would the church—aye, the world—grow in grace if the servants of Christ more frequently and sincerely lifted and practiced this beautiful petition!—*Selected*.

#### CHRISTIAN SCIENCE.

BY THE REV. A. C. DIXON.

In 1866 Mrs. Mary Baker Eddy, of Boston, thought she discovered that "Divine Mind is the only reality," and that "matter and mortal body are the illusions of human belief." Upon this foundation Mrs. Eddy began to erect a philosophy, and to establish an institution of healing without medicine. According to her philosophy, there is no such thing as sickness. All disease is illusion. If you have a toothache, in the first place, there is really no tooth; and, in the second place, it does not ache; both the tooth and the ache are illusions of "human belief." Convince yourself that they do not exist, and you are well. Diet and exercise are of no use; medicines are hindrances, for they lead one to think of these illusory diseases.

"A Christian Scientist," says Mrs. Eddy, "never gives medicine, never recommends hygiene, never manipulates." The less one knows about the laws of health, the better. These laws are illusions, because they deal with illusive diseases. There is no attempt to influence mind by means of mind. She discards magnetism and all hypnotic influences. She simply seeks to convince sick people that they are well.

One who is not a disciple of Mrs. Eddy, is at a disadvantage, because, according to her claim, he cannot really understand the metaphysical and spiritual subtleties of her philosophy, unless he is refined enough to accept her theories. She urges her devotees not to listen to opposition. If one of them should be told that this article does not fully indorse "Christian Science," he will, of course, not read it. The great thing is to keep within the charmed circle of faith in the fact that the Divine Mind is the only reality; that matter and mortal body do not really exist.

It is evident, however, to one who reads and thinks, that "Christian Science" is neither Christian nor scientific. It is not Christian, because it denies the existence of a personal God, and that there is such a thing as sin. The Divine Mind is everywhere and everything; there is nothing else. We are a part of it. This sounds like pantheism, and was not discovered in this century. We read

much of it in the writings of pagan philosophers. If Christianity teaches any one thing clearly, it is that sin is a tremendous fact. Jesus came to seek and save the lost; he was the "friend of sinners;" he put away sin by the sacrifice of himself. Calvary became a fact, because sin was a fact. Now "Christian Science" asserts that all this is a blunder. Those who think they are sinners are simply under an illusion. They may be honest in their belief, but are sadly mistaken. All men need is to be convinced that they are not sinners, and they are righteous. A more seductive fallacy was never invented; it panders to our self-righteousness, and is calculated to manufacture Pharisees by the million.

It is not scientific, because it denies evident facts, and claims for facts what universal experience proves to be false. Someone has said, "If you claim that there is no matter, it is no matter what you claim." But such a claim has a great fascination for certain mystical minds. They prefer the mysterious to the plain. The more absurd a proposition, the more likely they are to receive it. That there is matter and mortal body every scientist knows. So real, indeed, is matter that it is now well-nigh universally accepted that not one particle of it has ever been destroyed. It may change forms, but goes not out of existence. Even Christian Scientists treat their bodies as if they were real; they give them water and food, and protect them with clothing; they can be bled and bruised. Through the body they suffer pain, however vehemently they may declaim against its existence.

"She was a pretty Christian Scientist;  
'There is nothing real,' said she,  
'Except the soul—my body is not real;  
'And that's too bad,' thought he.

"Pain is not real—this hammock is not real,  
Wherein you think I sit.  
Lo! as she spoke the hammock's fastening broke,  
And threw her out of it.

"Full hard she bumped her immaterial form;  
Who could but sympathize?  
He begged that she would let a heretic  
Pretend to help her rise.

"Then, oh! the scorn of her rejection was  
A something wholly real.  
And, oh! the limp with which she walked away,  
Proclaimed that she could feel."

A Christian Scientist who goes the whole length of his convictions must believe and advocate some very silly absurdities. One of them sagely tells us that alcohol intoxicates because such is the universal belief. If all men believed that alcohol nourished, like milk, we might feed our babies only on whisky; and if all men believed that milk intoxicated, it would make us drunk. If it was the universal belief that a bunion on the foot caused derangement, it would affect us like a tumor on the brain. If, on the other hand, all men agreed that a tumor on the brain simply worried you and made you feel like keeping your friends at a distance, such would be the effect. There is no such thing as cold or heat. Though every thermometer in Christendom should declare that the temperature was ten degrees below zero, it need not affect a consistent Christian Scientist; he need not change his clothing between summer and winter. One of their practicing physicians in Baltimore remarked to a friend of mine: "What a blessing it would be to the poor if they would all accept our teaching! It would save outlays in change of clothing and in fuel for the winter."

Indeed, hunger is an illusion; all that we

have to do, according to this fascinating science, to save our grocery bills, is to wake up to the fact that the immaterial body does not really need immaterial food. "Besiege sickness and death," says one of their high authorities, "with these principles and all will disappear." Old age is an illusion; there need be no such thing as gray hairs and decrepitude. People lose their sight and hearing because they believe in such things. A man at ninety ought to look as if he were only nineteen. Some of them read their lectures through gold-rimmed glasses, declaring that loss of sight is an illusion. The fact that animals take cold, become intoxicated, and are affected as if they really had bodies, does not make a Christian Scientist swerve from his position. He asserts that an animal can be a sort of Christian Scientist. The horse takes cold when the blanket is left off, because there is a sort of universal horse conviction that such will take place. Dogs can get drunk on alcohol, because the dog mind has a lingering belief in intoxication.

It is now time for a definition, and the following strikes me as eminently fair:—

CHRISTIAN SCIENCE IS THE ART OF MAKING SANE PEOPLE THINK AND FEEL AS IF THEY WERE INSANE. Our lunatic asylums are full of patients who are suffering from illusions. They believe that things are not as they are. A notion seizes one that brick and stone walls are nothing, and he tries to go through them. In the effort his head is apt to yield, and for his accommodation padded walls are furnished. Others imagine that they are not human beings, but angels or deions. I have seen one who declared that she was the queen of heaven, and tried to act accordingly. If I mistake not, most cases of insanity are the result of such hallucinations. The difference between patients in the asylum, however, and Mrs. Eddy, is this: With her it is a theory; with them it is theory and practice; they carry out their convictions. When one of them decides that clothing is not necessary, he steadfastly refuses to wear it. If he is convinced that eating is of no use, he will not eat. Mrs. Eddy, on the other hand, holds tenaciously to the theory, and practices it only so far as convenient. Her teaching is insanity reduced to a fine art, advocated in elegant language, studied by refined people, accepted by a class of metaphysical minds, and practiced fully by none of them.—*The Independent*.

#### "I AM COMING."

WITH these words our Lord sought to cheer the sad hearts of his disciples. He had just announced that one of them would betray him, and that all of them would forsake him, while the cruel and shameful cross loomed up distinctly in his view. Seeing their look of sorrow and surprise, he said, as if forgetful of his own approaching agony: "Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you." He could not deceive nor mislead them, nor withhold the exact truth, nor keep them in ignorance of his precise meaning. "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." John 14: 1-3.

The consolation he imparts turns upon the

promise, "I will come again," or, rather, "I come again," or, better still, "I am coming again," like a father calling to his frightened children, "I am coming," and so quieting their fears. But Satan is a cunning rogue, and he has robbed nearly all Christians of the comfort these words were designed to give, by leading them to suppose that when the Saviour said, "I am coming," he really intended to say, "You must die." . . . The only question is, Did our Saviour wish the disciples to understand that he is literally and personally coming again, or did he teach them and us that we must die?

1. When we read his wonderful words, it is wise to infer that he used language correctly; that he knew what he purposed to say, and, hence, that we are to take his statements in their natural and obvious sense, unless it is apparent at a glance that they are figurative or symbolical. It is a sound and incontrovertible principle of exposition which "the judicious Hooker" lays down when he says, "I hold it as a most infallible rule in the interpretation of sacred Scripture that where a literal construction will stand, the farthest from the letter is commonly the worst." It was as easy for our Lord to say, "If I go away you shall die," or, "You will join me soon in my Father's house," as it was to say, "I am coming again;" and it is certain that he said what he meant and meant what he said. . . .

2. Our Lord was not unfamiliar with the word "death." He often spoke of his own death; and not long after he said to the disciples, "I am coming," he plainly told Peter that he must die. "This spake he, signifying by what death he should glorify God." John 21: 19. Why the change? Why did he not inform the others that they, too, must die? Why did he single out one for death, and address the remaining ten in language so entirely different, saying to them, "If I go and prepare a place for you, I am coming again"? Is it not clear that his coming again was unlike the dying of Peter, especially as Peter was one of the eleven who heard the promise, "I am coming again," and then afterwards learned that he was to die?

3. It is certain that he left a wrong impression upon their minds if by the promise of his coming again, he purposed to set forth the fact of their death, about which they needed no revelation, as the history of the world and their own observation taught them that "it is appointed unto men once to die." Heb. 9: 27. If a beloved friend is about to leave a household at the close of a delightful visit, and, perceiving the sorrow caused by his announced departure, says to the circle mourning his expected absence, "I am coming again," and they subsequently learn that he only hid under figurative language the truth that they must die, they would have very little respect for his candor, or very little confidence in the interpreters of his language who could put such a gloss upon the meaning of his words. . . .

5. It is often said that He is spiritually present with his people at death. This is certainly true, and it is equally true that he is spiritually present with them all the time. "Lo, I am with you alway, even unto the end of the world." Matt. 28: 20. "For he hath said, I will never leave thee, nor forsake thee." Heb. 13: 5. There is no sense, therefore, in which he is spiritually present with believers at death differing from that in which

he is spiritually present before death; and the same chapter that contains the promise, "I am coming again," also contains the promise to the sinner who trusts him and keeps his word, that the Father and he "will come unto him, and make our abode with him." John 14:23. But this is not his coming again to receive us unto himself, and to abide where he is in the Father's house.

6. If his coming is death, then he comes again at the death of unbelievers and the ungodly, for they, too, die. Think of the Lord coming again every time the unsaved and the wicked die, that is, every second of time, and it will be easy to see what confusion and nonsense such exegesis makes of one of the most blessed promises of the word of God. Is the promise, "I am coming," fulfilled every time an ungodly man dies? Why not if the coming of Christ means death?

7. But our Lord himself clearly shows that his coming and death do not mean the same thing. He predicted Peter's death, and then directed the apostle to follow him. John, unbidden, but drawn by the cords of love, also started to follow, and Peter said, "Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? Follow thou me. Then went this saying abroad among the brethren, that that disciple should not die; yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee?" John 21:22, 23. So far is it, therefore, from the truth that the coming of the Lord and death are the same that they are directly opposed to each other. The coming of the Lord prevents death.

Nor can his coming mean the descent of the Holy Spirit on the day of Pentecost, nor the destruction of Jerusalem, nor any providential occurrence, because in neither of these events did he, nor does he, receive the disciples to himself.

It is quite common to say that there have been a great many comings of Christ, all pointing to his final and literal coming, and in this way his promise is divested of all power and sweetness. There are 7,959 verses in the New Testament, and of these 330, or one in twenty-five, directly refer to his second coming, nor is there any subject but faith that is mentioned more frequently. In all of these verses, without a single exception, his coming means his coming, and nothing else; and we are no more at liberty to give to the word some other import than we are to change the significance of the statement, "Believe on the Lord Jesus Christ, and thou shalt be saved."—*Truth*.

#### ECHOES FROM THE PARLIAMENT OF RELIGIONS.

THERE is probably no occurrence of this century which will have a greater effect on the future of the religious world than the recent Parliament of Religions held in connection with the World's Fair at Chicago. That its effect will be beneficial the great mass of the people believe; but that it marks an advance stage in the malady which now afflicts Christendom is also believed by many thoughtful men scattered through all denominations. It is distinctly a compromise on the part of Protestantism, and this must be evident to every candid mind who will compare the spirit, the utterances, and the personnel of that gathering with the Protestantism of the Reformation and the teachings of the New

Testament. But many of our religious journals, sad to remark, approve of the parliament. Of this we shall have more to say hereafter. Below are some of the characteristic utterances (the Italics are ours):—

For ourselves we desire to express our gratitude to Dr. Barrows and Mr. Bonney for giving the world this Parliament of Religions.—*The Congregationalist*.

It will give the Christian people a wider outlook upon the world of religious thought, and will tend to strengthen the bonds of human brotherhood.—*Buffalo Christian Advocate*.

Many addresses have been made by prominent clergymen and advocates of several faiths, and with one or two exceptions the harmony of the gathering is remarkable.—*St. Louis Christian Advocate*.

There never before has been on so broad a scale so signal an exhibition of the essential brotherhood of all men. If anyone object to thinking of it as a "brotherhood of religions," it has at all events been an impressive manifestation of the peculiar kinship that belongs to all deeply and devoutly thoughtful religious men of every nationality and clime, speech or race.—*The Advance*.

The most significant religious event of the century is marked by the spirit of sobriety, of charity, of reverence, and of loyalty to the truth. It was possible to sneer at its proposals. One who fears God and loves his fellow-men must rejoice at its achievement.—*The Examiner*.

All together they constitute the greatest religious gathering the world has ever seen. Too much cannot be said in praise of President C. C. Bonney and Chairman Dr. John H. Barrows for their titanic and successful labors in preparing this "more than imperial feast."—*Central Christian Advocate*.

The scene presented upon this platform is one that every beholder will carry with him through life. Its cosmopolitan and unique character may be accepted as symbolic of a new period of civilization, when all the nations of the world shall be as one.—*Methodist Recorder*.

This is the platform of the parliament—the fatherhood of God and the brotherhood of man. Fortunately, the rules of the parliament preclude discussion, but the greatest benefit will result from comparison of creeds and systems.—*Zion's Herald*.

The first world's Parliament of Religions will prove, we believe, a mighty factor in the winning of religious thought the world over, in the gathering of truth and the scattering of error, thus aiding in bringing about the great consummation—the union of God and man, of heaven and earth.—*Union Signal*.

It is only by way of our sense of shame that Christianity will be honored and magnified by this parliament. If Dr. Momerie's brilliant epigram, "All religions are fundamentally more or less true, and all religions are superficially more or less false," needs to be taken, like most epigrams, with some qualifications, it is none the less true that we are learning from this parliament that our religion cannot be the perfect manifestation of the relations of God and men, the flawless sphere of truth, until it includes the Orient as well as the Occident.—*New York Evangelist*.

The first effect of this Parliament of Religions must be to correct the opinion too often entertained, and sometimes even sedulously cultivated, that all forms of religion but our own are but a mixture of ignorance and superstition. There is as little ground for the Christian charge that all foreign priests are self-seekers, as for the analogous Protestant charge against all Roman Catholic priests, or for the similar infidel charge against all Christian ministers. The ecclesiastic's coat is no sure preventive against selfishness; the ecclesiastical spectacles are no guarantee of the truth. But whatever other impression the various speakers at the Parliament of Religions may have left on the minds of their audiences, there is no doubt that they left one of profound spiritual earnestness.—*The Outlook*.

REMEMBER that the mind of your child is like a mirror, reflecting all around it. The wanton oath, the angry exclamation, the obscene jest, may operate upon the young heart like the careless drop of water on the polished steel, leaving a rust which no after cleansing can wholly efface.

#### A CHURCH FAIR.

AN Eastern contemporary of recent date contains a lengthy and interesting communication from a subscriber, who details, with great particularity, how he was, as he expressed it, "taken in" at a church fair. Having been invited to this entertainment, he concluded, although a man of limited means, that he could afford to go, the twenty-five cents admission fee seeming, in his untutored opinion, to cover the entire expense of the entertainment. He dressed himself in his best, paid the fee at the door, and went in. Immediately after his entrance he was approached by a young lady with a number of tickets in her hands, and he was solicited to "take a chance" in a raffle for a cabinet organ, the chances being \$1.00 each.

As the young lady was a personal acquaintance, belonging to the same church as himself, he felt, he said, ashamed to refuse, although he would gladly have declined, scarcely feeling able to make the expenditure. The chance was taken and paid for, and a moment later a couple of girls carrying a flower basket implored him to buy a buttonhole bouquet. Again was he coerced, and fifty cents was extracted from his unwilling pocket for an article which he declared he felt ashamed to wear. Escaping from the flower girls he ran into the arms, metaphorically speaking, of course, of two young ladies, who hinted that refreshments were in order.

He went with them, and, duly "refreshed," then tendered the cashier, in payment of a seventy-five cent check, a \$2.00 bill. The lady placed the bill in a drawer, and turned her attention to the next customer, whereupon he ventured to remind her that she had forgotten the change. "We give no change," was the cool rejoinder, and the unfortunate youth, with such comfort as this bit of information afforded, retired. At this point he would fain have gotten out, but this was only the beginning. He seems to have been recognized as a good subject, and passed from one set of schemers to another, only to find that each was intent solely on extracting from his pocketbook the last possible cent. He finally did escape, but only after expending, as he says, the sum of \$16.25, or a little over half of the monthly salary which he had that day received.

It is safe to say that this much-be-leaguered young man will not soon again darken the doors of a church festival, and his experience may serve as a warning to more than one of his acquaintances who might possibly be tempted to give encouragement, under the name of charity, to similar enterprises.—*Selected*.

INSTANT IN PRAYER.—Stonewall Jackson, when once using the phrase "instant in prayer," was asked what he meant by it. "I have so fixed the habit in my own mind," he replied, "that I never raise a glass of water to my lips without a moment asking God's blessing; I never seal a letter without putting a prayer under the seal; I never take a letter from the post without a brief sending of my thought heavenward; I never change my classes in the lecture room without a minute's petition on the cadets who go out and those who come in." "And don't you sometimes forget to do this?" "I can scarcely say that I do," was the answer; "the habit has become as fixed almost as breathing."—*Selected*.



## 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.*

### NOVEMBER.

BY MARIANNE FARNINGHAM.

WINDS sighing drearily,  
Rain beating eerily,  
Fog in the city,  
And mist on the sea;  
Skies frowning scornfully,  
Flowers dying mournfully,  
These of November  
Attendants must be.

Fires that burn merrily,  
Lips that smile cheerily,  
Homes that are happy,  
Love-lighted and fair,  
Childhood's gay revelry,  
Youth's singing gleefully,  
Even November  
With these is not bare.

Dark places brightened,  
And griefs that are lightened,  
Wants that are satisfied,  
Help for the sad,  
Love made perpetual,  
Pity all merciful—  
Dullest November  
By these is made glad.

Hearts that in loneliness  
Long for more holiness,  
Loyalty, hope,  
And a trust that makes calm,  
Faith in God's Fatherhood,  
Love for the brotherhood—  
These change November  
To music and psalm.

—*Christian World.*

### MEANING IN A NAME.

BY ELLIOTT C. CHAPMAN.

SINCE the time when the great Creator of all breathed into man's nostrils the breath of life, and gave to the masterpiece of his handiwork the name of Adam—which is said to signify red earth, probably referring to the dust from which he was created—it has been the custom to a great extent among the children of men to give to their offspring names which bear in themselves a depth of meaning.

Abraham, Isaac, and Israel were given names by the Creator which were well suited to their characters and positions. Samuel means "asked of God;" Solomon, "the peaceful one;" and thus we find an undercurrent of interest attached to many of the Scripture names.

Among the heathen nations of Assyria and Babylon the same custom prevailed as among the chosen people of God, of giving their children names which bore such meaning as the force of circumstances or the fancy of the parents should indicate. Daniel signified in the Hebrew, "God is my judge;" Hananiah, Mishaël, and Azariah each were names that had reference to the true God. These were changed, when the men were taken to the court of Babylon, to have reference to the gods of the heathen.

In our own day, among the civilized nations of the world, we do not see much of this style of naming, but people in general are content with some sound that serves the purpose just as well, and has perhaps been worn by some worthy of the past.

The American Indians were wont to name their braves according to their idea of what is noble, and such terms as Hawk-eye and Lightfoot appear within the pages of their history.

Since coming to Tahiti we have been interested to observe the peculiar custom of the people here in this respect, and I have collected a lot of names which are odd because of their simplicity. Our Brother Paul Dean has ten names by which he is known in different districts. He has a family name of Teinaore, which means "brother none;" this was given him because a younger brother died. Again somebody lost a child and honored him with a name which means "taken away," and by this name he is forever called by the people of that neighborhood. Pomare, "cough in the night," was the name of the old chief of Tahiti. Old Grandma Deane is called Aivi, "hill," because a grandchild was buried on a hill. Queen Pomare IV. was called Huaopo, meaning "lame in the thigh." One of Henry Deane's daughters was named after a "pain in the back," while one of the Arue people is called "bad disease." Still another of the royal family is named "eaten eyes."

These names amount to little, and are soon to pass away, but there is a new name that is to be given to all overcomers by our Lord and Master, that will abide forever, for he says, "I will write upon him my new name." Rev. 3:12. Let us all make sure of being among the happy company who "shall see his face; and his name shall be in their foreheads." Rev. 22:4.

### "AN UNEXPECTED PRIZE."

BY MRS. F. A. REYNOLDS.

#### CHAPTER VIII.—MORE LESSONS.

"DEAR me, mamma!" cried Hope, coming in from school one day, "it does seem to me that things have happened just to illustrate the ten commandments since we began to study them. Doesn't it seem so to you?"

"Now I was thinking only this morning of what we had seen and heard, and I said to myself, 'Well, I haven't heard the third commandment broken.' Of course I've heard what I call swearing, but not a real taking the name of God in vain. Just a few minutes afterwards I heard a man using most awful oaths because his team balked. Now, isn't it odd that so much should happen in just a few weeks?"

"I think," said Mrs. Manton, "that these *happenings*, as you call them, are around us all the time, but your attention was never before called to the fact that God's law is being constantly broken. You know your observations have not been in the order of the commandments, you have seen first one and then another violation, just as events have occurred."

"Well, perhaps that's so," assented Hope as she hung up her hat, "but about swearing, mamma, do you think those only are breaking the third commandment that take God's name in vain, or do you think all of this bad, rough language breaks it, too?"

"Applying Christ's test to it, I should say that bad language that is used under the same circumstances that oaths are used,—in anger, under strong excitement, or even as a habit,—is breaking the third commandment," said her mother. "I am aware that men who use this rough language will not acknowledge they swear, but many of the words they use are well understood to mean the same as taking God's name in vain in a modified form.

"Christ said, 'Let your communications be Yea, yea, and Nay, nay; for whatsoever is more than this cometh of evil.' By words are silly and useless, and some of them wicked. Plain, straightforward language is the most forcible."

"Well," said Hope, blushing, "I do say 'mercy,' 'goodness,' 'gracious,' etc."

"And don't you see," said her mother, "those very words describe attributes of God, and are very improper words to use in such a trivial fashion?"

"I never did think of it before," said Hope, "but I mean to break myself of the habit as soon as I can."

Hope took her schoolbooks to a table to prepare her lessons, but uttered almost immediately an exclamation of impatience.

Mrs. Manton looked up reprovingly.

"I forgot, mamma, but I was so provoked."

"What about, dear?"

"Why, we are getting up a present for Miss Carleton, you know. She is to be married soon, and go West, and we hoped to give her something handsome. All of the class did real well except Gertrude Fletcher, and she was so mean, she wouldn't give a penny. We needed only \$2.00 to get just what we wanted, but the rest of us had all given all we could, so we had to get a less expensive present. Don't you think it was a shame?"

"I am sorry you were disappointed, but what you have got will no doubt express your appreciation as well as a more costly gift."

"But it was so mean in Gertrude not to give. She is the proudest girl in school, and when I asked her she said, in her most superior way, 'I should like to give Miss Carleton something, but I can't do it.' I had all I could do to keep from giving her my opinion of her. She dresses nicer than any of us, and she is a good scholar, and if she wasn't so *stuck up*, she would be a favorite."

"Perhaps, my dear, you had better reserve your condemnation until you know more about her. There is danger that in your haste you may break the ninth commandment."

"'Thou shalt not bear false witness against thy neighbor,'" repeated Hope. "I thought that meant in court, mamma," she said wonderingly.

"Does it make any difference *where* you give a false impression of your neighbor? In fact, doesn't neighborhood gossip do more to injure one than any false swearing in court? It would be kinder in you not to say anything against Gertrude even if you *know* her to be stingy, but as you know nothing of her circumstances, you had better not even condemn her in your thoughts until you do know."

"Why, mamma, she lives in that large, beautiful house next to Mrs. Stoughton, and she dresses so nicely."

"They are strangers here," observed Mrs. Manton thoughtfully, "and I have never called. I ought to, and I will. You may go with me, if you wish, to-morrow evening."

"All right, mamma," said Hope, "I shall like to go."

So after school the next evening Mrs. Manton and Hope started to call on the Fletchers.

Arrived at the house, they rang the bell, and a servant man showed them into an elegant little reception room, opening from a large, lofty hall. Hope gave her mother a meaning look, which said, "You see I was right; they are rich."

In a short time the lady of the house made her appearance. She was a stately, handsome woman, richly and tastefully dressed, very cool and ceremonious in her manners. Mrs. Manton, however, was not at all overawed, and after a few minutes' chat said:—

"My little girl would like to see your daughter, Miss Gertrude."

Mrs. Fletcher hesitated, then said indifferently:—

"Gertrude is not my daughter; she is Mr. Fletcher's brother's child, and when her father died she was brought here—against my desire, I must say—and the lady's lips tightened disagreeably, "but Mr. Fletcher would have it so. He insists on dressing her well and sending her to school. She is a peculiar girl. She had no money, only

about ten dollars a month, and she gives that to her brother to help him through college. Of course I didn't countenance it, and the consequence is she has no pocket money. Her clothes don't cost so very much, made over from mine, but I don't like anyone in the house in her position. Certainly, dear, I'll ring to have her sent down."

Mrs. Fletcher touched a bell, and said to the servant who appeared, "Tell Miss Gertrude to come to me here."

Soon a tall, slender girl of thirteen entered the room. She bowed to Hope, who rose, and, taking her hand, led her to her mother, saying, "This is my classmate, Gertrude Fletcher, mamma."

Mrs. Manton met her cordially, and then Gertrude said:—

"May I take Hope into the library, Aunt Kate?"

"Yes, anywhere you please," returned Mrs. Fletcher.

As the girls left the room, she added to Mrs. Manton:—

"I can't repress a feeling of impatience in her presence. I never could bear her mother."

Mrs. Manton hastily introduced a new topic of conversation, while she formed an inward resolution to try to be a true friend to this friendless, orphan girl.

When she rose to go, the girls appeared in the hall from the room opposite, and she was pleased to see them apparently good friends.

As they were walking home, Hope began, with trembling tones:—

"I'll never judge from appearances again, mamma. That girl hasn't a friend. She is a dependent. She didn't complain, but I could see, after hearing Mrs. Fletcher talk. Supposing I had told everybody what I told you, what I believed to be true, it would have been—*would* it have been bearing false witness, mamma?"

"I think so, dear."

(To be continued.)

### CHURLISHNESS AT HOME.

"He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city."—*Proverbs*.

The fittest and most practicable place for the conquest of anger, selfishness, impatience, is a man's own home. Be a saint there; it does not matter so much what you are elsewhere.—*P. C. Mozoomdar*.

What peculiar psychological fact is it that is responsible for our churlishness at home? Is the statement too sweeping? To be more exact, why do so many of us find it harder to be gentle and courteous to those at home than to the stranger we meet on the street, or the friend in his parlor? It is not because we love our own less than strangers. It is due, no doubt, principally to thoughtlessness. We are, as it were, a little off our guard, resting on our oars while at home, and a bit careless. But home is, or should be, the place of all places to us, the pivot upon which our lives revolve; and why should we be careless there? Our conduct at home is more than likely, it is almost certain, to be a true reflection of our personalities. We generally are really what those at home find us, and it is there we exert our greatest influence. We see our friends once or twice a week, perhaps, our family every day, and our influence for good or evil will tell in just that proportion.

Then, again, our span of life is so brief at its longest that we have not time to be cross or selfish. Life is only just long enough to be pleasant in, and where better than in the home? The simplest little courtesies, "Good-night," "God guard the night," "Good-morning," "If you please," "Thank you," passing over one another's faults, and striving to always wear a cheerful countenance and say a kind word—these seem small matters, it may be, but, oh, how they brighten up the house-

hold! There is no lubricator that can set the domestic machinery running better and smoother than cheerfulness and unselfishness, while anger and impatience are the worst kind of rust on the wheels. A smile is an excellent specific for most household ills.

These habits of self-control and thoughtfulness cultivated at home will soon become parts of our nature, and when we go out among men, we will wear them, not as a nose-gay put on for the occasion, but as the very garment of our souls.—*The Voice*.

### TO GIVE AWAY.

"I WISH I had something to give away," said a dear little woman with a large heart and a very contracted purse, to me.

"Try flowers," said I, "a little can of them, and you can be as generous as you please." Perhaps one of your neighbors has had to put on her pincushion, "Welcome, little stranger." Never mind if you do not know her very well; you may be assured she will appreciate even one flower. Again, there may be crape on the door, sad hearts within; cut your choicest flowers—they have a language of their own, and may be more comforting than words of sympathy.

Is anything more lovely than sweet peas? They are made to give away, for the more you pick the more they come. Stand at the gate and give a bunch to the schoolchildren as they pass. Instead of saying to that strange rude boy, "Get off that fence!" or, "Don't swing on my gate!" give him a flower or perhaps a rooted slip. This little kindness may save you a very choice plant or a chance to taste your own rare fruit.

Why not have a "give-away bed"? Geraniums, petunias, ageratums slip so easily, you wouldn't miss a dozen or two. As for seeds, they should not be kept any more than money. Better exchange, for it's funny, but true, plants like a new place. Haven't you noticed your petunias and asters from your own seeds are not as nice, but give them to the woman around the corner, and in her yard they will flourish mightily.—*Vick's Magazine*.

### A MODERN FABLE(?).

A CERTAIN farmer, imagining that he would make money out of it, married him a wife. Then he caused her to do the cooking and washing for a half dozen hired hands. He also referred to her the small jobs, like cutting wood, milking the cows, herding the hogs, and tending the poultry. This farmer made money. But one of his boys went to Texas, and one went to the penitentiary, and his girl ran away with a man who peddled groceries. His useful wife has a front room in the insane asylum, and there is a place prepared for the farmer to which he will shortly go. This story plainly teaches that a farmer should be careful when he gets married.—*Topeka Capital*.

### RAISING BREAD.

WHAT is meant by "raising" bread is worth a few words. The introduction of the yeast into the moist dough and the addition of heat when the pan is placed near the fire produce an enormous growth of the yeast fungi—the yeast "germ," in other words. These fungi effect a destructive fermentation of a portion of the starchy matter of the flour—one of the most valuable nutrient elements in the flour. The fermentation produces carbonic acid gas, and this, having its origin in every little particle of the starch, which is itself everywhere in the flour, pushes aside the particles of the dough to give itself room. That is what is called "raising the bread."—*Harper's Bazaar*.

## Mission Fields.

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

### "VOICES." ISA. 66:6.

A voice of noise from the city,  
From its haunts of sin and pain,  
The groan of a mighty multitude—  
Oh! shall they plead in vain?

A voice of the little children  
Beginning their lifelong woe;  
A voice from the lonely dying,  
Not knowing where they go.

Oh, silently appealing  
Is the cry of that mighty throng,  
That voice of noise from the city—  
"How long, O Lord, how long?"

A voice from the midst of the temple,  
A voice of doubt and fear,—  
"How long shall evil triumph?  
O God, the Father, hear!"

A voice of widespread error,  
A voice of those that say,  
"There should be wider entrance  
To this too 'narrow way.'"

A voice of the plenteous harvest  
That few men go to reap,  
Though the enemy's softly sowing,  
Whilst the weary watchers sleep.

So, through the lonely waiting  
Of these years of care and wrong,  
That ceaseless voice from the temple—  
"How long, O Lord, how long?"

A voice of the Lord that speaketh  
To those who watch and wait;  
Toil on a little longer,  
His step is at the gate.

See how the shadows lengthen  
Athwart the evening sky;  
Lift up your heads, O children!  
Your redemption draweth nigh.

And, through the unknown distance,  
In an echo deep and strong,  
Is the voice of the Lord proclaiming,  
"I will not tarry long."

—Selected.

### INCIDENTS IN ALASKA LIFE.

THE American Missionary Association established a mission at Cape Prince of Wales, Alaska, some time ago under the charge of Mr. H. R. Thornton. On the night of August 19 last Mr. Thornton was cruelly murdered by native desperadoes. Two of these the natives afterward killed, while the supposed instigator of the affair escaped to the mountains. The last named had been expelled from the school taught by Mr. Thornton. The following article from Mr. Thornton to the *American Missionary* will be of interest to those studying Alaskan life:—

The year has passed tolerably well for us, notwithstanding some drawbacks that we hope will not affect us so much in future years. We had a new house in a new situation to get accustomed to. It was built of lumber that had been lying on the beach a year, and was thoroughly wet, consequently it shrunk so that before Christmas we could thrust a knife between the boards. We suffered very much with cold, used to sit up with all our furs on as if we were in a blizzard, but we soon retreated to the innermost room, which we managed to make quite comfortable by papering with newspaper and manilla paper.

Our house is built on the side of the mountain, giving us a delightful view, but with counterbalancing disadvantages. The south winds blowing over and down the mountain side came down our chimney, almost stifling us with smoke and covering everything with soot.

You may imagine how trying it was to a very particular little New England housekeeper like Mrs. Thornton. At first I tied an old sack around the south side of the open work under the chimney cap, but it would persist in catching fire. An old five-gallon oil can with bottom and one side cut out clapped over the cap succeeded better, but I have to run up on the roof and turn it around every time the wind changes.

Our natives are improving, but we find it a much slower and more laborious business than we expected to turn a savage Eskimo into a comparatively civilized Christian. Think how long it would take to make the very lowest class of people in your neighborhood clean, truthful, self-reliant, economical, virtuous, and God fearing. Meanwhile, we are sowing the seed with what patience we may, encouraged by seeing gradual improvement among the natives in intelligence, cleanliness, self-help, truthfulness, and other virtues that make toward godliness.

After Mr. and Mrs. Lopp were married, we agreed to divide the house, they taking three rooms and we three,—a conclusion that all who know anything about attempts at combining two families in one domestic establishment will agree to have been wise and prudent. The kitchen and storeroom, already furnished with cupboards and shelves, fell to the Lopp's share, so I had to turn myself into a carpenter. Imagine my numerous works of art in that direction. I point with pride to a door cut in the attic, steps leading up to it; some fifty or sixty square feet of cupboard; numerous shelves; a cooler on the outside of the house communicating by a half door with the kitchen, where we keep our frozen meats in winter and fresh meats in summer; two book-cases made out of a redwood packing case; two lockers, with compartments for flour, meals, canned meats, fruits, and vegetables, as well as dried crackers, coffee, and other groceries; a closet for powder, lead, cloth, and other goods we have to barter our meats and fur clothes with; and a storm-house—not to speak of my efforts as a painter, solderer, locksmith, stove mender, etc.

Housekeeping in the Arctic has its peculiar difficulties. Every drop of water must be melted from snow for seven months of the year, and we must thaw out our canned goods in winter before cooking. We ate our last potato January 31. We should not have had any after October if we had not obtained some from a wrecked vessel. On the other hand, there is no trouble about keeping meats fresh; after dressing ptarmigan we have them frozen and piled up like so many chips, in which condition they keep perfectly well for the whole winter, and we cut our bear or reindeer meat with a hatchet.

If you think about these things carefully, you will see that mission work is not always easy and pleasant. We have not only the difficulties attending such work among the most ignorant and degraded whites, but also other difficulties due to our necessarily imperfect understanding of the language, habits, and character of the natives, and to their imperfect understanding of us. They demand unreasonable things of us, are sometimes offended if we do not comply, as, for instance, to furnish the whole community with matches, nails, boards, etc., when their lack of such things is generally due to their own lack of industry and forethought, or to interrupt us at our meals or in our sleep (if we would allow it) to trade with them for food, clothes, etc. However, we are training them to more civilized ways.

March 25, as Mrs. Thornton and I were coming out of school about dark, we found a man trying to carry off by force one of our schoolgirls about sixteen years old, who had been sold to him by an older sister as a wife. I was strongly tempted to take her away by force, but desisted, as a crowd of men and

women standing around had said the man was only asserting his legal rights according to native customs. The man dragged the weeping and struggling girl across the snow, took her up bodily, and dropped her down the entrance to his underground house. Finally it occurred to me to ransom her. In an hour Mr. Lopp and I had done this, and she was installed as Mr. Lopp's servant.

Such occurrences are rare, but illustrate the need of our example and precepts.

Mrs. Thornton has the honor of being probably the first American woman to drive behind a pair of half wild reindeer from the government herd fifty miles south of us. The deer are doing finely, and the enterprise should be encouraged in every way as the only means of saving the Eskimos from not improbable starvation.—*American Missionary*.

#### A TELLING TRIBUTE TO THE BIBLE.

At the close of a lecture by Dr. Chamberlain, of the American Arcot Mission, when nearly two hundred Brahmans, farmers, artisans, officials, and students were present, a Brahman politely asked permission to address the meeting, and then said:—

"I have watched the missionaries, and seen what they are. What have they come to this country for? What tempts them to leave their parents, friends, and country, and come to an unhealthy clime? Is it for gain or profit they come? Some of us country clerks in government offices, receive larger salaries than they. Is it for an easy life? See how they work, and then tell me. Look at this missionary. He came here a few years ago, leaving all and seeking only our good. He was met with cold looks and suspicious glances, and was shunned and maligned. He sought to talk with us of what, he told us, was the matter of most importance in heaven and earth; but we would not listen. He opened a dispensary, and we said, 'Let the pariahs [lowest class] take his medicines, we won't;' but in the time of our sickness and distress and fear we were glad to go to him, and he welcomed us. We complained at first if he walked through our Brahman streets; but ere long when our wives and our daughters were in sickness and anguish, we went and begged him to come, even into our inner apartments; and he came, and our wives and our daughters now smile upon us in health. Has he made any money by it? Even the cost of the medicine he has given has not been returned to him.

Now what is it that makes him do all this for us?—*It is his Bible*. I have looked into it a good deal, at one time and another, in the different languages I chance to know; it is just the same in all languages—the Bible.

"There is nothing to compare with it in all our sacred books, for goodness, and purity, and holiness, and love, and for motives of action. Where did the English people get all their intelligence, and energy, and cleverness, and power? It is their Bible that gives it to them. And now they bring it to us, and say, 'That is what raised us; take it and raise yourselves.' They do not force it upon us as did the Mohammedans their Koran; but they bring it in love, and translate it into our languages, and lay it before us, and say, 'Look at it, read it, examine it, and see if it is not good.' Of one thing I am convinced,—do what we will, oppose it as we may, it is the Christians' Bible that will, sooner or later, work the regeneration of our land."

"I could not," adds Dr. Chamberlain, "but be surprised at this testimony. Some time ago I had attended, in his zenana, his second wife, a beautiful girl, through a dangerous illness, and I knew that he was very grateful; but I was not prepared to hear him, before such an audience, give such a powerful testimony to the power and excellence of the Bible."—*Missionary Helper*.

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BY ELIZA H. MORTON.

AS THE farmer sows his seed  
In the spot to grow,  
So the Lord will plant his church  
Where its light will glow.

Every member will be placed  
Where he best can toil,  
For he knoweth every heart,  
And he knows the soil.

Does the seed refuse to fall  
From the sower's hand?  
Shall the child neglect to go  
At the first command?

Is the work not of your choice?  
Trembling one, be strong,  
Well the Master knows his own,  
Sing a thankful song.

It is sweet to simply trust;  
It is sweet to know  
Every saint upon the earth  
Unto Him he'll sow.

### OPEN-AIR MEETINGS.

THE old methods seem to commend themselves to some people even in this over-boastful, last-day generation. One of the old methods in the gospel work is that of proclaiming the gospel to souls wherever they may be found, in open air as well as in temples. All the old prophets used it; our Lord himself taught on the mountain slope, by the seaside, from the shallop on the lake, in the green valleys, by the wayside. So did his apostles, and so did the Reformers. There is now in this country the Open Air Workers' Association of America, formed last spring to conduct open air and tent meetings in the propagation of the gospel. A conference was held on this subject in Chicago, October 10, in the Memorial Art Palace. Prof. Graham Taylor, D.D., of Chicago Theological Seminary, said:—

Open-air preaching is indispensable to the entire fulfillment of the church's mission to society. It is practicable. It is advantageous to both church and community. It reaches non-churchgoers of our large cities. Not many perhaps are converted at the open-air service, but many do follow the preacher to the church, become interested, and scores are thus brought to Christ. Once when preaching from the rear of a gospel wagon, Professor Taylor invited his audience to come with him to an evangelistic meeting in the church. Instructing the driver to proceed slowly along the street, he kept on preaching. The crowd followed, and when they reached the church over one hundred men entered. Roman Catholics in large numbers attend. They seem to welcome and appreciate effort and message. Some are converted and become Protestants; others are blessed and stay in their own communion. No need of trouble with police. If they are consulted previously, their authority recognized, and their cooperation requested, they will prove friends. Congregations, including Romanists, will join in the Lord's prayer, which often is very helpful and inspiring. It is good for country, as well as city. In one Connecticut town a union open-air Sunday evening service on the village green, drew out three hundred, double the number who would have entered the church on summer evenings.

Interest manifested in audience should be followed up invariably in after meeting indoors or by personal address.

Rev. C. H. Tyndall, of Broome Street Tabernacle, New York City, said: "We hold open-air meetings the entire year and always have good audiences, even when it is so cold the speaker's overcoat must be buttoned. It is a regular church service, the no-

tice being on our bulletin with all the others. The meetings are near the Bowery; the audience consists mainly of men, not only those on the streets, but those in an adjacent hotel, who raise their windows and listen. Several speakers, each taking about five minutes, we find the best arrangement. Our ladies speak, holding the interest and generally making the deepest impression. Audience is always quiet for them."

We have been acquainted with tent and open-air meetings for a half-score of years, and believe when properly conducted they are productive of good. But it is a mistake to think that anyone can conduct an open-air meeting. As good talent and ability are needed to interest an audience out-of-doors, with a great deal more tact, as to interest one in a church. We have had as attentive audiences on the streets of this city as we ever had in a church. Talks should be short, pithy, pointed, and full of God's grace. Good singing is a great help.

### RAIATEA, SOCIETY ISLANDS, SOUTH PACIFIC OCEAN.

THE readers of the SIGNS have doubtless seen reports of our work until up to the time that our ship left us here at Raiatea, and went on its way to other islands. We have now been here two months, which is not long enough to make much of a beginning, since we have to first learn the Tahitian language before we can begin active work for the natives, as they understand but the one language. So we are studying and trying to help the people in every way that we can. By means of an interpreter, we are able to do a little teaching now, but not very thorough work can be done in this way.

There are but few Europeans here, the most of the inhabitants being natives and half casts. The population of this island and Tahaa, which lies three miles away in the same group, is about four thousand.

There is one church here, the Episcopal, and most of the grown people of the island are members. These include but few unmarried people, but as soon as they are married, the leading people call on them, and present before them the advantages of being church members, and persuade them to unite with the church. But though this would now be called a Christian land, the condition of the people is very far from Christlike. Babylon has surely fallen. They have many religious meetings, but a sad lack of reverence is manifested in all their services, and the religion is mostly outward, and not of the heart.

They have a Sunday law here, though it seems quite incomplete. Yet I suppose it is as good as they care to keep the day. One can wash clothes, bathe, or do most anything, until ten o'clock in the morning. Then all can go to church, or stay at home and sleep, or gather around in groups and talk; but no work can be done until about four o'clock, when the meetings are finished for the day. The people are now allowed to sail around in their boats or canoes. When our ship was here, the queen went out to the ship one Sunday to meeting, and because she did this, the people talked strongly of fining her.

There had been no European missionary of their church upon the island for some time, until last May, when a French minister and his wife came here. We called on him one day to get a large Tahitian Bible, and some hymn books, but he refused to sell them to us, saying that he had been ordered to have nothing to do with us. We obtained the books, however, through another source. By the way, we are not intruding upon the territory of this man, for he cannot have access to this part of the island where we are laboring; and since this part includes most of the

people upon the island, and they have no teacher for themselves or for their children, and requested us to stay here, we felt it our duty to do so.

They are now building us a house, the size twenty by sixty feet, one end to be used for a school until they can get a schoolhouse built. It will be made mostly of native material, a thatched roof, and woven bamboo for the sides. When we are settled in the house, we shall begin to teach the children. The children cannot read, and are sadly in need of help, for there has been no school upon this part of the island for several years.

Though the people here are very faulty and far from what they ought to be, yet when we compare them with the people of civilized countries, who have had such great light and privileges, we believe that these are no worse than others. And since we ourselves are but sinners, and if anything good is done by us, we know that it is Christ working through us who does it, so he is just as willing to clothe these people with his righteousness.

We believe that there are many of our people in the United States who are situated so that they might move to these islands and act as educators. Teachers are quite scarce in this part of the world, and a number of islands have no schools at all. Wherever we have been with the ship, there has been a call for teachers.

Though the ways of the people are very different from what we have been accustomed to in the United States, we can enjoy working for them, for the better acquainted we become with them, the more interested we feel in their welfare. We can but believe that God will do a great work for them, and that many will follow the Lord Jesus Christ.

B. J. CADY.

### FIELD NOTES.

THE church in St. Louis, Mo., is moving in the matter of building a new house of worship.

ELDER E. G. OLSEN reports the baptism of two persons each at Deloit, Bayard, and Pilot Mound, Iowa.

ON the 22d of October, at Jersey City, N. J., Elder E. E. Franke baptized seventeen souls in Newark Bay.

CHILDREN's meetings in connection with the Sioux City, Iowa, Sabbath school have resulted in the baptism of five.

ELDER M. E. CORNELL, one of our pioneer ministers, died in Battle Creek, Mich., on the 2d inst., of internal hemorrhage.

IN connection with meetings held in Windham, Vt., Elder Wm. Covert reports five additions to the church and ten to the Sabbath school.

ELDER S. J. HERSUM has been assigned to Washington, D. C., to look after the interests of the cause, in place of Elder J. O. Corliss, now en route to Australia.

THE brethren at Grant's Pass, Oregon, are building a new house of worship, and at Ashland they are about to do likewise. So we learn from the *Visitor*, of Portland.

ON the 28th ult. a church of forty-four members was organized in Jersey City, N. J. Several others are keeping the Sabbath of the Lord who are expected soon to unite with the church.

THE difference between soliciting for the Lord's work and for worldly enterprises in dull times is thus expressed by a Missouri canvasser in the *Record*: "The very things that seem to hinder, God uses to advance his work. Hard times have driven most other agents from the field, but the hard times cry has no force before the Third Angel's Message."

THE trial of Brother Price, of Church Hill, Queen Anne's County, Md., for laboring on Sunday, has been postponed till the April term of court. Four candidates were recently baptized there by Elder Hottel.

THE Bible Echo of Melbourne, Australia, notes the addition of eight members to the North Fitzroy church September 23, and the baptism of two others (students) at the same time who would unite with the Prahran church.

A CLASS in healthful cooking is being conducted in Portland, Oregon, by Sister J. Gotzian, formerly of this city, and an excellent attendance and interest are reported. This is a matter that should receive more general attention in all families.

IT has been decided to establish a branch of the Battle Creek (Mich.) Sanitarium at Boulder, Colo. Temporary buildings have been rented and are being arranged for the accommodation of boarders and invalids. So says the daily Camera, of that city.

A NEW meetinghouse was dedicated at Wilkeson, Wash., October 15, and during the two days' meeting five persons gave themselves to the Lord. Elder D. T. Fero conducted the services. Two weeks afterward three more were baptized and added to the church.

AT Saranac Junction, N. Y., Elder S. N. Cobb recently baptized three persons in Clear Lake, and others are expected soon to follow. A faithful sister who for years held out the banner truth in that community by herself, is now seeing the fruit of her godly example and fidelity to the faith.

ELDER C. W. FLAIZ reports a good work in the town of Hamiota, Manitoba. At the date of his letter (October 31) sixteen had accepted the faith, including the editor of a paper published there. The ministerial labors of Elder Flaiz had been preceded by a liberal distribution of the SIGNS OF THE TIMES.

ACCOMPANYING the article of Elder B. J. Cady, in another column, is a note which indicates that he is now "located" in Raiatea Island, and that the people are quite interested in the work in which he is engaged. He says: "I know of no better way to get the work started on these islands than to send some good Christian men and women to act as educators, and from what I have seen and hear, I think they can do as well financially here as in America."

ACCORDING to plans laid at the general meeting at Hamburg, Germany, Brother F. W. Spies went to Barmen with a company of canvassers to work with "Bible Readings." Brother R. G. Klingbeil was assigned to Holland, Brother Franchiger to Stuttgart, Brother Popoff to Bulgaria, Brother Benecke and wife to Hungary, and several new laborers to Russia. On account of these and other preparations Brother Spies writes to the Union Record that "we are expecting the Lord to do wonderful things for us in our field the coming year."

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**CHURCH SERVICES.**

All of our churches, especially on this coast, who desire their regular weekly services announced in this column, may have it done by reporting through the proper officers.

Oakland.—Church at corner of Twelfth and Brush Streets. Regular preaching services or Bible study. Sunday at 7:30 P.M., Friday at 7 P.M., and Sabbath at 11 A.M. Sabbath school at 9:30 A.M. Sabbath. Prayer and missionary meeting Wednesday at 7:30 P.M. All are cordially invited.

San Francisco.—Church at 914 Laguna Street. Regular preaching services at 7:30 P.M. Sunday and 11 A.M. Sabbath. Sabbath school at 9:45 A.M. Prayer meeting Wednesday 7:30 P.M. Missionary meeting Thursday 7:30 P.M. Seats free.

Los Angeles.—Church at 143 Carr Street. Preaching service Sunday evening 7:30. Missionary meeting Wednesday evening 7:30. Sabbath school on Sabbath at 9:45, and preaching service at 11 A.M. All are welcome.

**LITERARY NOTICES.**

[The SIGNS OF THE TIMES holds itself under no obligation to notice any publications sent it by publishers. Those considered worthy of notice, or which are deemed profitable to its subscribers, will receive such notice as time, space, and value will permit.]

The leading article in *Worthington's*, for November, is Mr. John H. Whitson's interesting paper upon the "Ramona Indian School," located near Santa Fe, New Mexico. This school was founded in 1885, and is under the supervision of an efficient board of trustees, the governor of New Mexico being president. It is the embodied idea of that gifted woman, Helen Hunt Jackson, who gave the last years of her life to an earnest effort to quicken the conscience of Americans in regard to their duties toward the Indians. The fundamental plan of the school work is practical industrial training which shall fit the Indian child to become a useful, moral, self-respecting, self-supporting citizen of the United States. The illustrations, which are numerous and from special photographs, show what changes a few months of thoughtful care and teaching will work even in the least promising of these little untutored wards of the nation. \$2.50 per year; 25 cents a single number. For sale by all news dealers. A. D. Worthington & Co., Hartford, Conn.

"Chart of American Politics" is the name of a sheet issued by Mr. Lloyd J. Caldwell, Battle Creek, Mich., at five cents. It gives the presidential candidates from 1888, their parties, professed policy, both successful and defeated, the various cabinets, chairmen of the Senate and speakers of the House, prominent congressmen, chief justices, chief of army, and ministers to various countries, together with important political events. The reverse side takes up the question of Immortal-Soulism, and examines it in the light of Scripture. The chart contains an astonishing amount of information in small space. Revised to 1893. Address as above.

The West Virginia Preparatory School sends us a neat calendar announcing the school year of 1893-94. The school is located at Newark, Wirt Co., W. Va. Copies we presume may be obtained by addressing the president, D. C. Babcock, or the principal, D. N. Meredith, as above.

Childhood, for October, is an excellent number, containing many excellent hints to parents. One dollar a year, ten cents a number. A. L. Challerton and Co., 78 Maiden Lane, New York.

The *Californian* for November is up to its usual standard, and nicely illustrated. Among the more interesting and profitable articles we mention, Village Life in Mexico (illustrated from photographs by the author), California at the World's Fair (illustrated from photographs), The Early Americans, Chinese Fisheries in California, Yuma, Arizona, etc., etc. Price, 25 cents. California Publishing Co., San Francisco, Cal., or any news dealer.

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- Song of the Bell—Schiller.
- Songs from Faust—Goethe.
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- History of the United States.
  - Lives of Our Presidents.
  - History of England.
  - History of France.
  - History of Russia.
  - History of Ireland.
  - History of the Old Testament.
- Address, Pacific Press, Oakland, Cal.

## International S. S. Lessons.

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

LESSON X.—SUNDAY, DECEMBER 3, 1893.

### GRATEFUL OBEDIENCE.

[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, James 1:16-27.

16. Be not deceived, my beloved brethren.
17. Every good gift and every perfect boon is from above, coming down from the Father of lights, with whom can be no variation, neither shadow that is cast by turning.
18. Of his own will he brought us forth by the word of truth, that we should be a kind of first fruits of his creatures.
19. Ye know this, my beloved brethren. But let every man be swift to hear, slow to speak, slow to wrath;
20. For the wrath of man worketh not the righteousness of God.
21. Wherefore putting away all filthiness and overflowing of wickedness, receive with meekness the implanted word, which is able to save your souls.
22. But be ye doers of the word, and not hearers only, de- luding your own selves.
23. For if anyone is a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a mirror;
24. For he beholdeth himself, and goeth away, and straight- way forgetteth what manner of man he was.
25. But he that looketh into the perfect law, the law of lib- erty, and so continueth, being not a hearer that forgetteth, but a doer that worketh, this man shall be blessed in his doing.
26. If any man thinketh himself to be religious, while he bridleth not his tongue but deceiveth his heart, this man's re- ligious is vain.
27. Pure religion and undefiled before our God and Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

Golden Text: "We love him because he first loved us."  
1 John 4:19.

#### SUGGESTIVE QUESTIONS.

1. What admonition does the apostle give to the brethren? Verse 16. Note 1.
2. In view of what is this admonition given? Verses 12-15.
3. What is the character of that which comes from God? Verse 17.
4. How were we begotten? Verse 18.
5. What do we thus become?
6. In view of all this, what disposition should we manifest? Verse 19.
7. What reason is given for this? Verse 20.
8. What are we exhorted to receive? Verse 21.
9. What is this word able to do for us?
10. What must we put away, before it will thus work? Note 2.
11. What relation should we sustain toward the word? Verse 22.
12. To what is one likened who is but a hearer of the word? Verses 23, 24.
13. What is God's law called in verse 25?
14. How and when is it a law of liberty? Note 3.
15. In the simile, what represents the law?
16. To reap benefit, how must one look into God's moral mirror? Verse 25.
17. What must be the relation of his outward life to that law?
18. What advantage will accrue to the man who thus observes God's law?
19. What is said of the religion of him who bridles not his tongue? Verse 26.
20. What is pure and undefiled religion? Verse 27.

#### NOTES.

1. **Be not deceived.**—That is, do not make the mistake of attributing the temptation to God; do not say that evils come from him, for it is from him that every good and perfect gift cometh.
2. **Overflowing of wickedness.**—The margin reads "malice," a malevolent disposition. See verse 19. Every uprising of feeling toward another. For every uprising of malice cherished in the heart is an overflowing. Crush it out by the power of God before it springs into life.

3. **The law of liberty.**—Every citizen of every commonwealth is a free citizen of that country, and the law of that country is a law of liberty to that citizen so long as he observes God's law. So long as the child of God observes God's law, that law is to him a law of liberty. David says, "I walk at liberty; for I seek thy precepts." Ps. 119:45. When that law is violated, man comes under its condem- nation, appointed unto death. It is Christ and Christ only who can free from the condemnation of the law, and furnish strength to walk in it at liberty, observing its righteous requirements. Rom. 5:1; Gal. 5:1.

LESSON IX.—SABBATH, DECEMBER 2, 1893.

### THE SOURCE OF LOVE.

Lesson Scripture, 1 John 4:7-14.

7. **Beloved, let us love one another: for love is of God; and everyone that loveth is begotten of God, and knoweth God.**
8. **He that loveth not knoweth not God; for God is love.**
9. **Herein was the love of God manifested in us, that God hath sent his only-begotten Son into the world, that we might live through him.**
10. **Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.**
11. **Beloved, if God so loved us, we also ought to love one another.**
12. **No man hath beheld God at any time: if we love one another, God abideth in us, and his love is perfected in us:**
13. **Hereby know we that we abide in him, and he in us, because he hath given us of his Spirit.**
14. **And we have beheld and bare witness that the Father hath sent the Son to be the Saviour of the world.**

#### SUGGESTIVE QUESTIONS.

1. What are the "beloved" urged to do?
2. Who is the source of love?
3. Of what is the manifestation of love in an in- dividual the proof?
4. Of what is the lack of it evidence?
5. What proves this to be true?
6. How has the love of God been manifested to- ward us?
7. On whose part was this love shown?
8. In what way?
9. On what basis is brotherly love urged?
10. Has God been seen of mortal eyes?
11. What shows his indwelling presence and the perfecting of his love?
12. How may we know that we are in union with him?
13. To what is testimony borne?

#### NOTES.

1. **VERSES 7-11.**—"Whenever the life of God is in the heart of men, it will flow out to others in love and blessing." "Of God he hath been begotten and doth know God," is Dr. Young's rendering of the last clause of verse 7. The new birth is a past experience, but knowing God is always a present ex- perience. It is not only true that God loves and is the source of love, but "God is love," and this is the essence of the whole gospel. There can be no discord in the home, the church, or the community when the love of God abides in all hearts. God's love for us is not simply an abstract thing, but it was shown in a most practical way. John 3:16. Man lost his life by sin (Gen. 2:17), and Christ came to restore life (John 10:10), which is wholly the gift of God (Rom. 6:23). "Had not God specially in- terfered, Satan and men would have entered into an alliance against heaven, and, instead of cherishing enmity against Satan, the whole human family would have been united in opposition to God." "The reconciliation of mercy and justice did not involve any compromise with sin, or ignore any claim of justice; but, by giving to each divine attribute its ordained place, mercy could be exercised in the pun- ishment of sinful, impenitent man without destroy- ing its clemency or forfeiting its compassionate char- acter, and justice could be exercised in forgiving the repenting transgressor without violating its integ- rity." "Said the angel, Think ye that the Father yielded up his beloved Son without a struggle? No, no. It was even a struggle with the God of heaven whether to let guilty man perish, or to give his be- loved Son to die for him."

2. **VERSES 12-14.**—Men cannot see God with the natural eye, but they ought to see his character wrought out in Christians. "Perhaps they do not read the Bible, or do not hear the voice that speaks to them in its pages; they do not see the love of God through his works. But if you are a true representa- tive of Jesus, it may be that through you they will be led to understand something of his goodness, and be won to love and serve him." The Spirit is given to those who ask for it (Luke 11:13), but the asking must be in the name of Jesus (John 16:23, 24). "But to pray in the name of Jesus is something more than a mere mention of that name at the beginning and ending of a prayer. It is to pray in the mind and spirit of Jesus, while we believe his promises, rely upon his grace, and work his works." The purpose of Christ in coming to this world was to save (Luke 19:10), not to judge (John 12:47), but rejection of his work results in condemnation (John 3:18). The price paid was sufficient to redeem the world, but no man is saved contrary to his own will and choice. We can do nothing without him (John 15:5), and he will do nothing without us. Christ sends his fol- lowers on the same errand which brought him to earth (John 20:21), and has promised his presence to them (Matt. 28:20). "As Jesus has revealed to us the true character of the Father, so we are to re- veal Christ to a world that does not know his tender, pitying love."

3. Love includes in its composition every element, every attribute of God's character. It does not ig- nore justice or righteousness, but it comprehends them as constituent elements. We cannot, therefore, set love against righteousness, or judgment, or justice; for all are essentials of love. An illustra- tion of this is given in the light of the sun. When it comes direct to us from that great luminary, it is pure white. When shining through a prism, or some similar object, it is separated into all the colors of the rainbow,—red, orange, yellow, indigo, violet, blue, and green. We may at times see only red or blue, but these are part of the pure white light; so at times we may see a display of God's justice or mercy alone, but these are essential elements of his love.

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## News and Notes.

FOR THE WEEK ENDING NOVEMBER 13.

## RELIGIOUS.

—The annual Convention of Christians at Work in the United States and Canada is now in session at Atlanta, Ga.

—Ministers of several denominations have united with the Massachusetts Sunday Protective League in a protest against the Sunday papers of Boston.

—The Christian Endeavor movement is being introduced in the Chinese missions of California by all the denominations that uphold that movement.

—A Sunday-closing ordinance went into effect last week in Santa Barbara, Cal., which includes all business houses except drug stores, bakeries, and news stands.

—A murderer who a few weeks ago fatally shot two men in this city, and was himself seriously wounded, now professes penitence and has joined the Catholic Church.

—A Cleveland, Ohio, dispatch says that a conference of Liberal Presbyterian ministers has resulted in a decision to remain in the churches to which they belong until forced out.

—The decision in the case of the city of Redlands, Cal., against Captain Paine, of the Salvation Army, found guilty of disturbing the peace in violation of an ordinance forbidding the beating of drums on the streets, has been sustained by the Supreme Court, and the Salvation Army hereafter will be compelled to dispense with the drum in their street parades.

—Rev. Reams, who eloped from Fresno, Cal., some two or three months ago, with a young girl of his flock, and afterward escaped from custody in Victoria after his arrest, was recently recognized in Seattle, Wash., where he was engaged as a painter under an assumed name, and had become quite prominent in church work. He suddenly left when he learned that a man from Vancouver had recognized him.

—Dr. Martin, of Missouri, the noted revivalist of the Christian denomination, is holding meetings in Stockton, Cal., and has collided with the other evangelical ministers. In reply to some of his assertions, they united in publishing him as sailing a pirate craft, flying the Christian flag. They also denounced him as an Ishmael and a Judas. Martin retorts in kind, and tells how his accusers recently attended a "purity meeting" of one Mrs. Teats, at which "they themselves had made statements which no paper had had the temerity to publish." A press dispatch says, "The spicy altercation is making the ungodly smile."

—Governor Pennoyer, of Oregon, is so tenacious of his own prerogative in the State that he has issued a proclamation for a Thanksgiving day one week in advance of the time designated by the President. He hopes that the next Legislature will "designate Thanksgiving day by statute, thus obviating the necessity of any proclamation." Probably such a measure is not improbable, as the religio-political trend is all toward worship by legal compulsion. Such would be the natural result of the "Christian nation" theory. The Ministerial Association of Salem (the capital) and the faculty of the Willamette University have decided to observe the day appointed by the President.

—A late number of the *Occident* comments on the fact that a California city of 50,000 people has thirty-five organizations dispensing charity, many of which overlap each other, producing a great waste of time and means. People with the best of motives "impulsively start up some new enterprise with a high-sounding name, the object of which could be far more economically and satisfactorily accomplished through an organization already in existence." This evil is not only true of merely charitable organizations, in the ordinary sense of the term, but it is especially true in modern church work. The tendency is to multiply special organizations to do the work for which the church itself was organized, all of which the one organization could accomplish far more economically and harmoniously, and, therefore, more efficiently. Not only so, but this adding to the machinery is an insinuation that the church is not sufficient for its legitimate work, and that the Lord failed to foresee the necessities of his cause when he set the machinery in motion.

## SECULAR.

—Three inches of snow fell in Omaha, Neb., on the 11th inst.

—The census shows that 140,000 men in Georgia cannot read their votes.

—A Constantinople dispatch of the 10th inst. reports a recurrence of the cholera, with fifty new cases.

—The new extradition treaty between the United States and Sweden and Norway will go into effect December 9.

—The heads of the Berlin Jewish community will send a petition to the emperor protesting against the anti-Semitic excesses.

—Another small rebellion in Cuba has been very promptly squelched, the participants having been defeated in the first engagement.

—At Fort Wayne, Ind., on the 12th inst., the World's Museum building and Aldine Hotel were destroyed by fire. Loss, \$100,000.

—U. S. Senator Jones, of Nevada, an extensive owner of silver mines, is now investing heavily in North Carolina gold mines. So says a press dispatch.

—Colorado mining men are turning their attention to California. Quite a number are in the State now, quietly at work prospecting in the foothills of the Sierras.

—A press correspondent reports that the periodical revolution has again struck the government of Haiti, the rebels having declared in favor of General Manigat.

—The new U. S. cruiser *Olympia*, recently completed in San Francisco, has made her trial trip, with a record of 21.26 knots per hour, the fastest record of any vessel in the navy.

—A meeting of labor and trades unions in Philadelphia, last week, passed resolutions declaring in general terms that the Knights of Labor officers are corrupt and should not be reelected at the approaching convention.

—Another battle between the British troops and the Matabeles in South Africa is reported. Fully a thousand Matabeles were killed, and they were completely routed. The British loss was only three killed and seven wounded.

—The *Red Man*, organ of the Indian Industrial School at Carlisle, Pa., speaks out squarely against the principle of "specializing" Indian education through either the church or the State. It says: "Massing tribes, massing races, Cahensleyizing, are un-American principles."

—At Breslitovsk, Germany, on the 10th inst., an explosion of chemicals wrecked a large building entirely and damaged several others. Twenty persons were killed, and a large number injured. The disaster is said to have been wholly the result of carelessness on the part of chemists.

—Judge Morrow, of the U. S. District Court, San Francisco, has decided that a personal letter containing obscenity, if securely sealed, sent through the mails, does not constitute an indictable offense. This is a new ruling, and District Attorney Garter will appeal the case involved to a higher court.

—The town of North Middleton, Ky., was terrorized on the 12th inst. by eight desperadoes riding into town and shooting promiscuously at citizens. It is supposed they were bent on robbery; but they were finally driven out, with three of their number badly wounded. One citizen, an old colored man, was fatally wounded.

—Disobedience of orders is accredited with another railroad collision, the time and place being the 9th inst., near Rising Sun, Ohio. The engineers of both trains, a fireman, and an express messenger were killed. Another collision at Seventy-first Street Station, Chicago, caused the death of four persons and the injury of thirty.

—A party of unemployed men numbering about 100 camped near Colton, Cal., on the 11th inst. They are said to have been officered and well organized. A committee of four went over to San Bernardino in quest of raw food to last them till they could get to Arizona. Their immediate wants were supplied by the city marshal.

—The New South Wales mineral exhibit at the World's Fair has been attached by the Sells Circus Co., on a suit for alleged damages while the show was in Australia last year. The N. S. W. Government appeals to the United States for protection, on the ground that the colony is the guest of this government for exhibition purposes.

—In Barcelona, Spain, on the 8th inst., while 4,000 people were assembled in an opera house, two dynamite bombs were thrown from a gallery to the lower floor. One of them exploded, causing the death of thirty people and the injury of eighty others. Several Anarchists were arrested, and one is said to have confessed his part in the crime.

—A late steamer arrival at Victoria, B. C., brings word from Alaska that there have been four earthquakes during the summer at St. Augustine Island (Chorna Borna), where the mountain is now emitting dense clouds of smoke, forewarning another eruption. The natives, remembering the devastation caused by the eruption twelve years ago, are deserting the island in haste, abandoning all their interests. The last eruption rendered useless all existing charts of the neighboring waters, causing five shipwrecks.

—In Elyria, Ohio, on the 6th inst., a man named Manning shot and killed his wife, who had commenced divorce proceedings against him. He then shot and seriously wounded her sister, after which he killed himself. On the same day, in Dallas, Texas, a wealthy young man named Martin shot to death a Miss Cole, and then committed suicide.

—The Brazilian Government is said to have an agent in Baltimore enlisting men for the army of that country. The news from the rebellion is quite conflicting, the latest being to the effect that the rebel navy was again shelling Rio Janeiro, in hopes of making their success decisive before the arrival of the new government squadron now being fitted up at New York.

—An express train was robbed at Mayfield Trestle, Kentucky, on the 11th inst., by five masked men. The men had previously boarded the train, and, covering the engineer with a gun, he was compelled to stop and go with them to the express car. To save the engineer's life the messenger gave out two bags of money, something over \$7,000. The engineer was then ordered to move on.

—By way of Victoria, B. C., we have news of a series of massacres of traders in the New Hebrides Islands. The latest was a raid by bushmen on an American vessel's boat which lay on the beach of the island of Penticosti. The traders were exchanging merchandise for natives, to be hired out on other islands of the group. Three men were killed, and the others escaped to the ship.

—When the Pacific Mail Steamship Company's steamer *Costa Rica*, flying the U. S. flag, left the port of Amapala, Honduras, on the 6th inst., seven cannon shots were fired after her by order of the authorities. The reason was the refusal of the captain to surrender General Vasquez, the defeated revolution leader, who was a passenger on the steamer. The Honduran Government has since apologized for the act.

—The trouble with the Moors is demonstrating the weakness of Spain as a government. Although there are 20,000 troops at Melilla, Morocco, they are unable to break the siege thrown around them by the Moors, and the home efforts to reinforce the Melilla garrison are notably slow for such an emergency. Besides this, the government finds it necessary to take extra precautions to guard against Anarchism at home.

—Secretary of State Gresham has written a report disavowing on the part of the government all the acts of Minister Stevens and Captain Wiltse in connection with the dethroning of the Hawaiian queen and the establishment of the provisional government. The new Minister, Mr. Willis, has not yet been heard from, and the *modus operandi* of the new policy is not yet fully understood in this country; but it is a subject of much and varied speculation.

—A London dispatch of the 12th inst. says: "All the horrors of famine are now raging in the mining districts. The newspapers are filled daily with an appalling story of death, destitution, and mute endurance. The terrible record of the London dock strike of five years ago did not match the present truth about the English midlands. The newspapers of to-day, for instance, tell about one community of 200 families which existed two or three weeks on two meals a week of plain bread, supplied by charity. This pitiful ration has now been cut down to one meal a week."



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# Signs of the Times

OAKLAND, CAL., MONDAY, NOVEMBER 13, 1893.

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

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READ, without fail, the article entitled "The Good Shepherd's Estimate of a Lost Sheep."

NEXT week we give an article on "The Wisdom Religion," or Theosophy, by one who has placed not a little thought on the subject.

WE present the third of Professor Magan's articles on the "Review of Sunday Legislation" in this century. Read it in connection with what has gone before.

AN article on "Christian Science" which appears in another column will be found not only interesting reading, but profitable in showing the baselessness of that which claims so much, but is neither Christian nor scientific.

THE work entitled "The Parliament of Religions," which we noticed last week, has, we have been informed by Mr. F. T. Neely, the publisher, undergone a change of title. It will be published in one volume (fully illustrated) under the title of "The Parliament of Religions and Religious Congresses." This work is compiled from original manuscripts and stenographic reports. Terms as stated last week. F. T. Neely, publisher, Chicago.

HERE is the title of an article in the *Prophetic News* of October, which gives a good idea of the character of its "news" as relating to the interpretation of the prophetic word: "The Testing Date, Passover Day, April 21, 1894, expected to be the day of Napoleon's seven years' Jewish covenant, if Passover week, 1901, is to be the end of this age." This is indeed sweetly definite. *This is true now if that will be true seven years hence.* What good will the now do us then?

FROM our office in Basel, Schweiz (Bale, Switzerland), we have received the following publications: "A Catalogue of Publications in German, French, Holland, Italian, Russian-German, Spanish, Bohemian, Polish, Armenia-Turkish, and Greco-Turkish, etc. We are glad to see publications in so many languages. The second is "Los Angeles de Dios y Otros Objectos," a little brochure in Spanish, which put into English means "The Angels of God and Other Subjects." The other subjects treated in this little work are, "Satan and His Work," "Christ, the Resurrection and the Life," "Daniel 2," and

"Signs of the Second Advent of Christ." Price, 5 cents. The third is composed of seven Spanish Bible readings on "The Inheritance of the Saints," "The Millennial Reign," "The End of the Wicked," "Immortality through Christ," "Importance of the Prophecies," "The Hope of the Christian," and "The Judgment." Price, 5 cents. May they have a large sale.

THE two great mainsprings of word and act throughout the entire universe are the principles of love to God and man on one side, and love of self on the other. The first is the root of all good, the second of all evil. The exceeding breadth of these passes the comprehension of mortals, and yet God has set them before us that we may choose the one and refuse the other. The reader may be helped in this study by a perusal of the article beginning on the first page, entitled "Two Principles," etc.

## A WORD TO THE POOR.

THIS present financial depression throughout the world has brought about what may emphatically be called "hard times." And this is especially true in the large cities; and the poverty and distress will doubtless increase as the season advances. At such times of depression many in the country flock to the cities,—one of the worst things, generally speaking, they could possibly do; for the number of unemployed in the cities is always greater in proportion to the whole population than in the country.

There are those of our faith, and others who profess to be for the loaves' sake, who seem to think that in times of depression, such as we are now passing through, work or help may be obtained in a city like Oakland, where there are large churches. It is true that we have a fairly large church in Oakland, but most of its members are poor. Very few indeed own the house in which they live. They are dependent on their weekly wages for the support of themselves and families. A large number of those connected with our office of publication are apprentices. Such a church has all the poor of its own it can well provide for. Oakland church has not only its own poor, but those who have come here from other churches, till the burden is indeed heavy, besides the constant calls for help from the outside world. The advice of the SIGNS to everyone is, Do not come to Oakland or San Francisco unless you are assured of work before coming, or are able to live without work. The opportunities for working even for one's board are few indeed.

Another word: Economize. If you have useless or hurtful habits, leave them off. Do you drink habitually, or at all? Leave it off for the sake of wife and children. Do you use tobacco? Quit it; it is better for you and all around you. Tea and coffee are not foods; and you are better without them. Purchase that which is good, wholesome, and cheap. Do your part as God bids you and he will do his. And let all those who have abundance remember the poor.

## THOSE "MIRROR" ARTICLES.

THE tract "The Christian Sabbath" from a Roman Catholic Standpoint, a reprint of the articles from the *Catholic Mirror* which appeared in the *Sentinel*, and which is No. 113 of the *Bible Students' Library*, is NOW ready. We regret that some "unaccountable delay" made our first notice, two weeks ago, seem premature. But the tract is out, and all orders, we trust, will be promptly filled. Price, 4 cents. Address Pacific Press Pub. Co., Oakland, Cal.; or 43 Bond Street, New York; or 18 W. Fifth Street, Kansas City, Mo.

## "RELIGIOUS LIBERTY 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 the most shameful fall. 44 pages; price, 5½ cents.

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