

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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MILTON C. WILCOX, EDITOR.

Walking with God.—It is said of one of old, "And Enoch walked with God; and he was not; for God took him." Gen. 5:24. He was translated without seeing death. Heb. 11:5. Again we read: "Noah was a righteous man, and blameless in his generations; Noah walked with God." Gen. 6:9, Revised Version, margin. And thus the prophet has said of the Lord: "He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" Micah 6:8.

The Whole Duty of Man.—This comprehends the whole duty of man. It is all summed up in the latter expression—"to walk humbly with thy God." The marginal reading is, "to humble thyself to walk with thy God." To "do justly" is to do that which is just or right. "To love mercy" is to have that disposition which will treat those who offend us better than they deserve; for this is what mercy means. To love mercy is to have mercy and to exercise mercy toward all those who may do us wrong. But all this is summed up in walking with God. For, mark, it does not say, God walking with us; that would imply that the road in which we walked was *our* way. But we walk with God in God's way, and "his way is perfect." Ps. 18:30. And this is repeated over and over again in his word. Walking in his way is, therefore, walking in the perfect way. Nothing more can be done; nothing more is required. "For the ways of the Lord are right, and the just shall walk in them." Hos. 14:9. "The Lord is righteous in all his ways, and holy in all his works." Ps. 145:17. Surely then we might expect, as the Lord has declared, "In the way of righteousness is life; and in the pathway thereof there is no death." Prov. 12:28.

The Path of God's Commandments.—This way in which we walk with God is the pathway of God's commandments. This is evident

from the fact that God's "commandments are righteousness" (Ps. 119:176); the expression of his own character (Isa. 51:6, 7); "the path of life" (Ps. 16:11; 119:35). This holy law, this way of the Lord, is "perfect," "sure," "right," "pure," "clean," yea, "true and righteous altogether." Ps. 19:7-9. It is the word of God's lips, by which we are kept "from the paths of the destroyer." Ps. 17:4. It is the sum of all duty. Eccl. 12:13. When the young man asked our Lord what he should do that he might have eternal life, he replied, "If thou wilt enter into life, keep the commandments." Matt. 19:16, 17. And therefore the Psalmist says: "Blessed are the undefiled in the way, who walk in the law of the Lord." "They also do no iniquity; they walk in his ways." "I have rejoiced in the way of thy testimonies." "I will run the way of thy commandments, when thou shalt enlarge my heart." "Teach me, O Lord, the way of thy statutes." "Make me to go in the path of thy commandments." "Order my steps in thy word." Ps. 119:1, 3, 14, 32, 35, 133, etc.

How We May Enter This Path.—How may we enter this holy, delightful path? We cannot do it of ourselves. Having fallen from this way of holiness, sinful man cannot of himself lift himself to that exalted plane. There is but one way, and that way is through Christ. Jesus says, "I am the door." "I am the way, the truth, and the life; no man cometh unto the Father, but by me." Jesus kept God's holy law. He was not only righteous, but righteousness, even the righteousness of all who by faith receive him; for "this is his name whereby he shall be called, The Lord Our Righteousness." Jer. 23:6. That righteousness, the same that is in the holy law, is given freely by God's grace to those who believe. "But now apart from the law a righteousness of God hath been manifested, being witnessed [testified to] by the law and the prophets; even the righteousness of God through faith in Jesus Christ unto all them that believe; for there is no distinction." Rom. 3:21, 22, Revised Version. Christ is the way; through him all—anyone—may enter the path of life.

Humility.—But to receive Christ, we must renounce self. "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." Luke 14:33. There is no distinction here. God will give righteousness and life to all without distinction; but he requires absolute surrender of all that we have without distinction. It matters not what our

financial standing is in the world; it makes no difference what our education is, our social status, our moral influence, what our friends may think of us, or how the world may estimate us,—all must be renounced, given up, surrendered to the Lord Jesus Christ, who bought us. This is hard to do. It requires humility—a low opinion of one's self—to yield up all,—the deeds over which one has boasted, the "virtues" which his friends have lauded, the wealth he has earned, "the moral character" he has built, all worldly ambitions and pleasures and passions. But this must be done—"to humble thyself to walk with thy God."

Looking to Christ.—The easier way to be humble is to look upon Christ,—his holiness, greatness, majesty, glory, wealth, love. How ineffably glorious he is; how mean and insignificant are we! It is not hard to regard self as lowly while looking upon him. Isaiah caught a sight of his glory, and cried, "Woe is me; for I am undone." Daniel looked upon him, and all his "comeliness was turned" "into corruption." Paul saw him, weighed all his wealth of nation, reputation, and character, and cried: "What things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ." This is true humility. God takes such an one to himself, places his feet upon the rock, and establishes his goings. "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." Isa. 57:15.

Walking with God.—What a blessed place! What choice companionship! Every cross is made a blessing, every burden a strength, every cloud reveals the covenant token, every trial reveals his presence. What matters the loss of earthly reputation, wealth, power, companionship? We have all in him. His story never grows old. His words of life ever cheer and encourage. His hand, outstretched to help our faltering feet, never wearies. Fountains of life spring up beside the desert path. The shadow of the great rock stretches athwart the weary way. Its cleft side hides us from the raging storm. At the end of the path is life, immortality, abundance of peace, and pleasure forever more. Blessed way.

Who would not walk therein? Blessed Comrade, Helper, Life Giver. Who would not choose him?

The Union That "Must Be."—In the *Forum* for last June, Monsignor J. W. Farley, vicar general of the diocese of New York, discusses the taxation of church property. Of course he is against it; all Roman Catholics are; to them the State is but the servant of the Church, and should always submissively so act. He says, "The union of Church and State is a bugbear in America, for the simple reason that not one in a thousand knows its meaning;" and that is literally true; and from the very fact that they do not know its meaning they do not know how to prevent it. The simple fact is we have literally a union of Church and State in many of our State governments to-day, and we have the inceptive steps in our national government. Of course the full-fledged control of the State by the church we have not as yet. M. Farley suggests that when it comes we will know it. But only those will know its coming who know what union with Christ Jesus truly means; and to know its coming is the important thing. Rome has always posed as not in favor of the union of Church and State in this country. But this claim belies all her past history. After saying that there is no such thing now, M. Farley continues:—

In the meantime there must be always in existence in the very least such a union of action between Church and State as exists in this country. Both Church and State are concerned with the one individual, the citizen. They cannot be separate if they would. It is unavoidable that the church, if it be of any use whatever, shall help the State; is there any solid reason why the State should not help the church, at least in the minor matter of making and keeping the citizen a moral and loyal creature?

This union which M. Farley says must exist is but the beginning of the complete union which lies just before. Yes, all will know it when it comes; but the important thing now is to know that it is coming, and be prepared—to foresee the evil and hide in God. The quotation above is characteristic of Rome's craft, by which she destroys many.

"HEALING THE HURT."

THE *Christian Statesmen* of some time ago has an editorial article on "Healing the Hurt Slightly." It says:—

The complaint of the prophet against the methods proposed by the statesmen of Israel for restoring national prosperity was that they did not go to the root of the trouble.

Among the sore evils which demand radical remedies the *Statesman* places drunkenness and Sabbath desecration, and it makes the nation the great transgressor in both. With this we have no fault to find. The *Statesman* declares that "the government has compelled the railroads by its mail contracts to drive the iron wheels of traffic over the fourth commandment." The government has done that, but it has not done it in the way stated by the *Statesman*. The fourth commandment of God's law requires the ob-

servance of the seventh day of the week. It is upon this day above all others that the business world is a busy world. Even the *Statesman* dates its own paper as the day of publication upon the Sabbath of the Lord.

Now the only true way to heal the injury is to get to the very root of the matter. The way Israel of old endeavored to heal the hurt was to call on Egypt for help. The *Statesman* is pursuing just the same course. It is calling on the civil government as its chief physician to heal the hurt of the nation. As of old it will seek for peace but will find none. The only true Sabbath reform is a reform according to the law of God. To substitute another day for the day which God himself has given, is placing the one who so substitutes it above God. It is saying that God's law is defective, and the change which it proposes to make is better. In fact, it is making the law of God support that which the law does not require. It makes the law of truth a law of falsehood. The *Statesman* says:—

God is angry with us. His hand is upon us. We do not believe it will be removed until we truly and humbly repent of our sins and turn to righteousness. Oh, that we were wise, that we understood these things!

And we say, Oh, that the *Statesman* and its readers were simple enough to take God at his word, and humbly repent of their sins against his holy law! Then they would be truly wise in his wisdom. They would then certainly find a basis for the true Sabbath of the Lord which was eternal and sure. They would find a Sabbath which could not lose any portion of its sanctity by anything which man could do, and they would find in the Lord of the Sabbath all the help that was needed without calling upon the civil government to take its place.

Cleanliness and Disease.—Under "English Notes," by James Payne, in the *Independent* of August 9, is an incidental reference to the plague which has been ravaging Hongkong, China, and the dangers of infection. When the plague was raging in London two centuries ago, it is said that at Ramsey, in Huntingdonshire, no less than 400 persons died of the plague, introduced by means of a piece of cloth ordered from London for the making of a gentleman's coat. The disease was brought over in the winter of 1664 in some Levant goods, but was arrested until spring by the severe cold. As the spring opened, the virulence of the disease increased. Houses were shut up in increased numbers, with the fatal red cross over their door, and the piteous inscription, "Lord, have mercy upon us." People who were obliged to go to market took the meat off the hooks with their own hands on their own account and dropped the money into a pan of vinegar on account of the butcher. What is stated as a curious fact is that, although 100,000 persons perished of the plague in London, the parish of St. John the Evangelist, in Watling Street, remained wholly exempt from the infection. It evidently was cleanly. One of the great means for such results is absolute cleanliness.

General Articles.

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

FROM STRENGTH TO STRENGTH.

BY MRS. L. D. AVERY-STUTTLE.

From strength to strength so let me go;
Life's future days I would not know—
Or dark or light—'tis one to me,
While the upholding Hand I see;
He knoweth whether storm or sun
Shall ripe the grains; His will be done.

From strength to strength; thus, I am told,
Sages have walked in days of old,
It was not theirs to question why
The road that led them to the sky
Was sore beset on every side
By adverse fate, by wind and tide.

It was not theirs, nor is it mine,
To murmur, question, or repine.
Nay, but from strength to strength I'll go
To battle with the wily foe,
For I shall conquer him at length
If I but go from strength to strength.

And when the tasks of life are done,
Like weary child at set of sun
I'll lay me down in sweet repose,
Nor trembling though the tempest blows;
I'll hide me from earth's rude alarms,
Safe in the everlasting arms.

VARIANCE BETWEEN BELIEVERS AND UNBELIEVERS.

BY MRS. E. G. WHITE.

CHRIST is the way, the truth, and the life. He says, "And I, if I be lifted up from the earth, will draw all men unto me." Christ is drawing all unto himself, but all do not respond to his drawing. If all men would respond to his drawing, there would be no variance, no discordant note in the household. If all would respond to his drawing, he would never have said: "Think not that I am come to send peace on the earth; I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household." Some respond to the drawing of Christ. The truth convicts them, and they repent, become converted, and are made the children of God. They reverence and love Jesus Christ, and surrender themselves in obedience to his will. In Christ they find the highest realization of their hopes. In him the troubled soul finds rest and peace. He stands before the repenting, pardoned soul as the complete Pattern, and they seek to be like him, acknowledging to all that they have given their hearts to him.

But while one member of the family gives his heart to God, the others do not. They are still under the control of the Saviour's worst enemy, and they feel annoyed and angry that there has come to be a division in their household. He who has accepted of Christ is no less dutiful than before; on the contrary, he is more kind, more faithful, more affectionate, because his nature is being purified and sanctified and ennobled by the truth. But the Master of the Christian and the master of the unbelievers are in deadly conflict. Those who love not God are at enmity with those who do love God, and they are stirred up with bitter opposition by the

spirit of Satan, who keeps them from responding to the drawing of Christ. Satan deceives the soul with false pretensions. He perverts the judgment, and misleads the mind, so that the very best motives of those who believe in God are misinterpreted by unbelievers, and the disloyal are led to think that they are badly used and treated unkindly by those who have placed their trust in God. Christ is the believer's hope and consolation, the one about whom he weaves the best affections. The Christian confesses Christ in word and deed, in spirit and actions, and the enmity that is created in the unbelieving heart against the children of God is not against men simply, but against Christ.

Christ longs to give those who do not understand him, correct views of his character, to set them right, to take away their burden of sin and resistance, and give them rest. The divine Comforter is full of pity, sympathy, and love, and seeks to woo them to God. He seeks to direct their attention to Christ as he really is, full of mercy, compassion, and pardoning love, willing to forgive their transgression and sin, when they repent and seek him for forgiveness. But Satan interposes his hellish shadow between Christ and the soul. The sinner sees not Jesus, but fastens his gaze upon the cloud of darkness, and desires not the Lord of life and glory. He does not realize that Jesus alone can give him peace and rest, and quiet the tempest that Satan has created in the human soul, and so he does not come unto him. Under the dark cloud of impenitence, sinners are in a state of insanity. They will not listen to reason, and Jesus, their best Friend, is accounted as an enemy, and those who believe in him are also placed in the same light. Such is the power of the deceiver, who whispers his suggestions in the ear of the unbeliever, that Paul asks, "Who hath bewitched you, that ye should not obey the truth?" Truth has everything commendable in it, yet many are making the sad mistake of rejecting the truth, which would bring to them peace, rest, and salvation. The Holy Spirit comes early and often with the message of salvation to the impenitent heart, only to be rejected.

The conflict goes on in many homes, and those who serve Jesus are misjudged and persecuted, when their hearts are breaking with longing that their unconverted relatives and friends may be converted to the Jesus whom they see and love. They are pleading earnestly with God that their loved ones may be drawn to him, when the hearts of their relatives are bound as with iron fetters to Satan's car, and they are asking, as did Pharaoh, "Who is the Lord, that I should obey his voice?" They cherish pride, envy, and hatred, and are continually creating contention, because some of their family love Jesus and they do not. Jesus, full of grace and truth, again and again has knocked at the door of their hearts, and has asked for admission there; but they have padlocked the door, and refused to receive him. The happiness of the members of the family who have accepted Jesus amazes and exasperates them, until, like Cain, they would raise their hand to destroy them. "The brother shall deliver up the brother to death, and the father the child."

Christ, the Sun of Righteousness, came to shed his bright beams into every home. To those who receive the light of life, it is as a

savor of life unto life, but those who reject it, find it a savor of death unto death. Whatever we do, and wherever we may be, we are God's property, and we can never cease to be responsible to him. He has given us faculties, privileges, and opportunities, and he holds us responsible for the use to which we put his intrusted gifts. If we take this responsibility, and meet the requirements of God as we should, we shall be constituted the light of the world, because Christ is formed within, the hope of glory.

Jesus says: "He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me. He that findeth his life shall lose it; and he that loseth his life for my sake shall find it." The words that Christ addressed to his disciples were addressed to us as well as to them. We have presented before us the unwearied conflict that we must wage on this earth as long as time shall last. We can place no person before Christ in our affections. If a person who has been convicted by the Spirit of God smothers his convictions, and continues to trample underfoot the commandments of the Lord, and rejects the truth of God simply because he sees it will bring disunion into the family relations, he shows that he loves the peace that is not of Christ, but of the world. He prefers to be in harmony with the world rather than to be in unity with Christ. But to have the peace of Christ it is necessary to place Christ and his service first. Those who yield their convictions of truth to please father or mother, sister or brother, husband or wife or children, prove themselves unworthy of Christ. They do not estimate his excellency. They view him not as the Son of God, whom the Father gave for the sins of the world, in order that they might not perish, but have everlasting life; and therefore they shun the cross. But there is a cross to be lifted by everyone who by faith accepts a crucified and risen Saviour.

He who is truly penitent does not forget his past sins, and grow careless about them as soon as he has obtained forgiveness. On the contrary, the clearer the evidence he has of divine favor, the more he sees to regret in his past life of sin. He loathes, abhors, and condemns himself, and is more and more astonished that he should have continued in rebellion so long. He renews his repentance toward God, while he grasps more decidedly the hand of Jesus Christ, and finds that repentance is a daily, continued exercise, lasting until mortality is swallowed up of life. He who thus repents, appreciates the righteousness of Christ as above silver and gold, above every earthly tie and affection.

No soul can take an advance step in the path cast up for the ransomed of the Lord to walk in, without obtaining fresh supplies from the Fountain of grace and truth. Where enmity exists between man and Satan, it is an enmity that has been put there by the Lord Jesus Christ; for fallen men and fallen angels are naturally in harmony. Both stand on the same platform, and are nourished by the same atmosphere. Both are evil through apostasy from God. The enmity that exists in the natural heart is made manifest when a soul leaves the ranks of apostasy and joins the army of the Lord Jesus Christ. When a soul is truly converted to God, it will be made

manifest that evil men are in league with evil angels, in a desperate companionship.

The announcement that there should be enmity between Satan and the seed of the woman was very unwelcome to the prince of evil; for it was the promise of a Redeemer. Satan thought to induce men, as he had angels, to stand on his side, and join in rebellion against God; and, with men as his allies, he planned to control the earth, and wage war against the King of heaven.

Whenever a soul falls in love with Jesus, every other affection is placed in subservience to this pure, refining principle of heavenly love. Pride, passion, and ambition, which have held sway over the natural heart, are surrendered to Jesus Christ. With Paul, the converted soul can say: "But what things were gain to me those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ."

The world's Redeemer was scorned as a deceiver, hunted down as a malefactor; and shall those who become the servants of Christ expect to be treated any better than was their Lord? If they work the works of Christ, friends and relatives will rise up against them. They will persecute, forsake, and betray them. Let the believer not become discouraged because of the things he must suffer. Let his only anxiety be that hatred be kindled against him for no other reason than that of faithfulness in the discharge of his duty for Christ's sake. The true child of God will say, I know I have to do with God, who trieth the heart, and hath pleasure in uprightness. I will set the Lord ever before me, and follow in the footsteps of Jesus.

THE CLEANSING OF THE SANCTUARY.

BY ELDER M. H. BROWN.

ONCE a year, on the great day of atonement, the priest entered the most holy place for the cleansing of the sanctuary. The work there performed completed the yearly round of ministration.

"On the day of atonement two kids of the goats were brought to the door of the tabernacle, and lots were cast upon them, 'one lot for the Lord, and the other lot for the scapegoat.' The goat upon which the first lot fell was to be slain as a sin offering for the people. And the priest was to bring his blood within the veil and sprinkle it upon the mercy seat. 'And he shall make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins; and so shall he do for the tabernacle of the congregation, that remaineth among them in the midst of their uncleanness.' Lev. 16:16.

"And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat and shall send him away by the hand of a fit man into the wilderness; and the goat shall bear upon him all their iniquities unto a land not inhabited.' Not until the goat had been thus sent away did the people regard themselves as freed from the burden of their sins. Every man was to afflict his soul while the

work of atonement was going forward. All business was laid aside, and the whole congregation of Israel spent the day in solemn humiliation before God, with prayer, fasting, and deep searching of heart.

"Important truths concerning the atonement were taught the people by this yearly service. In the sin offerings presented during the year, a substitute had been accepted in the sinner's stead; but the blood of the victim had not made full atonement for the sin. It had only provided a means by which the sin was transferred to the sanctuary. By the offering of blood the sinner acknowledged the authority of the law, confessed the guilt of his transgression, and expressed his faith in Him who was to take away the sin of the world; but he was not entirely released from the condemnation of the law. On the day of atonement the high priest, having taken an offering for the congregation, went into the most holy place with the blood, and sprinkled it upon the mercy seat, above the tables of the law. Thus the claims of the law which demanded the life of the sinner were satisfied. Then, in the character of mediator, the priest took the sins upon himself, and, leaving the sanctuary, he bore with him the burden of Israel's guilt. At the door of the tabernacle he laid his hands upon the head of the scapegoat, and confessed over him 'all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat.' Lev. 16:21. And as the goat bearing these sins was sent away, they were with him regarded as forever separated from the people."—*Patriarchs and Prophets*.

This work of cleansing the sanctuary on the day of atonement,—the tenth day of the seventh month,—was the conclusion of the yearly round of service. It was the special service which completed the work of the year. Thus a remembrance of sins was made every year (Heb. 10:1-4), and each year's service was complete in itself, closing with the day of atonement, which always came on the tenth day of the seventh month, the seventh month corresponding nearly with October of our year.

We are not to understand that the sanctuary service in the type was effectual in itself in removing sin and saving the sinner, "for it is not possible that the blood of bulls and of goats should take away sins." Heb. 10:1-4; 9:9, 10. The repentant sinner was saved then, as now, by faith in Christ, "the Lamb of God, which taketh away the sin of the world." John 1:29. His sacrifice on Calvary and his priestly service in the sanctuary and true tabernacle are all sufficient to cleanse from sin and secure eternal redemption for those who believe in him. Heb. 9:11-14; 10:5-14.

The sinner who saw by faith the Lamb of God represented by the sacrifices and offerings which were brought to the sanctuary, was blessed of God and saved from sin. This result came because of faith in Christ and his work, and not because of any merit or saving power in the typical service of the earthly sanctuary. The type was designed to lead the mind and direct the faith to Christ and his work as the Saviour of sinners, to him who died for our sins, and is now our Advocate in the greater and more perfect tabernacle, not made with hands. Heb. 9:11, 12. By means of the tabernacle and its service in the former dispensation the people of God

were taught concerning Christ and his work; and as the "things which were written aforetime were written for our learning," the Lord would have us learn from them in regard to the tabernacle in heaven and the service of our High Priest.

HOW SHALL I RETURN?

BY G. S. HONEYWELL.

"THE ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away." Isa. 35:10.

"Even from the days of your fathers ye have gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the Lord of hosts. But ye said, Wherein shall we return?" Mal. 3:7.

I well remember, when but a small boy, the first time I left home to remain away for a considerable length of time, that I was taken suddenly ill. Doubtless many of my readers have shared with me the same trying experience, and may know how wretched was my condition. I was homesick. It was midsummer, and I had gone to assist a farmer during the busy season for one month. The distance from home was only three miles, but I did not find my new home as pleasant as I had expected; and I had been there but a very brief period until I began to realize that I was sick.

The malady developed so fast that by the middle of the afternoon it became apparent to my employer and myself that there was but one remedy that could "reach the case" and "cure the disease," for the "whole head was sick and the whole heart faint."

Finally I resolved what I would do. I arose, and said, "I will go to my father's house." Home seemed never so precious before. But in my delirium I lost my way, and my sorrow and sighing were suddenly turned into bitter wailing. In the anguish of my soul I sought relief and guidance from everyone I might chance to meet by the way. But, alas! each one only seemed to mock my grief, by directing me in the opposite direction from which, to my mind, relief must come. I was completely "turned round." The most familiar places seemed strange to me. After many admonitions and entreaties from those whom I met in the way, and who could understand my lost condition, I was led to believe what I could not understand, and in due time I found through belief in the many concurrent witnesses the dearest spot to me on earth,—home.

I am fully persuaded that there are many people to-day in a similar condition spiritually to my boyhood experience. They have wandered from their Father's house, and are homesick and bewildered, and would gladly learn the way back. They find themselves in a strange country, hedged in and surrounded on every hand by sin. And the word of the Lord comes to them, "Even from the days of your fathers ye have gone away from mine ordinances, and have not kept them." Yes, a great many sins are of ancient origin. They date back into the remote history of the past; and our fathers have caused us to believe that they are sanctioned by divine authority. But the Lord, who commanded the light to shine out of darkness, hath shined upon the bulwarks of superstition and error, and many find themselves on the side of the enemies of the cross of Christ, and they inquire, "Wherein shall I return." Oh, that

someone would acquaint me with the path of my wanderings, that I might return by faithful obedience unto all the requirements of God, is the sincere prayer of many a homesick soul.

For the benefit of all those who are inquiring after truth I will go back into the history of the past to the apostolic church, a "peculiar people," of blameless deportment and unswerving faith, shiuing with such a steady and penetrating light as to become a potent disturber of the sinner's peace. Persecuted for righteousness' sake, they stood, "fair as the moon, clear as the sun, and terrible as an army with banners." "But as persecutions ceased and Christianity entered the courts and palaces of kings, she laid aside the humble simplicity of Christ and his apostles for the pomp and pride of pagan priests and rulers; and in the place of the requirements of God she substituted human theories and traditions," as follows:—

1. Leaving the humble simplicity of Christ, she compromised with paganism.
2. Allegiance to the bishop of Rome.
3. She cast out the Lord Jesus Christ, to enthrone the pope in his stead.
4. Treating the word of God with indifference and contempt.
5. Accusing its defenders as heretics.
6. Forbidding the reading or possession of the Scriptures.
7. So changing the law of God that it might conform to their false claims.
8. Establishing the idolatrous worship of images by a decree.
9. Making Sunday a festival of the resurrection, and the Sabbath (Saturday) a fast day.
10. Making Sunday observance a divine institution.
11. The union of Church and State. The penalty death for nonconformity.
12. Faith transferred from Christ to the pope.
13. The substitution of works for faith.
14. The claim of perfection for the church thus corrupted.
15. The introduction of the doctrine of the inherent immortality of the soul.
16. Praying to the dead and the worship of Mary.
17. The doctrine of eternal torment.
18. The doctrine of purgatory.
19. The doctrine of indulgences.
20. The doctrine of transubstantiation.
21. The doctrine of the inquisition.
22. The indorsement of all past wickedness by the reaffirming of the infallibility of the pope in 1870.

Yes, this beautiful virgin daughter of Zion, the apostolic church at Rome, so corrupted her ways by substituting the wisdom of the world for the wisdom of God, as revealed in his word, that she fell—"fell like a snowflake from heaven to hell." And the apostle John, looking down the stream of time in prophetic vision, beheld this once glorious Church of Rome supported by a scarlet-colored beast (the civil power), full of names of blasphemy. And the Lord writes upon her forehead, "MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH." Rev. 17:3-5.

"How shall I return?"—Return with humility of heart to the word of God. The time has come when everyone should search the Bible carefully and prayerfully, that he may know whether or not he is standing on the sure foundation—the word of God. No other foundation will stand the great storm that is about to break upon all the inhabitants of the earth. "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." If we choose his ways and forsake our own, we "shall go out with

joy, and be led forth with peace." Then shall ye know the Lord, whom to know aright is life everlasting.

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THE BIBLE RULE.

BY ELDER H. A. ST. JOHN.

THE Protestant Episcopal Church in San Francisco petitioned the Central Baptist Association to coöperate with them in maintaining the *Bible rule* on the subject of divorce. In response, on October 11, the Baptists passed the following preamble and resolution:—

Inasmuch as the Bible rule permits but one cause for divorce, that of adultery, and inasmuch as the common practice of obtaining divorces from many other causes is resulting in great evil to the cause of Christ, and inasmuch as Baptists have always stood on the Bible as our rule of faith and practice; therefore, be it

Resolved, That we reaffirm our position on the question of divorces; and that if any of our ministers have been violating the scriptural rule, we most earnestly request them to refuse to solemnize marriages between divorced persons either of whom have not been divorced for a scriptural cause.

Now this is all well and good, for certainly every Christian church should coöperate with every other Christian church in sustaining, both by precept and practice, the Bible rule upon this important subject and every other subject. We well know that there is a wide departure in this age from this Bible rule both in the church and in the world. Reformation is sadly needed.

Now the Seventh-day Adventist Church in San Francisco and everywhere else do hereby petition all Christian churches in San Francisco and everywhere else to coöperate with them in maintaining the *Bible rule* for the observance of the Sabbath:—

Inasmuch as the Bible rule permits of the observance of but one day each week as the Sabbath, defining the day as the *seventh*, and *not the first day* of the week, commanding it to be remembered and kept holy because blessed and hallowed by the Almighty through Christ, our Creator and Redeemer; and inasmuch as the common practice of desecrating God's holy day is resulting in great evil to the cause of Christ; and inasmuch as the Seventh-day Adventists have always stood on the Bible as our rule of faith and practice; therefore, be it

Resolved, That we reaffirm our position on the question of the Lord's Sabbath, made by Jesus at the same time he instituted the marriage relation, proclaimed by the Saviour in his *first* sermon on the mount, amid the thunders of Sinai (Ex. 20:3-17), and again reaffirmed by him in his *second* sermon on the mount, amid the beatitudes (Matt. 5:17-20); and we do earnestly request all Christian ministers and laymen who are violating this *Bible rule* to take their feet off the Lord's holy Sabbath.

There is a wide departure from this Bible rule in this age, both in the church and in the world. Reformation is sadly needed. Where are the true Protestants, who take *only Bible rules* for their rules of faith and practice?

LIVE for something. Do good, and leave behind you a monument of virtue that the storm of time can never destroy. Write your name in kindness, love, and mercy on the hearts of thousands you come in contact with year by year; you will be as legible on the hearts you leave behind as the stars on the brow of the evening. Good deeds will shine as the stars of heaven.—*Chalmers*.

RATHER than upbraid God for the ills that have befallen thee, thank him for those which have not befallen thee.—*Ivan Panin*.

TIME AND ITS STORY.

BY GEO. E. PRICE.

(Continued.)

VI.

PROPHÉCY FULFILLED.

God gave to Christ, our Saviour, clearest views Of what his church should suffer here on earth While he was pleading in the heavenly courts. These John received by angel sent from him, Who also blesses those who heed this word.¹ It was but fuller light on what was given To one in earlier ages greatly loved, And yet as well befits a clearer view; Its curses are more fearful, blessings rich. He tells us there should come a trying time, A time of trouble to the saints of God, Whom persecuting powers should oppress And for long, weary years wear out their lives.² The power that should this outrage cause to these Who, touched, are as the apple of his eye, Was so described that all who would might shun Participation in its awful crimes, And those who after lived might know the time In which their lot was cast, by what was past And present, what the future should disclose, As traveler knows by milestones just how far He has progressed from where he first set out, And thus the distance to his journey's end. O woful day to God's most holy word, And all who hold its sacred precepts dear! Their blood ran fast adown the mountain sides From where they had for safer refuge fled From papal fury; many more from beasts And hunger died; and some were bound and brought Before the potentates of Church and State, And there confession witnessed, brave and grand, Lauded in heaven, yet their names cast out On earth as evil. Forty months and two This beast with seven heads, ten horns, and fierce, Or, as by Daniel seen, a horn with mouth That spake great things against the God of gods, That wore the saints of God with awful woe, And thought that he could change the law of God, And holy time appointed by his word, Had power to do his work. Of men redeemed By blood of Christ he long wore out the souls; The stake, the dungeon, and the rack he used Their consciences to bind. Insatiate wretch! He only mourned that some had yet escaped. Its power began when three horns of the ten Had been plucked up to give it ample room; Then, casting to the ground the truth of God, It practiced its deceptions on the world And prospered in its work; its power ceased When its great head a prisoner was made To one regarded as a faithful son.³

Its time was shortened and its rage was tamed, Because, helped by the world which lessened much The flood that was designed to drown her sons, The church gained freedom from the cruel war. But as the day was trying when oppressed, How much more trying when, in favor grown, She gained the friendship of the great of earth! The persecution had kept free from weeds The garden of the Lord; but soon they grew When once the tillage ceased. Friendship thus gained

Was dearly bought, for 'twas at cost of truth. The few who boldly stood for truth and God Were few and far between; religion now Assumed the worldly garb of former days. As Bibles now were scattered all around, Like leaves of autumn driven by the wind, He who had once their use by man suppressed, Unable to accomplish this again, Now strove to have their truths but little prized, And urged contentment with a show of love, Without a purity of faith and life. But now, as those that walk with closed eyes, Or those with sense benumbed by opiates' use, The church and world approached a solemn time,— A time of anguish to the world unsaved, And to the church as well if unprepared,— The revelation of the Son of Man. Unconscious they approached this wrathful day,

¹ Rev. 1:1-3.

² Daniel 7; Revelation 12, 13, 14.

³ "The eldest son of the church," as France was called.

Although the signs our Saviour gave to show His coming near were now among things past. Long years before the sun had wrapped his rays Within himself, refused to give them forth,⁴ Until such consternation should be caused On earth as should with terror smite all hearts. The moon, thus left in darkness, ceased to shine; And in the memory of those living then The stars had fallen from the skies above As figs untimely cast by parent stem.⁵ Men should have known that when these things occurred

Our Saviour King was nigh, even at the doors; But they were drunk with worldliness and care, With thoughts on temporal not eternal things.

VII.

FALSE PRACTICES.

Oh, what a little burden on the heart bear Those shepherds who, with counsel from on high, Could sleep while souls were perishing around, Who, sent in haste of God, would waste their time In loitering by the way with toys engaged, And see souls perishing before their eyes For want of knowledge of eternal truth, Which they were charged to give them warm from heaven!

Were Zion's prophets thus with toys engaged? Could they have surely known how these things were?

They had the Bible; all was therein plain; And, had they wished they could have known the times,

But they had shut their eyes and stopped their ears To facts unwelcome to their carnal hearts.⁶

VIII.

FAITHFUL WARNINGS.

As judgments were not hurried on the world Without a warning given from the Lord, So Noah, sent of God, for sixscore years Preached to a wicked world, of righteousness, And of deserving judgments just at hand. God never hurls his wrath on heads unwarned.⁷ How then could Jesus to this earth come down, And cut off man and beast without a sign? Hark! through the world the solemn cry has gone, Proclaimed as coming from an angel's mouth: "Fear God; glory give to his great name. Awake! Awake! Why do ye slumber more? The solemn hour of his great judgment dawns. Fear him and worship, whom the heavens made, And earth the honored footstool of his feet.⁸ Worship the God that made you, not your lands; Love him, and not yourselves nor fleeting toys." How could the world more solemnly be warned?

(To be continued.)

HERESY IN AN UNEXPECTED QUARTER.

THE *Western Recorder* takes the *Cumberland Presbyterian* to task for saying, "Workers will be enlisted, the hearts and purses of givers will be opened, when all of our ministers and congregations and members shall be baptized anew with the reviving power of the Holy Ghost." It says:—

I have heard persons frequently pray for the "baptism of the Holy Ghost," and I suppose that the above writer refers to that idea in the language quoted; but I have never seen any proof that such a prayer had been answered. In fact, as I understand the subject, there is no such thing as the "baptism of the Holy Ghost," in this age of the world, and no promise of it. Is it not then wrong to preach it or pray for it?

We are sorry to see a journal of such standing for theological soundness as the *Recorder* thus lapsing into dangerous heresy. To make void the promise that Christ will baptize believers with the Holy Ghost, thus denying the present and abiding power of the Spirit, and limiting the promise of the Divine Comforter to a favored few in the apostolic days,

⁴ Matt. 24:29.

⁵ Rev. 6:11-17.

⁶ See Jer. 6:13-19; 23:16-40; Isa. 30:8-13; 2 Peter 2:1-3;

⁷ 1 Thess. 5:1-3.

⁸ Amos 3:7.

⁹ Rev. 14:6, 7.

is to take the most blessed meaning out of the gospel. It is a heresy hardly less deadly than to deny the inspiration of the Scriptures. —*Cumberland Presbyterian.*

THE BLESSING OF ABRAHAM.

BY A. BENSON.

"BLESSED are the meek; for they shall inherit the earth." Matt. 5:5.

Jesus is our wonderful Saviour. "Thou shalt call his name Jesus; for he shall save his people from their sins." "Behold, a virgin, . . . and they shall call his name Emmanuel, which being interpreted is, God with us."

No oration ever fell on the ear of mortal man with grander introduction than the nine beatitudes—no essay ever entertained human thought with more sublime beginning. No sermon was ever framed by spoken or written language with more profound and comprehensive declarations in brief than the commencing statements of Jesus' sermon on the mount. They not only shine forth as gems of blessing, of promise, but they contain the deep, almost unfathomable principles or conditions of heavenly grace, and only heaven's light can show all the goodness of God revealed in them. Truly Jesus was the Son of God, and no man ever spoke as he. Among the nine rich blessings here promised, none are richer, more significant, or more comprehensive, or fraught with greater good to man, than the one referred to at the head of this article, "Blessed are the meek; for they shall inherit the earth."

Here is the promise and the condition. We may learn great lessons from these words. The inheritance of the saints is not only one of the grandest promises of God to man, but it is the grandest, for in this promise is included all. Christ is in it; sanctification, justification, salvation, all is in this promise made to Abraham; for this promise included Christ.

"Now to Abraham and his Seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." "To Abraham and his Seed [Christ] were the promises made," and to none else. See also Isa. 51:2. The Lord said unto Abraham: "Thou shalt be a blessing; and I will bless them that bless thee; and curse him that curseth thee; and in thee shall all families of the earth be blessed." Gen. 12:2, 3. "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." (See Gal. 3:16, 29.) Therefore, if we receive Jesus, we may be as Abraham was,—sons of God. "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." John 1:12. The marginal reading of this text on the word power is "right, or privilege." Abraham received this right, or privilege, to become a son of God, and truly we may become sons, because we receive Jesus and are born again of the Spirit of God. And being led by the Spirit of God through the revealed word, we receive the "spirit of adoption," whereby we are enabled rightly to cry, "Abba, Father," and thus, because of this "spirit of adoption," we become "heirs of God with Abraham," our father, and "joint heirs with Christ," our Saviour, the son of Abraham, and Son of God.

Christ is coming again to "perform the

mercy promised to our fathers, and to remember his holy covenant; the oath which he sware to our father Abraham" (see Luke 1:68-75), for Abraham died and did not inherit the promise (see Acts 7:2-5; Heb. 11:8-16); and so all who have believed in this promise and have received it and hoped in it have laid down their lives, and have not yet inherited it. But the work of Christ will be completed, for the promise of God is made sure by two immutable things, his word and his oath, and will be fully accomplished after the resurrection. (See Heb. 6:13-20.)

The prophet Ezekiel was shown the time when the Lord would perform his promise to his heirs: "Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, and shall put my Spirit in you, and ye shall live, and I shall place you in your own land; then shall ye know that I the Lord have spoken it, and performed it, saith the Lord." Eze. 37:12-14. This is the promise to be made sure to all the seed; and so all the families of the earth shall be blessed in Abraham, for Abraham is the father of us all (see Rom. 4:16; Gen. 12:3; 18:18; 22:18), for wherever there is faith, these are the children of Abraham; and the Holy Spirit of God is freely given to as many as are of this faith of Abraham, to whom God now gives the earnest, or surety, that all shall be fulfilled. (See Eph. 1:13, 14; Gal. 3:14.)

The whole earth is to be redeemed from the curse, melted, moulded over by the mighty power of God. 2 Peter 3:10-13. Mountains will run down, ocean beds will be filled up, a carpet of green shall cover the deserts, and the earth shall blossom as the rose, abounding with Eden groves and sylvan glades. In the center of all this will be the upspringing fountain of the river of life in the glorious city of God. O city of God, greatly to be praised in the mountain of his holiness! "Beautiful for situation, the joy of the whole earth," is the prophetic expression of the sweet singer of Israel. Ps. 48:1, 2. "Then shall the righteous shine forth as the sun in the kingdom of their Father." So Paul could say to the Corinthian brethren: "For all things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's." 1 Cor. 3:21-23.

Oh, that all men would accept of the salvation which is in Christ Jesus, that they might inherit the earth, for this is the blessing, even the blessing of Abraham: "That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith." Gal. 3:14. Abraham believed God, and his faith was accounted righteousness. Rom. 4:3, 16-24. First he received the blessing of righteousness, righteousness imputed to him because of faith. Obedience is the trial and fruit of faith. By faith the blessing of righteousness may be imputed to us also. Rom. 4:24. And the trial and fruit of our faith is obedience also, for the Spirit is given to help us, that we may be sanctified by the word of God. John 17:17-26; 2 Thess. 2:10-13; 1 Peter 1:2. "This is the love of God, that we keep his commandments." 1 John 5:3. And so faith, the faith of Abraham, in us is ac-

counted righteousness for us, for Christ is our righteousness. If we receive him, we receive his Spirit, and he will set us free from the bondage of sin.

And thus the blessings of the grace of God that bringeth salvation hath appeared unto all men. Titus 2:11. And salvation includes all the blessings, or joys, of the promise, for we are saved by grace. Eph. 2:8. But the grace, or divine favor, of God was to be multiplied. 2 Peter 1:2. The first grace of God toward man was manifest in the "Lamb slain from the foundation of the world." It was manifested when it first appeared unto men, inspiring hope, for by hope are ye saved (Rom. 8:24), and giving freedom from sin from Abel down to Christ. It was multiplied again when Christ came into the world. Eph. 1:5-7; Acts 4:33; Rom. 5:21; Eph. 2:5-8. Again it will be multiplied at the second coming of our Lord to the earth, when he shall have his reward with him—of honor, glory, and immortality, and the crown of life. Compare 1 Peter 1:13 with Rom. 2:5-10. Truly all the meek may "hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ." The fullness of God's grace comes in the inheritance of all things which God hath prepared for them that love him.

God's peace is multiplied also in like manner. There was peace in heaven when Satan and his angels that sinned were cast out. It is multiplied in the soul of the believer when sin is cast out, and the sinner made free by a new creation of Christ in the heart by faith, for Christ can speak peace to the soul as he could to the troubled waves. He says, "My peace I give unto you." Peace will be multiplied again and forever when the lake of fire prepared for the devil and his angels shall have destroyed all sin and sinners, and when all things shall have been restored, for evil shall not rise up the second time. See Acts 3:19, 20; Rev. 21:1-5.

And so the meek shall be blessed, and inherit the earth, with all the joys that belong to it, and be "joint heirs" with Christ, the Seed of Abraham, the Son of God. Oh, wonderful mystery and grace of God! "The half has never been told." And if all that he did should be told I suppose the world would not contain the books. John 21:25.

But "blessed are the meek; for they shall inherit the earth, and have an eternal life, in which to learn that which has never been told. May we, though wild olive branches, not boast against the branches, but may we be grafted in among them, and with all the meek be partakers of the root and fatness of the olive tree,—the promises of God to our father Abraham and his seed (Christ),—and thus share in all the blessings of Abraham. Compare Rom. 11:17-26; 2 Cor. 1:20, 21; Gal. 3:14, 16, 19. "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ." Even so, Amen.

EVERY unworthy act of a professing Christian is a sermon against our Master and his gospel. Satan's most successful preachers are inconsistent professors. The bad sermons during the week are often more than a match for the best sermons on the Sabbath. Do you suppose that if you and I practiced more faithfully the instruction of his holy word, we should not be able to win more souls to Jesus?—*Dr. Cuyler.*

WHY DO THEY DO IT?

BY ETHAN LANPHEAR.

"FOR until the law sin was in the world; but sin is not imputed where there is no law." Rom. 5:13. By this we learn that sin existed from the time of man's fall to the giving of the law from Mount Sinai, even as afterward. It is presumed that Moses has given a correct history of creation and the fall of man, as well as of the giving of the Decalogue, for each is combined in the same record. It is presumable that the Decalogue was intended to cover all man's duties to God and his fellow-men. In fact, it is so stated. Eccl. 12:13, 14. In that law God demanded that men shall have no other gods before him. He demanded that men shall remember the Sabbath day to keep it holy. Why?—For in six days the Lord created the heavens and the earth, and rested the seventh day, yes, and blessed and hallowed it. "Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work," etc.

This was God's own arrangement. Thus man was commanded to labor and do all his work in six days, and to remember the Sabbath day to keep it holy. Was there any intimation that man's obligation to his God should ever change so long as man existed in this world? Christ and God never disagree; they are one. Christ says that he came to teach the Father's will, as the representative of the Father. He therefore has a perfect right to require that we observe the Sabbath, a part of God's will.

That the Sabbath was made for man, not man for the Sabbath, is as clear as the noon-day sun. Since there is not a word to be found in either the Old or the New Testaments demanding or ordaining a change of the seventh-day Sabbath to the first day of the week, how is it that professed Christian denominations of the United States are advocating an American sabbath, Christian sabbath, Sunday sabbath, and trying by legislation to compel men to observe these festive days in place of God's holy Sabbath? In some States men have arrested, fined, imprisoned, and compelled Seventh-day Adventists to work in chain gangs with criminals on public roads, for working on their own farms or in their own shops upon the first day of the week, after having kept the seventh-day Sabbath according to God's commandment. Do these persecutors of God's people propose to go back and take up the customs of the times when Roger Williams was driven from Massachusetts, John Huss burned at the stake, or when the Baptists were beaten by Pedobaptists because they would not allow their children to be sprinkled for baptism, or when the Waldenses were persecuted and driven into the caves of the mountains to escape persecution and death for keeping the Sabbath of their God? Have men assumed the prerogative of God to change times and laws? It seems to be so. Read Jer. 2:8: "The priests said not, Where is the Lord? and they that handled the law knew Me not; the pastors also transgressed against Me, and the prophets prophesied by Baal, and walked after things that do not profit."

Why do these professed Christians attempt to compel men to obey religious laws? God has not commanded Sunday rest; it is, therefore, no sin to labor, for no law is trans-

gressed. We may call attention to the law and the testimony of God's word, and then persuade men. We may go no further. God's order never requires human laws to compel men to be religious, but to constrain them by love and faith in wisdom. Those to be saved are "those that have kept the commandments of God and the faith of Jesus." Men can never have any faith or conscience in any Sunday sabbath, or Lord's day, without the law and word of God and of Christ back of it. And every intelligent man and Bible scholar knows that there is no such law in our Bible. Cardinal Gibbons says, "There is but one Protestant denomination in our country that lives up to our Protestant Bible, and that is the Seventh-day Adventist people." He of course knows, and is good evidence, because he knows the origin of Sunday observance, and that Constantine, a heathen king, issued the first edict for Sunday observance, about 321 A.D. But even that did not apply to the country people or farmers. How long shall men advocate the commandments of men, and teach for doctrines the traditions of men and false prophets?

CAN THE PROPHECIES OF THE BIBLE BE UNDERSTOOD?

BY ELDER C. M. KINNY.

THERE is, perhaps, no portion of the Bible that has been more obscured by false teaching and otherwise, than the prophetic part of it. The most serious obstacle to its understanding is the prejudice which has been created in the minds of the people on this subject by the majority of the writers and teachers who have spoken and written upon it. One cause of the almost universal misapprehension of this portion of the Scriptures is a lack of realizing and adhering to the simple principles which underlie the interpretation and understanding of prophecy.

In the very nature of the case prophecy is to be understood, because it is a light. It is things revealed, a revelation, not a mystery. But if the key of understanding be not used, or is thrown away, there is no way of entering into this wonderful and beautiful treasure house of God's grace. Matt. 13:52; Luke 11:52.

The principles that underlie the understanding of prophecy are few and simple, and, if strictly adhered to, will lead every diligent and inquiring student to a knowledge of its truths. Matt. 5:6; 7:7, 8.

The first two principles are stated in the principles just given, *i. e.*, a love and desire to know, as expressed by the words "hungering" and "thirsting," and the "seeking," or *studying* to understand. John 5:39; 1 Cor. 2:10-16.

2. *Simple faith* in what the Bible says about prophecy. The Bible never says that prophecy cannot be understood. But it says: "Whoso readeth, let him understand." "The wise shall understand." "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein." Matt. 24:15; Dan. 12:10; Rev. 1:3.

It is, therefore, illogical and *unscriptural* to say, because all the prophecies have not been understood in the past, that therefore they cannot be understood. Here is a vital misapprehension. The truth is that not all of the prophecies were to be understood in the past. This fact will appear by a careful consideration of the principles herein given.

3. The unfolding of prophecy is *progressive*, and is understood as it is fulfilled and being fulfilled. "Go thy way, Daniel; for the words are closed up and sealed till the time of the end;" that is, not to be fully understood until near the end of time, when they all would be largely fulfilled, and, therefore, in the nature of the case, more clearly discerned. Dan. 12:9. The same idea is expressed in 1 Peter 1:9-12. Those prophecies that relate to the future immortal state can be but dimly comprehended now, seen "through a glass darkly." But all those that are "meat in due season" for us can and will be understood by every sincere and earnest student. Luke 12:41, 42.

4. The *symbolic*, *parabolic*, and *figurative* language of prophecy is explained in the Bible itself. The language in which many prophecies are expressed has been considered an insuperable obstacle to their understanding. The failure here has been in not appreciating this principle and invariably acting upon it, that "God is his own interpreter [of his own language], and he will make it plain." And he has done so. "But," says one, "the Lord has not explained in the Bible all the prophecies he has given." This is true; but he has given the key, or principle, in those he has explained, and we are expected to use the key he has given, and it will unlock or explain all the others.

5. Many prophecies are *twofold* in their application; *i. e.*, they are fulfilled in more than one historical event, and the *principal* fulfillment is that in which the greater part of the prophecy and more important events are fulfilled. This is also an important principle to keep in mind. Many mistakes have been made in the interpretations of prophecy by not paying due regard to this principle.

6. There are *four ages* or *dispensations* to which any given prophecy may apply, *viz.*, Jewish, Christian, millennial, and the eternal age, or new-earth state. One cause of the difficulties in rightly applying the prophecies to their proper age has been in the lack of a perfect knowledge upon the part of expositors of what the Bible says, and faith in its teaching concerning these different ages. "Consider what I say; and the Lord give thee understanding in all things." 2 Tim. 2:7. This is the secret of the Babel and chaos of human opinions, and the misinterpretations and perversions of God's holy word.

7. A specific knowledge of what the Bible says in general about the *four dispensations* or *ages*, and then by the words of any given prophecy it can be determined with almost infallible accuracy to which of the "ages" the prophecy applies. The strict adherence to this principle will prevent that dangerous and mischievous expedient of *spiritualizing* the Scriptures in order to make them apply in an age to which they do not belong. If we come to the study of this most solemn, serious, interesting, and important part of revealed truth, with a prayerful spirit, the mind entirely divested of preconceived ideas, and in the humble attitude of a learner at the feet of the Divine Teacher, we will be rewarded with rich blessings of light and understanding of the times which are now past, of the evil and ominous present, and of the *dark* and *bright* future soon to come. "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts."

SHALL WE PERMIT HIM TO SUCCEED?

BY JULIA DUFFIE.

THERE is nothing which Satan more dreads than to see Christians happy, especially if this joy is apparent to others. It is an advertisement for Christianity which he cannot afford to let stand unmolested. Hence many of his strongest efforts are directed to this one object. If he can cause gloom and discouragement which shall be outwardly manifested, his point is gained; for his great desire is to represent Christ as a hard master, his promises unsatisfactory, and his service a weary task.

But does not Jesus command us to rejoice evermore? And does he require impossibilities? If he bids us to ever rejoice, he must certainly have provided the resources necessary for such a condition. But this does not imply that the Christian shall have no trials; for we are assured that they will have many. But in the trial is just where the value of the provision becomes realized. Satan is permitted to kindle the fire, but the Christian's privilege is to claim a companionship through the flame which will not only bring the tried one through safely but will also bring honor to God's name as it demonstrates his willingness to support his trusting children in all circumstances. Shall we then when trial comes upon us say to the world by our conduct, or even by the expression of our countenance: "Christ does not sustain me, though he promised to do so. He tells us to rejoice in tribulation, but do you not see that I am unable to do so?" Do we not in this way give Satan cause for triumph? Does he not thus succeed in accomplishing his object? and do we not by acquiescence in his plans thus aid him in temporarily defeating God's purpose?

Many have died singing God's praise, although enduring all that men and demons could bring against them. There are also many living who can testify that it was only in deep trial or bodily suffering that they first fully proved the Saviour's power and willingness to comfort and bless. Thus we see that God has a grand purpose in permitting all these things both toward ourselves and toward his own name. But Satan also has a purpose, and does it not rest in a great measure with us to determine which shall gain the victory in our case. Jesus says, "My grace is sufficient;" "he shall deliver thee in six troubles; yea, in seven there shall no evil touch thee."

God has given us many such precious assurances. But Satan comes to the Christian and says, "That doesn't mean *you*," or "it does not apply at this time." Whom shall we believe? If we truly do believe that the "form of the Fourth" is with us, can we sink under trial?

As the angel who is to lighten the earth with his glory succeeds in making a rift in the gross darkness covering the people, Satan especially bestirs himself to prevent the precious rays from reaching "them that mourn in Zion." Nevertheless they may claim beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness. For, like the One who speeds him on his glorious mission, this mighty angel comes to bind up the broken-hearted, to open the prison to them that are bound, to do for God's waiting children just that which needs to be

done for each one. Many are the devices by which Satan seeks to prevent the Christian from realizing and claiming the power the humblest may wield against his ignoble warfare. He has had too long practice studying and dealing with human nature not to know on which point each one may be most easily wounded, but as he discovers our weak points, God says, "My strength is made perfect in *weakness*," and, lo! the vulnerable place is immediately shielded by an armor which Satan's keenest shaft can in nowise pierce.

Were God to remove his protection from us even in a measure, as he did in Job's case, permitting us to meet Satan's enmity in our own strength for a time, no doubt we would be better prepared to realize what daily cause we have for praise and thankfulness for continual love and watchcare.

In the closing verses of the ninety-sixth and ninety-eighth Psalms we have an expression of God's side of the case immediately preceding our Lord's coming "to judge the earth with righteousness and the people with his truth." And now when God is calling upon the heaven and the earth to rejoice and be glad, when the fields and all that is therein are exhorted to be joyful, the floods to clap their hands, and the trees of the wood to rejoice, because the triumphs of his kingdom are at hand, shall the heirs of that kingdom hang their harps upon the willows and aid Satan in prolonging his dark reign?—Oh, no! Let us assert our privilege of beginning to learn the "new song," which shall never grow old, as, "like the voice of many waters," it rises in joyful strains of love and praise before the great white throne.

GO FORWARD.

THE Lord never builds a bridge of faith except under the feet of the faith-filled traveler. If he built the bridge a rod ahead, it would not be a bridge of faith.

There is a self-opening gate which is sometimes used in country roads. It stands fast and firm across the road as a traveler approaches it. If he stops before he gets to it, it won't open. But if he will drive right at it, his wagon wheels press the springs below the roadway, and the gate swings back to let him through. He must push right on at the closed gate, or it will not open.

This illustrates the way to pass every barrier on the road of duty. Whether it is a river, a gate, a mountain, all the child of God has to do is to go for it. If it is a river, it will dry up when you put your feet in its waters. If it is a gate, it will fly open when you are near enough to it, and are still pushing on. If it is a mountain, it will be lifted up and cast into the sea.—*Faithful Witness*.

SEVEN is the perfect number, and if the following seven rules were faithfully observed, they would do something toward making a perfect man.

Before thou openest thy mouth think:—

1. What thou shalt speak.
2. Why thou shouldst speak it.
3. To whom thou art to speak.
4. Concerning whom or what thou art about to speak.
5. What will result therefrom.
6. What benefit it can produce.
7. Who may be listening.—*Boston Gazette*.

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*.

THE LITTLE ARMCHAIR.

Nobody sits in the little armchair;
It stands in a corner dim;
But a white-haired mother, gazing there,
And yearningly thinking of him,
Sees through the dust of the long ago
The bloom of her boy's sweet face,
As he rocks so merrily to and fro,
With a laugh that cheers the place.

Sometimes he holds a book in his hand,
Sometimes a pencil and slate,
And the lesson is hard to understand,
And the figures hard to mate;
But she sees the nod of his father's head,
So proud of the little son,
And she hears the words so often said,
"No fear for our little one."

They were wonderful days, the dear, sweet days,
When a child with sunny hair
Was hers to scold, to kiss, and to praise,
At her knee in the little chair.
She lost him back in the busy years,
When the great world caught the man,
And he strode away, past hopes and fears,
To his place in the battle's van.

But now and then in a wistful dream,
Like a picture out of date,
She sees the head with a golden gleam
Bent over a pencil and slate.
And she lives again in the happy day,
The day of her young life's spring,
When the small armchair stood just in the way,
The center of everything.

—Margaret E. Sangster.

THE LAND OF THE TEENS.

BY MARY WOOD ALLEN, M.D.

THE path of Life, beginning at the gateway of Birth, passes through the sunny meadow land of Childhood, and also through a strange, mysterious country, called the Land of the Teens, before reaching the Heights of Maturity. It is peculiarly a mysterious land, in that the inhabitants are neither children nor adults, and yet, with the inexperience of children, they have many of the desires and emotions of grown-up people; and this constitutes an element of great danger. Another source of danger is the fact that adequate guidance is not always given to children in this transition period, or, if proffered, is proudly rejected by those who think that being in their "teens" makes them "wise above that which is written."

When we visit foreign lands, we are grateful for guidance and direction, especially if we are not acquainted with the language; and if we do not hire a guide, we at least buy a guidebook. It seems to me, then, that we ought not to rebel against guides into and through the Land of the Teens, realizing that one who has traveled through a country can point out beauties and warn against dangers which would not be recognized by the inexperienced traveler who is without guidance.

We can visit England, Italy, or Germany many times, and at each journey can profit by former experiences, but we pass through the Land of the Teens but once, and the lessons we learn in that journey we can only utilize for the benefit of others. This is why many people on the Heights of Maturity are anxious to light a beacon for those who are still in their "teens." It is because they

would gladly help others to shun the bypaths where they met disaster, and also because they have learned the very solemn truth that in youth one is determining what maturity shall be. The seeds sown in the sunny meadows of Childhood and the broader fields of the Land of the Teens are harvested in maturity, and the harvest is always greater than the seed sown. The petulance and pouting of the child hardens into the gruffness, bad temper, and moroseness of the man. The idleness and shirking of the youth become the shiftlessness and unreliability of the adult. The boy's neglect of duty and unwearied search for pleasure is harvested in dissipation and ruin in mature life. It is, then, a very serious thing to be passing through one's "teens;" and the wise youth will welcome any guide who will show him a safe path.

Let us pause a moment on the border of the land and survey its topography. We see that it is a rolling country, rising gradually into the rougher Heights of Maturity. It is a land of singing birds and fragrant flowers; and even its deadliest things wear an outward aspect of beauty. Its rough paths are often the safest, while some that look bright and sunny are full of danger. There are pleasant, open meadows presided over by Hygeia, the goddess of health, and there are plains that to the eye are just as fair, but which are full of pitfalls to catch the unwary, and Disease and Ruin are lurking there. It is quite evident that a guide may be of advantage. May I claim the privilege of acting for a little time in that capacity?

The King of this land has made laws for its government, and Wisdom has builded paths wherein one may walk in safety. The laws made by the King are not harsh and cruel, but are beneficent; and he denies no real good. He says to the traveler: "You belong to me, and I am desirous of your highest good; therefore obey me and you shall be rewarded. Disobey me and you shall be punished."

So deeply is he interested in the welfare of his subjects that his laws concern themselves with the food they eat and the clothes they wear, with their exercise, sleep, rest, and amusements; and those who regard these laws walk with a firm step, and laugh in heartiest pleasure; but those who disobey are left in maturity with pain and weariness to repent their disobedience, or they sink into untimely graves; and so we find tombs even in the bright Land of the Teens.

I firmly believe that the King does not wish that the young and the strong shall leave his active service to lie down in the grave. I believe that the ten years we must pass in this land he intends shall be but preparatory to that glorious, active life of grand achievement which is only possible in maturity.

It needs some moral courage to stay bravely in the path of Wisdom when there are so many allurements to leave it, more particularly as the inexperience of the traveler does not warn him of the danger of following Pleasures that lead from the path of Wisdom. It is hard to resist when the spirits of Desire and Self-indulgence throng about the youth, offering him tempting food, of which he has no need, or urging him to enjoy the pleasures of sense by partaking of forbidden fruits. The spirits of Greed and Destruction are busy turning the golden grains and luscious fruits into poisonous drinks, which are displayed with all the glitter of crystal and silver, while the glamour of seductive music and the wiles of Evil Desire add to the allurements. The same spirits roll up the leaves of poisonous plants and tempt men to inhale the vapors that lull the brain into oblivion, and the young traveler in the Land of the Teens, seeing not the dangers that threaten his strength, his growth, his brain

and nerves, ignorantly partakes of the things so attractively presented. Then, alas! the vital forces that are so busy in keeping him alive and in repairing loss, are hindered in their work, or, it may be, are overpowered altogether.

Intemperance in eating and drinking bring around him a ghastly crew, characterized by Milton as—

"Maladies
Of ghastly spasm, or racking torture; qualms
Of heart-sick agony; all feverous kinds,
Convulsions, epilepsies, fierce catarrhs,
Intestine stone and ulcer, colic pangs,
Demoniac frenzy, moping melancholy,
And moon-struck madness, pining atrophy,
Marasmus, and wide-wasting pestilence,
Dropsies, and asthmas, and joint-racking rheums."

And modern science corroborates his catalogue. The guide worthy of trust must not fail to point out these dangers, and the prudent youth will listen to the warning voice, and walk in Wisdom's ways, for all "her ways are ways of pleasantness, and all her paths are peace."—*The Advance*.

TRAINING CHILDREN HOW TO GIVE.

BY ALICE PACKARD LUICK.

WE mothers hardly appreciate the wonderful change we may bring about in a little child by constant and careful training. Although there are many desirable qualities that it would pay to promote, there are none more worthy than that of giving. This may be begun very early by inducing the little one to share his cookie or candy with mamma or others; when he is older, he may be taught to use judgment in giving by holding up the virtues of the worthy rather than the failures of the unworthy—that will follow all too soon—his mind being directed to the recipient rather than to his own virtues of giving. In this way he will be brought to give something of real value to himself, which, indeed, bears with it the true spirit of benevolence. We will soon see the good results by interesting him in individual cases; his sympathies will at once be aroused, and he will wish to help the distressed one by his own effort. Then will come the joy. He will soon get the impression that he owes something to the world; Christ gave his life to save it, and he must do his part to complete the purchase.

What a delightful world this would be were there no stingy selfishness to be found! Let us labor to dispel every sign of littleness from our children, and cultivate in them true benevolence, true magnanimity, whereby their lives may become more beautiful in the sight of the Master, and the world better, by the true spirit of philanthropy which we will thus promulgate.—*Christian Work*.

WHEN TIRED.

WHAT is one to do if overtaken by fatigue when the day is but two-thirds through with, or if by supper time one's spirits are quite ebbed away, and nothing remains with which to enjoy the program for the evening? The chief point of counsel is that one should not try to do too much in the line of expelling fatigue in short order. Is not being tired an entirely natural condition, and one to be accepted patiently, and not impatiently sought to be rid of by means that are not natural?

While it is imperative that one should work with such strength as his body produces (and, fortunately for most of us, we have to), it is equally necessary that when that force is spent and the cup that was full is well-nigh empty, we should then promptly call a halt and let the empty cup have a chance to fill up again. Of course, if one can work easily and steadily quite to the day's conclu-

sion, enjoy a quiet evening, sink to sleep when the proper time arrives, and wake fresh and strong next morning, nothing more is to be desired. But it is when one becomes quite fagged out along in the afternoon that he is tempted to think he ought to "drive it off" somehow, like an intruder; or there is more restlessness and faintness at supper time than honest appetite, and for that condition too many seek for some means to give them a better heart for their food. Others, again, feel that they need to be "brightened up" for the evening. And what is then to be done?

Of all things, at such a time do not stimulate. Look upon the scene of weariness and the invitation to quiet and relaxation that accompanies it as a message direct from headquarters, issued entirely in your own interest. The last thing to do in your own behalf is to answer that message by dispatching in a ruffian carrying a poison-tipped goad, who is to force work out of the machine after all the vital steam in the "boiler" is spent. Certain substances there are which will for a time act in this way, to force the body to an extra action, born of excitement; and this excitement is merely distress at the contact of some irritating poison in the blood. What force we get then comes out of the machine's own substance, and is most disastrously expensive to its elasticity and tone in days to come.—*Dr. C. W. Lyman*.

LONDON'S LORD MAYOR.

THE lord mayor of London has far more important and responsible duties to perform than any American mayor. He is, by virtue of his office, the chief judge of the city, alike in civil and criminal cases, as well as the supreme head of the police. Every day, save on a legal holiday, he sits at the mansion house to dispense justice, and, inasmuch as all the great interests of the immense British Empire center in the city of London, it will naturally be understood that the cases which he has to decide are often of a weighty character.

In addition to being a judge he will become, from the moment of his installation, in November next, the admiral of the port of London, a general of militia, a dictator of the public markets, a controller of weights and measures, a conservator of the river Thames, and a member of the queen's privy council. He has an official salary of \$50,000 for the year of his office, besides a number of allowances, but the expenses of his office are so big that every incumbent of the post is forced to spend at least \$100,000 out of his own pocket for the purpose of maintaining its dignity unimpaired. The knighthood or baronetcy which is granted to nearly every lord mayor may be regarded in a measure as a return for this great financial outlay.

The lord mayor maintains a household organized on an absolutely regal scale, the members of which are, fortunately for him, paid by the city. They include a chaplain, secretaries, chamberlains, marshals, sword bearers, physicians, train bearer, and, last but not least, a hangman. The power vested in his hands is simply inconceivable. No government functionary can control him, nor can his actions in any way be questioned by the central power. With his common council he administers public funds and disposes of communal property, and applies and even makes laws without reference to Parliament. Even if the queen wishes to pass the boundaries on her way to St. Paul's Cathedral or to lay some corner stone, she has to ask permission of the lord mayor, and the same formality must be gone through by the Secretary of State for War each time he has occasion to send half a dozen men and a corporal through Fleet Street.—*Western British-American*.

Mission Fields.

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

IN OUR DAILY PATH.

SAY not: "Were I that man or this, I would create a world of bliss for someone. I would upward lift The saddest heart, and bring a gift And lay it down at weary feet. Oh, I would live to make life sweet To such as in their sharp distress Have said, 'Life is all bitterness!'"

Whate'er we are, whate'er our place, God's gifts to us—his gifts of grace— We may with all the suffering share Till faces smile with answered prayer. Our very presence virtue hath For those who daily cross our path. If eyes are kind and hearts are true, We can all blessed, good things do. We need not reach our hands afar, But drop our blessings where we are.

—*Demorest's Magazine for October.*

THE PILGRIM FATHERS OF ALASKA.

BY EMMA HILDRETH ADAMS.

II.

THE island of Annette, the largest of the Gravina group, is about fourteen miles long and between three and four miles wide. Northeast of it lies the large island of Revilla Gigedo, with Loring, an important fishing station, its principal if not only port of call. On the west, with beautiful Clarence Strait intervening, stretches great Prince of Wales Island, with territory sufficient to form a respectable State. In the south Prince of Wales Island is occupied by communities of the Hydah people, who are distinguished for their fine carvings in slate, bone, gold, and silver.

The greater portion of the island of Annette is studded with noble trees, chiefly of the pine and fir varieties, while about one-sixth of its surface is handsome valley land, level and fertile. The center is traversed by elevations between two and three thousand feet high. Viewed from the deck of an approaching steamer, the island is picturesque, and the added charm of its association with the Tsimpssean race renders it a point of great interest to most persons who make the summer trip to Alaska.

The harbor, a delightful bay nearly semi-circular in form, and called Port Chester, indents the western coast. It opens into Clarence Strait through channels which wind among numerous small islands, producing some enchanting scenery. On this pretty bay stands New Metlakahla, the second tribal home of the civilized Tsimpsseans.

After the exodus of the Tsimpsseans, August, 1887, there tarried at Old Metlakahla numerous aged and infirm persons, with some others, who shrank from the sacrifices and hardships incident to founding new homes in an unbroken forest, on foreign soil. Some of these, it has been said, no longer inspired by their indomitable leader, and perhaps deprived of the occupations which had engaged their time and thoughts, lapsed gradually into their old modes of life, and finally joined the ranks of their unreclaimed brethren.

The eight hundred pilgrims, however, to whom civil and religious freedom were dear, had barely landed on the island of Annette before the tall forest began to melt away and temporary shanties to spring up in its stead. And here again the imperial courage, ceaseless oversight, and remarkable executive abil-

ity of the missionary worked wonders for them.

An immediate step after getting under shelter was the civil organization of the new community. This was effected, with Mr. Duncan sustaining, as before, the relation of chief executive. His aids in the administration of this class of affairs are a council of twenty native men, elected annually, and a police or constabulary force of twenty, on whom, Mr. Duncan asserts, they can depend for prompt and faithful service. The organized defenders of the little State are a military guard of thirty-five, if we are correct, while a well-drilled fire brigade looks after the preservation of property from the flames. Twenty church elders are charged with the religious concerns of the little flock. Music, on public occasions, is furnished by a band of twenty young men chosen for their attainments in this direction.

"Thus," wrote Mr. Duncan, in March, 1891, "in one capacity or another, has every man whose heart and hand are ready to advance the public weal, an opportunity to be useful to the community."

A more difficult task, and one which required nearly two years for its accomplishment, was the plotting of the land at Metlakahla so as to enable every householder to erect his permanent home on a corner lot. This was a privilege greatly desired by the most of them. The problem baffled their leader for some time, since not all the lots were equally valuable, and no man was willing to build behind his neighbor. Numerous were the plans devised and abandoned before a satisfactory solution was reached. Finally, time, patience, and a resolve to please all, succeeded, and now every cottage in Metlakahla stands on a corner. No man can exclude from his neighbor his full quota of sunlight and fresh air.

A remarkable feature of the affair was that, during all this tedious delay, although anxious to erect better homes, the pilgrims dwelt patiently in their temporary shanties, exhibiting neither signs of distrust nor disposition to return to their native land. When not employed abroad, they continued to uproot the stumps, to extend the streets, and to make other requisite improvements on the village site.

Meanwhile, perhaps because the wish was father to the thought, cruel villifiers of the enterprise prophesied deep disaffection and final defeat of the whole scheme. But the Tsimpsseans bore the long strain admirably, and were stronger and nobler when it was over. Toward the close of 1889 one hundred and forty lots, eighty by ninety feet, and each a corner site, were assigned, and before Christmas eleven neat cottages were erected thereon and occupied.

Of the festivities of that Christmas season Mr. Duncan wrote, in substance. It was a joyous time. Carols were sung around the village in the early morning hours. The young people decorated the streets with arches of evergreen and banners displaying Christmas greetings. Many were present at the morning service. We sung the Christmas hymn in Tsimpssean. "Let Us Now Go Even unto Bethlehem" was the subject of the address. The collection at its close was \$133.35, given toward building a church.

The story of the preceding Christmas thus runs (we abridge most liberally): It is Christmas eve. The houses are illuminated, but outside there is a noticeable stillness. Deputations from the council, elders, constables, brass band, and fire brigade drop in to interrogate the missionary concerning the proceedings of to-morrow. Late at night two artists are secretly decorating the temporary house of worship.

Next morning, in the early hours, the voices of thirty young men are heard singing hymns

of praise, some in English, some in Tsimpssean. At the eleven o'clock service the house is crowded with the well-dressed natives, singing heartily, worshipping with bowed heads, and paying devout attention to the preaching. Writing of the scene, Mr. Duncan exclaims: "It was a sight to gladden the heart of a Christian. What hath God wrought! What a transformation since I first saw this people in their savage attire, and heard their horrid yells!"

Early in 1891 the council of Metlakahla took in hand the work of framing a new "declaration" for the people. The matter was felt to be one of no trifling import, since the instrument would really comprise the constitution of their little State, and thereto would every settler be compelled to subscribe. Below we transcribe the document. It will be seen that in some important particulars it differs from the declaration put forth at Old Metlakahla. A broader catholicity, a deeper loyalty, and a truer sense of paternal obligation, are features which we note particularly.

THE DECLARATION.

We, the people of Metlakahla, Alaska, in order to secure to ourselves and to our posterity the blessings of a Christian home, do severally subscribe to the following rules for the regulation of our town affairs:—

1. We promise to reverence the Sabbath, to refrain from all unnecessary secular work on that day, to attend divine worship, to take the Bible as our rule of faith, to regard all true Christians as our brethren, and to be truthful, honest, and industrious.
2. To be faithful and loyal to the government and laws of the United States.
3. To render our votes when called upon to elect the town council, and to promptly obey the by-laws and orders imposed by the council.
4. To attend to the education of our children, and to keep them in school as regularly as possible.
5. To totally abstain from gambling, and from all intoxicants, and never to attend heathen festivities, nor to countenance heathen customs in surrounding villages.
6. To identify ourselves with the progress of the settlement and to utilize the land we hold.
7. Never to alienate, give away, or sell our land or building lots, or any portion thereof, to any person or persons who have not subscribed to these rules.

By the last article, intemperance, and, consequently, nine-tenths of the crimes usually committed in such villages, are made forever impossible in Metlakahla. The temperance sentiment of the place is all-pervading. All the residents are total abstainers. Indeed, one need mingle but a few hours with the Metlakahlans to discover the fact that strong convictions and sentiments are characteristic of the race.

In November, 1887, Mr. Duncan issued from its own press in Metlakahla, the first number of *The Metlakahla*, a small eight-paged sheet of two columns each, devoted to the interests of the colony, and forming the fifth newspaper printed in Alaska. From that date, owing to the pressure of labors upon its editor, Mr. Duncan himself, the little journal has appeared at irregular intervals, but has, nevertheless, been the means of disseminating no little information concerning the industries, home building, educational affairs, and civil progress of his people.

Enlarged, issued regularly and frequently, and with its list of themes extended, the *Metlakahla* would greatly increase the intelligence of a people like the Tsimpsseans. Numbers of the lower class, as well as of the more intelligent, read and speak English, and in that tongue the education of the children is progressing. Mr. Duncan knows the value of a good paper. He is aware also that such property demands money if it be made available.

The visitor to Metlakahla, sent ashore on one of the small boats of the steamer on which he is a passenger, will be landed on the

gravelly beach, at the foot of the main street of the village. Making his way up the low, inclined shore, and taking the narrow plank walk, he approaches, first, the single store of the place, filled from front to rear with an astonishing assortment of general merchandise. Therein he will find every article imaginable, from a doll to a coal-oil stove. The keeper speaks English, is very polite, and does not object to customers.

Opposite, on the right side of the street, is the stand from which the band of skilled musicians play on public occasions. The musical talent possessed by some of the Metlakatlans is surprising. Mr. Marsden, a young man of the race, now taking a college course at Marietta, Ohio, is a prodigy in this respect, and also a person of very great promise in some others. Mr. Marsden, it is said, readily plays a church organ with one hand while accompanying himself on a cornet held in the other. His remarkable ability is in nowise due to exceptional training, for such he has not had, but is simply the expression of a wonderful genius.

Before going East Mr. Marsden was the instructor of the Metlakatla band. Acting in that capacity he has been known to step to the blackboard, in the auditorium of the building now used as a church, and to write thereon several bars of music which none of his pupils ever saw. Immediately they entered the room, took seats before the board, and, without the slightest hesitation, played the notes correctly. The lad who succeeded Mr. Marsden as organist in the place, also writes music readily, and is regarded as a youth of great promise.

Returning now to the sidewalk, and proceeding a little way, the visitor comes to the residence of Mr. Duncan, a simple cottage commanding a view of the village, of the beautiful bay, and of the islands near. The front room is the man's workshop. Here he does most of his thinking, his planning for the thousand interests of his people, conducts his correspondence, which must be immense, studies for the pulpit, acts as peacemaker for irate men far and near, welcomes scores of strangers from calling steamers and from all parts of the world, and finally, when the bugle call sends the villagers to bed at night, reads awhile for mental rest and refreshment, and, perhaps, before seeking his couch takes a look at the star-illuminated sky.

The next attraction is the building erected for a Girls' Home, which offers accommodations for about twenty young women from fourteen to eighteen years of age.

Next this stands the Boys' Home, commodious and comfortable, opened in the spring of 1890, superintended by Mr. and Mrs. McKee, teachers at Metlakatla, and affording shelter to sixteen young men who are taking industrial training.

Then follows the fine day-school building, the last of the series, in form twelve-sided and twelve-angled, admirable for its acoustic properties, capable of seating six hundred, and, with the village church yet unbuilt, occupied as a house of worship.

All these edifices line the left side of the street, overlook the greater portion of the village, and control charming views of land and sea. In the foreground of the vast picture appear some of the rude shanties put up so hastily in 1887. But there are also seen many comfortable cottages, quite artistic externally, with their porches and verandas, while within exist tokens of a growing taste and of nice home keeping. A recent letter from Mr. Duncan states that, during the past autumn and winter, great improvements have been made in the aspect of the settlement.

Of the Alaskan towns Metlakatla is the third in size, being exceeded only by Juneau and Sitka. Up to date its chief industries are canning salmon and sawing lumber. Cabinet

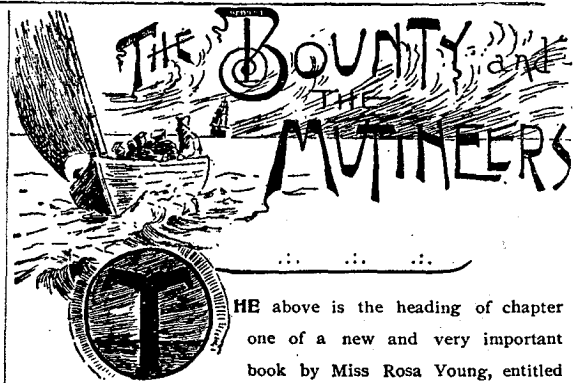
work has received some attention. A limited order of Metlakatla handiwork has been received from Portland, Oregon. It is Mr. Duncan's purpose to introduce, as rapidly as possible, a sufficient number of occupations to employ his people fully on their own territory. As these pursuits multiply, trading relations will be established with outside points. Considerable quantities of salmon are now annually shipped from the place.

During one of my visits to the island I had the pleasure of attending both the Sunday afternoon meeting, conducted by the native elders, and the evening service, at which Mr. Duncan preached in Tsimpsan. On both occasions the attendance was large for the summer population, numbers of people being absent at the distant fishing stations. The decorum could not have been exceeded by that of the most refined congregation. From the moment of entrance to the utterance of the benediction attention to the exercises was unbroken. As different parties came in from the great steamer anchored off the shore, not one of the worshipers turned even to cast a glance at the white strangers. It was evident that the Metlakatlans had assembled to worship God.

Mr. Duncan receives neither for himself nor for his mission support from any missionary organization. He is bound by no denominational ties. Throughout the great archipelago, one hears only cordial commendation of his enterprise.

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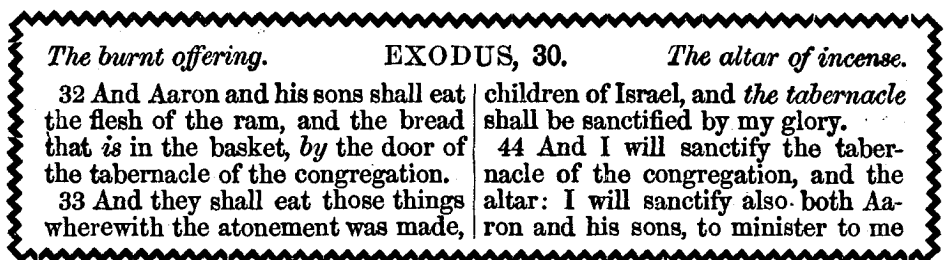
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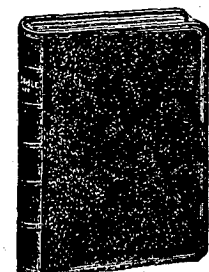
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THE heavier cross the stronger faith;
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When men have pressed the clustered fruit;
And courage grows where dangers come,
Like pearls beneath the salt sea foam.

The heavier cross the heartier prayer;
The bruised herbs most fragrant are;
If wind and sky were always fair,
The sailor would not watch the star;
And David's Psalms had ne'er been sung
If grief his heart had never wrung.

The heavier cross the more aspiring;
From vales we climb to mountain crest;
The pilgrim of the desert, tiring,
Longs for the Canaan of his rest;
The dove has here no rest in sight,
And to the ark she wings her flight.

—From the German.

FROM DAYTON (TENN.) JAIL.

WE stated last week that a young brother, D. C. Plumb, a student in Graysville Academy, Tenn., had been committed to jail for cutting wood on Sunday. The following is Brother Plumb's letter, written from Dayton jail under date of November 4:—

DEAR BROTHER: As I am in jail for Christ, and have a little time, I thought that I would write you. My whole heart is to do the will of the Lord. I commenced school in the Graysville Academy August 27; I felt the need of a better education to fit me to do God's work in the future. When my time is out here, I shall go into the school again with more earnestness than ever. With this I send you a clipping from the Dayton *Leader* of November 2. [See last page.] However, it was not personal malice which led the person named to prosecute me, but it was evidently because he hated the truth of God that he took advantage of a bad law, that still remains on the statute book of Tennessee. I expect you will have more of it, for he has twenty-one names taken from which he intends to select those that suit him best, and present them before the grand jury. Court will be in session here for the next ten days. When you get this, lift your heart in prayer to God for me.

Your brother in Christ, D. C. PLUMB.

We will simply say that the letter above was not written for publication, but we believe that our readers will be interested in it. May God bless our young brother and his fellow-laborers who are suffering for the truth's sake.

FIELD NOTES.

FOUR persons were baptized at College View, Neb., October 27.

THE brethren at Union, Oregon, are building a house of worship.

ON the 4th inst. eight members were added to the church in Kansas City, Mo.

ELDER C. SANTEE reports the addition of three members to the church at St. Joseph, Mo.

AS a result of labor at Packwood, Iowa, by Brother T. E. Moore, five have accepted the Sabbath of the Lord.

THE brethren in Marshalltown, Iowa, have purchased a lot and are about to begin the erection of a house of worship.

THE new church building about six miles east of Milford, Iowa, was dedicated on the 18th inst., Elder G. F. Watson conducting the services.

THE recently organized church at Bloomville, Wis., has a new house of worship nearly completed and free from debt.

MEETINGS in a schoolhouse near Merville, Iowa, have called into the light of truth nine heads of families and one single man.

IN connection with the celebration of the ordinances at New Boston, Mo., nine persons were baptized. Elder C. H. Chaffee officiated.

THE Bible workers in San Jose, Cal., report, as recent results of their labor, that six persons have begun the observance of the Sabbath of the Lord.

IT has been decided that Elder A. G. Daniels, president of the Australian Conference, will return to America to attend the next session of the General Conference.

DR. J. E. CALDWELL and wife, who went out on the last voyage of the *Pitcairn*, have been located at Avarua, Raratonga, South Pacific, to which address he desires his mail matter sent.

FROM the *Union Record* we learn that Brother Robert R. Whaley, on trial at Centreville, Md., for working on Sunday, has been convicted on three charges and sentenced to ninety days in jail.

THE church at Benton, Iowa, was increased by four new members on the 1st inst. They were baptized by Elder E. G. Olsen, president of the Conference. A new house of worship is in course of construction.

ELDER H. K. WILLIS reports the organization of a church of nine members and a Sabbath school of twenty members at Republic, Mo. This organization is the result of tent labor by Brethren T. A. and H. L. Hoover.

BROTHER A. J. HOWARD, who was arraigned a few weeks ago in Annapolis, Md., on a charge of Sunday labor, was discharged by the court on a demur to the indictment. A prominent lawyer asked the privilege of defending him, and did so free of charge.

AT Rathdrum, Idaho, Brother D. E. Scoles has been holding meetings in a Baptist Church. Under date of the 28th ult. he reported a Sabbath school of thirty-five members, and fifteen had signed a covenant to observe all the commandments of God.

THE West Virginia Conference school at Newark opened on the 5th inst., with forty students. Sister Frost, recently from Baltimore, takes the place as teacher made vacant by the resignation of Brother S. F. Reeder, who enters the canvassing work as State agent.

ELDER R. H. BROCK, writing from Lehigh, Indian Territory, notes that, under the labors of himself and Brother W. H. White, forty-four had signed the covenant. A Sabbath school of forty-eight members had been organized. Other localities were calling for his services.

AT Centralia, Cal., on the 4th inst., a new church building was dedicated. For two days previous meetings were held by Elder N. C. McClure, who also preached the dedication sermon. Elder R. S. Owen continued meetings the following week, and baptized five persons.

CONCERNING the work at Selton, Ontario, Elder A. O. Burrill writes: "There are twenty-seven new Sabbath keepers, and a Sabbath school of about fifty members. We are erecting a set of church buildings now. We are still in our tents, with three inches of snow on the ground."

AT Cumberland, Pa., a Brother Renninger was arrested on complaint of a relative for working on Sunday, but before the trial the complainant relented, paid the cost, and withdrew the complaint. It will not always be so; we are close upon the time when "a man's foes shall be they of his own house," and they will not withdraw the charges, but will push them to the full extent of the law.

ELDER A. J. BREED writes to the *Review* that a company of ten Swedes has been found in Minnesota who are keeping the Sabbath of the Lord, from reading the Scriptures, having had no knowledge of Seventh-day Adventists or their work.

BROTHER GEORGE D. BALLOU, who has been laboring at Oxford, N. C., has been called by the Atlantic Conference to the Baltimore field. Brethren John F. Jones and A. J. Howard, who have for a time conducted the work there, will attend the Bible school at Battle Creek this winter.

ELDER D. T. SHIREMAN, who has labored four years in North Carolina, has now established headquarters at Raleigh. He reports the organization of a church of fifteen members at Sandy Mush. November 4 he organized a church of twenty persons at Asheville, baptizing three that same day.

A CHURCH of nineteen members was organized at Ventura, Cal., on the 3d inst., and some half dozen others contemplate joining the church in the near future. A lot has been donated and some means subscribed toward the erection of a house of worship. The labors of Elder D. C. Hunter and Brother J. G. Smith have been the instrument for presenting the truth to the people of this vicinity.

A REPORT in the *Monitor* of the labor of Brother Rule on Twelve Pole Creek, Wayne County, W. Va., says there is quite an interest, and several are keeping the Sabbath. Some desire to be baptized, and others are anxious about the organization of a church. "A Christian minister has quit the use of tobacco, is keeping the Sabbath, and at his appointments preaches the present truth as far as he knows it."

REPORTING to the *Indicator*, Elder S. H. Lane, president of New York Conference says that "Syracuse is truly a missionary field. Each time I visit the city and hold meetings I find some new ones interested." This speaks well for the members of that church, and it is not surprising that they are "agitating the idea of building a meeting-house." He mentions two additions as the result of Bible readings.

THE following press dispatch, now going the rounds, speaks for itself:—

WASHINGTON, November 16: An interesting feature of the Seventh-day Adventists' conference, in session here, was a recital in the report of Secretary B. S. Horton, which was read to-day, of the persecutions to which the denomination is subject in certain localities. It was reported that two members are in jail at Centreville, Md., for chopping wood on Sunday. In some places it has been impossible to induce insurance companies to insure churches on account of threats of incendiarism, and the secretary said he had often been served with White Cap notices for trying to conduct meetings.

A SISTER in a certain California town who spends a few spare hours each week in canvassing for our books, writes to the *Missionary Echo*: "Two ladies of wealth, leaders in society, gave me orders, and when I took the book gave me the money but refused to have the book. They said they could not read, and I could not make Adventists out of them, for they had heard that I was one of those people who were making trouble by circulating such reading matter. One lady told me she would work for a law to press me down."

A RECENT visit of the college board to Healdsburg College finds the school in a prosperous condition, barring the slight epidemic of *la grippe*, which has been prevalent throughout the town. But all were recovering, and only one was deemed dangerously ill. President Howe and Professor Howell were among the convalescents. That the sickness was not caused by unsanitary surroundings on the college grounds was shown by the fact that there were cases in the town as well as in the college home. A profitable board meeting was held, and steps taken for

some decided improvements. One of the great wants now is for more students, young men and women who desire an education. There are plenty who need it, and Healdsburg College offers a good place to obtain it.

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. 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.

Chicago, Illinois.—Church on Forty-sixth Street between Michigan and Wabash Avenues. Sabbath school 9:30 A.M.; preaching service 11 A.M. Prayer meeting 3:30 P.M. every Sabbath, also Tuesday evening 7 P.M. Missionary meeting Thursday evening 7 P.M. All are cordially invited.

Los Angeles.—Church at 145 Carr Street, between Main and Hill Streets. Sabbath school on Sabbath at 9:45 A.M. and preaching service at 11 A.M. Prayer meeting Tuesday evening. Missionary meeting Thursday evening. All are welcome. BELLE P. BAKER, Clerk.

326 Hill Street.

East Portland, Oregon.—Church at corner of Eleventh and East Everett Streets. Services every Sabbath 11:30 A.M. Sabbath school 10 A.M. Missionary meeting evening after Sabbath 7 P.M. Prayer meeting every Wednesday evening 7 o'clock. All welcome. Seats free.

Washington, D. C.—Church on Eighth Street between F and G Streets, N. E. Regular preaching service at 11 A.M. Sabbath. Sabbath school, 9:45 A.M. Sunday, 7:30 P.M. Bible study. Prayer meeting Friday at 7:30 P.M. All are welcome. H. W. HERRELL, Clerk.

Sacramento.—Church on G Street between Eighteenth and Nineteenth Streets. Regular services: Sabbath school at 10 A.M., preaching service at 11 A.M., Sunday at 7:30 P.M. Prayer and missionary meeting Wednesday evening at 7:30. Seats free. All are cordially invited.

Pasadena.—Church at corner of Summit Ave. and Mountain Street. Sabbath services every Sabbath at 11:30 A.M. Sabbath school 10 A.M. Prayer meeting every Sunday evening 7:30. Missionary meeting Tuesday 7:30 P.M. All are cordially invited. Box 261. O. S. SMYTH, Clerk.

St. Paul, Minn.—Church on Greenbriar Avenue, between Jenks and Clawson Streets. Regular preaching services on Sabbath at 11 A.M. Sabbath school at 9:45 A.M. Prayer meeting Tuesday evening at 7:45. All are cordially invited. NETTIE MCSTAY, Clerk.

Boston, Mass.—Church worships at United Fellowship Hall, 1871 Washington Street. Regular services: Sabbath school at 10 A.M., preaching at 11 A.M. All are welcome. George B. Wheeler, pastor. Residence at 166½ Ferry Street, Everett, Mass.

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Christ as Prophet, Priest, and King.—By Elder M. C. Wilcox. *Bible Students' Library* No. 127. In this tract the author shows very clearly how Christ, as a divinely appointed Teacher, Exemplar, and Saviour, conducted himself with relation to civil government, and what we may learn from his teaching and example.

Christ's work as Mediator during the time of his priesthood in the heavenly sanctuary, the nature of his present reign, and the work committed to his followers, are all dwelt upon. How will Christ's kingdom be set up? Will it come through "the gateway of politics"? by civil laws? by the politics of nations? by the manipulation of votes? All these questions are fully answered, and Scripture evidence adduced in proof of positions taken. A most excellent little tract. Price, 2 cents. Now ready.

Christ Our Advocate—His Ministry in the True Tabernacle.—By Elder M. H. Brown. *Bible Students' Library* No. 128. This pamphlet will be a brief, comprehensive treatise of the work of Christ in the sanctuary in heaven. It describes the sanctuary built by Moses and its furniture, and traces the priesthood, service, and history of the tabernacle and the temple until the destruction of the latter, in A.D. 70. It shows the connection between the worldly and the heavenly sanctuary, and the service in each, proceeding from type to antitype, from the shadow to the substance. This little work will give a brief yet complete consideration of the entire subject. It will be treated in a simple yet thorough manner, and so clearly and forcibly brought out that those not of our faith, and unfamiliar with the subject, can read and understand.

The sanctuary question is one of the most important in the Bible, and a clear and correct idea of the

work of Christ as Advocate, the blotting out of sins, the judgment, and kindred topics, is most important. It is a subject, too, which will not arouse prejudice, and yet when understood, forms in a measure a key to the chain of truths which we hold.

The importance of the subject ought to be a sufficient inducement to encourage all in giving this pamphlet a very wide circulation. Price, 10 cents. Ready in December.

Sabbath School Lessons on the Sanctuary of the Bible.—*Bible Students' Library* No. 129. A topical study of this important subject, covering the first quarter of 1895. Price, 5 cents. Now ready. Address, Pacific Press Publishing Co., Oakland, Cal.; Kansas City, Mo.; N. Y. City.

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—Neh. 8:8

LESSON X.—SUNDAY, DECEMBER 9, 1894.

CHRIST TEACHING BY PARABLES.

[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, Luke 8:4-15.

4. AND when a great multitude came together, and they of every city resorted unto Him, He spake by a parable:
5. The sower went forth to sow his seed; and as he sowed, some fell by the wayside; and it was trodden underfoot, and the birds of the heaven devoured it.
6. And other fell on the rock; and as soon as it grew, it withered away, because it had no moisture.
7. And other fell amidst the thorns; and the thorns grew with it, and choked it.
8. And other fell into the good ground, and grew, and brought forth fruit a hundred-fold. As He said these things, He cried, He that hath ears to hear, let him hear.
9. And his disciples asked Him what this parable might be. And He said,
10. Unto you it is given to know the mysteries of the kingdom of God; but to the rest in parables; that seeing they may not see, and hearing they may not understand.
11. Now the parable is this: The seed is the word of God.
12. And those by the wayside are they that have heard; then cometh the devil, and taketh away the word from their heart, that they may not believe and be saved.
13. And those on the rock are they which, when they have heard, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away.
14. And that which fell among the thorns, these are they that have heard, and as they go on their way they are choked with cares and riches and pleasures of this life, and bring no fruit to perfection.
15. And that in the good ground, these are such as in an honest and good heart, having heard the word, hold it fast, and bring forth fruit with patience.

Golden Text: "The seed is the word of God." Luke 4:11.

NOTE.—Previous to this our Saviour seems to have taught by simple declaration, as in the sermon on the mount; but here he begins to enforce in a still stronger way, by the use of parables, the truths of his kingdom. In this connection we have a group of eight parables, seven of which are found in Matthew and one other in Mark, concerning the kingdom of heaven in various aspects. The place was on the shore of the Sea of Galilee, near Capernaum. Parallel accounts are found in Matthew 13 and Mark 4.

1. By what manner of teaching did Jesus speak at one time to a great multitude? Verse 4.
2. Relate the parable. See verses 5 to 8.
3. After he had spoken the parable, what admonition did he give? Verse 8, last part.
4. What did his disciples ask him? Verse 9.
5. What did he say God had given to them? Verse 10, first part.
6. Why did he give instruction to others in parables? Note 1.
7. After explaining the parable, what did he say the seed represented? Verse 11. Note 2.
8. What did he say that the seed sown by the wayside represented?
9. What did that seed represent which fell upon the rock?
10. What was represented by that which fell among thorns?
11. What class is represented by the good ground? Note 3.

NOTES.

1. JESUS declares that to his disciples it was given to know the mysteries of the kingdom of God. The secret of this is shown in Ps. 25:9: "The meek will he guide in judgment; and the meek will He teach his way;" and again, in the fourteenth verse: "The secret of the Lord is with them that fear him; and he will show them his covenant to make them know it [margin]." The disciples of Christ were among the meek ones, those who were humble enough in heart to be willing to be taught. While, on the other hand, to the proud Pharisees and scribes the truth of God was presented in such a way as to lead them, if they were desirous of so doing, to seek farther; but if they were determined not to know, they could have the privilege of turning from the teaching. God compels no one. There

was another reason why he taught in parables, and that was that he could press home upon them truths which could not in safety be spoken in direct discourse. Many of the parables of Jesus directly condemned the Jewish nation, and they realized that this was so, and yet the way in which the condemnation came furnished no means by which they could arrest him or stop his work. Herein was his wisdom.

2. THE word of God is fitly represented by the seed. The good seed has life in itself, and that is the case with God's word. Jesus said, "The words that I speak unto you, they are spirit, and they are life." John 6:63. In Heb. 4:12 God's word is called quick, or living, and powerful. In fact, the life of God is in the word of God, and that heart which truly receives God's word truly receives life.

3. In this parable the Lord sets before us the various classes of mankind. There are some who care nothing for the word, represented by the seed sown by the wayside which the fowls caught away. They simply hear the sound of the gospel, and before the seed has had time to take root, the devil catches it away, or crowds it out by the temptations which he brings into the heart. Those on the rock are those who hear with joy. They are charmed with the beauty of the word, and they want the salvation which is promised therein; but they are not willing to endure the trials that they may win the crown. The most enthusiastic converts are generally the least stable. The third class represents those who endure longer. It is only by a long process of temptation, and the pleasures and cares and perplexities of this life, that the love of God is crushed out of their heart. They bring forth some fruit, but they bring forth no fruit to perfection. This represents a large class of Christians; but all might be among that class which receive the seed into good ground. The Lord says by Hosea, his prophet: "Judah shall plow, and Jacob shall break his clods. Sow to yourselves in righteousness, reap in mercy; break up your fallow ground; for it is time to seek the Lord, till he come and reign righteousness upon you." Note one thing further, that it is not human tradition, but God's word alone, which is the seed.

LESSON X.—SABBATH, DECEMBER 8, 1894.

THE CRUCIFIXION.

Lesson Scripture, Luke 23:32-49.

32. AND there were also two others, malefactors, led with Him to be put to death.
33. And when they came unto the place which is called The skull, there they crucified Him, and the malefactors, one on the right hand and the other on the left.
34. And Jesus said, Father, forgive them; for they know not what they do. And parting his garments among them, they cast lots.
35. And the people stood beholding. And the rulers also scoffed at him, saying, He saved others; let him save himself, if this is the Christ of God, his chosen.
36. And the soldiers also mocked him, coming to him, offering him vinegar.
37. And saying, If thou art the King of the Jews, save thyself.
38. And there was also a superscription over him, THIS IS THE KING OF THE JEWS.
39. And one of the malefactors which were hanged railed on him, saying, Art not thou the Christ? save thyself and us.
40. But the other answered, and rebuking him said, Dost thou not even fear God, seeing thou art in the same condemnation?
41. And we indeed justly; for we receive the due reward of our deeds; but this Man hath done nothing amiss.
42. And he said, Jesus, remember me when thou comest in thy kingdom.
43. And he said unto him, Verily I say unto thee, To-day shalt thou be with me in Paradise.
44. And it was now about the sixth hour, and a darkness came over the whole land until the ninth hour.
45. The sun's light failing; and the veil of the temple was rent in the midst.
46. And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit; and having said this, he gave up the ghost.
47. And when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man.
48. And all the multitudes that came together to this sight, when they beheld the things that were done, returned smiting their breasts.
49. And all his acquaintance, and the women that followed with him from Galilee, stood afar off, seeing these things.

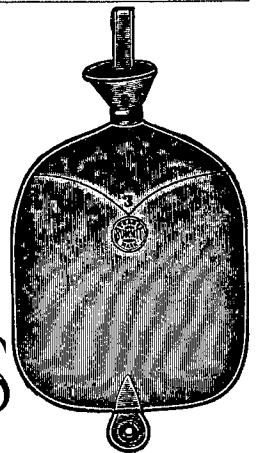
1. Who were led with Jesus to crucifixion?
2. What mark of dishonor was given to Jesus?
3. What did Jesus say as they were crucifying him?
4. What did they do with his garments?
5. In what words did the rulers deride him?
6. What did the soldiers do?
7. What did they say to him?
8. What was the superscription on the cross?

9. What did one of the malefactors do and say?
10. What did the other one say to the first one's railing?
11. What spirit did he manifest?
12. What request did he make of the Lord?
13. What did Jesus reply?
14. At what hour was Jesus crucified?
15. What took place when he was crucified? and for how long?
16. What happened to the veil of the temple?
17. With what words did Jesus expire?
18. What was said by the centurion in charge, when he saw what was done?
19. How were all the people affected?

NOTE.

ONE malefactor said in derision, "If thou be Christ, save thyself and us." He had no confidence in Christ's claims. In common with all the people, he had a vague expectation that Messiah would come, but he, like the others, looked for a mighty warrior, who should deliver them from merely temporal ills. What the malefactor asked was impossible. Christ could not save himself and them. He could save men only by the sacrifice of himself. "With his stripes we are healed." The words of the malefactor that first spoke showed that he had no conception of the character and work of Christ. But into the mind and heart of the other one the light of faith had dawned. He saw in Christ the Deliverer from sin and death. His request was, "Lord, remember me when thou comest into thy kingdom." This prayer was answered. Christ promised that the thief should be with him in Paradise. When he comes in his kingdom, an event still future, the thief will be remembered. He could not be with Christ before, for none can be taken to be with him until he comes the second time, to take them to himself. See John 14:1-3. The circumstances under which the promise was made necessarily called forth an emphatic declaration, "Verily, I say unto thee to-day." Christ could not save himself from the cross, but, hanging on the cross, with all men reviling him, and even the heavens seemingly against him, he could speak salvation to the believing sinner.

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News and Notes.

FOR THE WEEK ENDING NOVEMBER 19.

RELIGIOUS.

—Rev. E. R. Drake, who for several years was pastor of Mr. Moody's church at Northfield, Mass., has entered the evangelistic field.

—The largest salary that any Baptist minister receives in Germany is 3,600 marks, about \$850, and the church that pays this salary has between 500 and 600 members.

—At the National Convention of the Christian Alliance, in session last week at St. Louis, the call for missionaries brought out fifty volunteers for foreign work and fifty-four for service in the home field.

—In a recent sermon in San Francisco, Rev. F. L. Farrand said, "Love is a deathless passion." But the Scripture says, "Love is the fulfilling of the law." So Christ says, "If ye love me, keep my commandments."

—The National Reform party and the Presbyterian Church failed in their effort to defeat Walter P. Lyon, candidate for lieutenant governor of Pennsylvania. Their opposition was due to his pledge to use his influence for the repeal of the tyrannical Sunday law of that State.

—The London *Standard's* Rome correspondent says: "The Vatican views with disfavor the nomination of Prince Hohenlohe to succeed Caprivi to the German chancellorship, because he opposed the doctrine of infallibility and the temporal power of the pope. Nevertheless, its diplomatic reserve will be maintained."

—The logic of the Theosophy creed was recently illustrated in Providence, R. I., when a devotee of that religion caused a special service to be held over the grave of a favorite dog on the anniversary of the animal's death. The man believes in the reincarnation of souls, and showed his confidence in the assurance of Madame Blavatsky that the soul of the dog had once been the soul of a great warrior.

—An Episcopal tourist tells the New York *Sun* that Protestant missionaries in China have been far less successful in making converts than the Catholics. As one reason of Romanist success he states that "Jesuit missionaries from France and Italy were met who looked so much like Chinamen that it was difficult to distinguish them from the natives. They have adopted the Chinese dress, even to the cue, and they live like the Chinese and talk their language fluently. The Protestant missionaries live like Europeans, and generally aloof from the natives."

—Rev. Dr. Hirst, of San Francisco, recently preached a good, strong sermon against the union of Church and State. We hope he will stick to it, and while he so earnestly protests against the fruit, that he will stop cultivating the tree. Unless very recently converted, he is an ardent advocate of Sunday laws and kindred legislation, which form the very essence of Church and State government. There are a number of professed Protestant ministers who are just now nominally opposing the doctrine of Church and State union because they are fearful of Catholic influence in the State. Yet if the combined Protestant churches could be sure of wielding the church influence in the event of such a union, their protesting voice would not be heard.

—That the spirit of enforced Sunday observance is identical with the spirit of Church and State union, we have in evidence the utterance of one Dr. Young, in a recent speech at Newark, N. J.: "No rest should be taken until the city is cleared of all who are not of the spirit of the Covenanters and Puritans who settled in Newark in 1666. The good religious people who came here from New England founded a colony in which they could worship God according to their hearts' desire, and all others who do not carry out the purpose of the founders are unbidden intruders." He is also reported to have glorified the time when "the town was the church and the church was the town," stating that the pastor of the first church called the town meeting, and no one was allowed to vote unless he was a member of the church.

—Like millions of other professed Protestants, Emperor William II. of Germany is, no doubt unwittingly, a Roman Catholic in principle. Here are his words, addressed to some recruits recently enlisted in the army: "After you have sworn allegiance to me I greet you as my soldiers. I hope you are all good Christians, for if you are to be good soldiers you must be good Christians. You will have to guard and fight for the welfare of the fatherland. You soldiers are to be guards, and will enjoy the advantage of serving under my own eyes. You will wear a handsome coat, and the moment you are draped in this coat you will become something noble. Always remember that the colors before you must never be insulted. Obey the oath you have taken, and be courageous, despising death. Not only must you defend the honor of the fatherland abroad and keep order at home, but you must defend our holy religion if necessary with your lives."

SECULAR.

—Extensive forest fires are reported in different portions of Christian County, Ky.

—General Moraes, the new president of Brazil, was formally installed on the 15th inst.

—At Cedar Rapids, Neb., a child two years old recently died from eating the sulphur off a bunch of matches.

—The seaport town of Limasol, island of Cyprus, has been extensively damaged by floods, and twenty-one persons drowned.

—Advices from Chemulpo, Corea, state that Corean soldiers sent out against the rebellious Tonghaks have joined the rebels.

—Six persons lie in a critical condition at East Liverpool, Ohio, from the effects of inhaling escaping natural gas at church.

—The village of Sheffield, Iowa, on the Iowa Central Railway, was destroyed by fire on the night of the 14th inst. Loss, \$100,000.

—Three earthquake shocks, on the 16th inst., frightened the people of Carson, Nev., and vicinity, but did no serious damage to property.

—The newspapers in Yokohama resent the intervention offer of Great Britain, as they regard it as entirely a movement in behalf of China.

—Dr. James H. McCosh, the noted author and ex-president of Princeton University, died in Princeton, N. J., on the 16th inst., at the age of 83 years.

—Guatemala is not only threatened with war with Mexico on account of a boundary dispute, but internal dissatisfaction is almost at the point of insurrection.

—A fire in the lace manufacturing district of Nottingham, England, on the 17th inst., destroyed property to the value of \$750,000, leaving several hundred operatives out of employment.

—All officials of the Russian Government, both civil and military, are required to renew their oath of allegiance to the crown on account of the accession of a new czar to the imperial throne.

—From Hamburg, Lubreck, and Brussels come reports of great hurricanes on the 13th inst. Much damage to city property and to shipping is reported, and in Brussels three persons were killed.

—The Associated Charities of San Francisco is preparing for the winter's emergency in the way of assisting the poor. The association's wood yard has been opened, and patronage is solicited.

—Great Britain has sent several war ships to take possession of Choson Island, off the China coast, opposite the city of Ningpo. The island contains 230 square miles, and has a population of about 250,000.

—One of the African Steamship Company's steamers attempting to land cargo at Settrakoo, Liberia, which is not a port of entry, was fired upon by a Liberian gunboat, and twenty-five men were killed.

—Cecil Rhodes, the "Diamond King" of South Africa, says that they could produce three times as many diamonds as they do, but they could not sell them, and there is no use producing more than the market demands at a good price.

—Cassius M. Clay, of Kentucky, once a conspicuous though eccentric politician, has not yet lost his eccentricity, although he has for some time been in retirement. At the age of 84, he has just married a girl of 15, to the great discomfiture of his friends.

—It is said that the first white men to reach the battle field of Ping Yang after the war correspondents were three American missionaries—Graham Lee, D. A. Moffet, and W. D. Hall. Mr. Lee came through the mountains on a bicycle, and his companions walked.

—And now Col. W. C. P. Breckinridge, of Kentucky, thinks he has attained a sufficient prominence to enter the lecture field. His notoriety is established beyond a doubt, and his career has been unsavory enough to attract the morbid curiosity of the masses.

—A lot of Italian employees of the Roaring Creek and Charleston Railroad, in West Virginia, are said to be on the verge of starvation because of non-payment of wages. As a means of retaliation they have begun tearing up tracks and otherwise damaging the company's property.

—The combinations of European governments are threatened with disruption by the personal friendship of the Prince of Wales and the new czar of Russia. This straw shows what uncertainty surrounds all earthly schemes, and upon what flimsy foundations human governments stand.

—The coroner of Fayette County, Ohio, has returned a charge of murder against Sheriff Cook and Colonel Coit, of the National Guard, on account of the killing of several citizens who were endeavoring to break down the jail at Washington Court House, and do violence to a colored prisoner.

—Disastrous floods are reported as causing untold damage to property in some portions of London and vicinity. The Thames River is said to be higher than at any time since 1881, and "the storm is the worst that has occurred since 1832." A public relief fund is being raised, headed by the queen.

—Near Kellar, La., on the 13th inst., while Abraham Smith and his wife were in the field picking cotton, their cabin was burned, and with it their three children. On the same day, near Natchez, Miss., the house of Louis Williams was destroyed by fire, and himself and three children were burned to death.

—On the 17th inst. 250 men who had been discharged from the Water Department of Chicago appeared at the controller's office, and demanded their pay. On being informed that there was no money on hand to pay them, they immediately raised a cry for bread, and shouted threats of vengeance. They were finally dispersed by a battalion of police.

—As was expected, the reports of rich discoveries of gold in the Coolgardie mines of West Australia drew many people into the region only to suffer disappointment and privation. While there have been some rich strikes, poor prospectors who find nothing must come to want where food and water are scarce and high, the latter selling as high as \$6.00 per gallon.

—The president of the American Protective Association in this State has given public notice that if the Republican party of this city does not manage its primaries in the forthcoming city election to the liking of that association it, "will take charge and inaugurate such a movement as will again send up the Salt River any candidates who may be diametrically opposed to its object,—good government."

—The recent report of a cruel massacre of Armenian Christians by Turkish Moslems, encouraged by Turkish officials, is said to have been more extensive than at first reported. Those who were cognizant of the affair did not dare to send out reports, and the matter is said to have come to light through the courage of an American missionary at the risk of his life. It is stated that many thousands of men, women, and children were cruelly put to death, in many cases after the most brutal treatment previous to being killed.

—Two Americans, who have been serving a term of one year in a Siberian prison, arrived in San Francisco last week. They are Capt. John Johnston, of the sealing schooner *Emma P. Riley*, and one of the hunters. Their story is that they were driven out of their course by a storm, and sought shelter under Saghalien. Here they were espied by a Russian gunboat and arrested as poachers. The vessel was confiscated and the men sent to prison. They report a terrible experience, during which time one man went crazy and committed suicide, and another was left sick in a prison hospital.

—Mrs. Cleveland has offended some of the very zealous portion of the W. C. T. U. She was selected to christen the new war ship *St. Louis*, and had been requested by resolution of the W. C. T. U. State Convention of Pennsylvania to use a bottle of water for the ceremony instead of the customary champagne. Mrs. Cleveland paid no attention to the request, and therefore the indignation. Of course the ceremony is one of the silly customs of the world, but it would not be amiss if all the champagne were disposed of in a similar manner. But it is coming to be deemed a serious public grievance not to heed the counsel of the W. C. T. U.

—Southern Italy and Sicily were violently shaken by earthquake shocks on the 16th inst. In many places people were driven from their homes, and remained outdoors all night. Many houses were damaged, and seemed about to fall, while in Sao Procopio several did fall, burying their occupants. At this place sixty persons were killed. In the province of Calabria all trains ceased running on account of landslides. In the penitentiary at Messina 200 prisoners mutinied and tried to escape. In Reggio, where there were six shocks, many houses were cracked and rendered unsafe. It is thought that about 100 lives have been lost at different points.

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II. *Unchristian Theories.* Here it is shown from their own writings that "Christian Science" is opposed to the teachings of the Bible and the principles of Christianity, corresponding in almost every particular to Spiritualism.

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Signs of the Times

OAKLAND, CAL., MONDAY, NOVEMBER 19, 1894.

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To Our Subscribers.—We wish to thank those of our subscribers who furnished us No. 45 of the SIGNS OF THE TIMES. We have now all that we need.

We give this week the closing article on "The Pilgrim Fathers of Alaska." It is a most interesting story of an interesting work, the civilizing and Christianizing of the natives. It may be suggested to some of our readers that Mr. Duncan's work has a little too much of the union of Church and State with it; but the noble man labored as best he could with the materials at hand. He has done nobly. Let us hope that the clearer light may enable him to do nobler still.

It is evident that the American Protective Association has not been idle in this State during the last year. Rev. J. Q. A. Henry, who is posing as its champion, declares that 31 of the 146 councils in this State have been organized within the last ten months. The organization numbers in San Francisco nearly 17,000 members, and before this paper reaches all its readers, we will have learned just what its influence has been in national and State politics. It may be able to win temporary victory, but it is safe to say that it will not be permanent. Rome never has been conquered by her own methods and never will be.

Do you wish to get a handy vest-pocket map of California? We do not know where you will get a better, more convenient one than a map which has been laid upon our table, the Mathews-Northrup Vest Pocket Map. What is better than all is that it is absolutely up to date; everything is new. In fact, that is the name of the map—the Mathews-Northrup Up-to-date Map. The special one to which we now refer contains the map of California, Nevada, Alaska, Hawaiian Islands, and a map on an enlarged scale of San Francisco and its environments. It is printed on almost indestructible paper, with a complete index of the places on the back, giving the population of counties, cities, villages, etc., with some very complete notes on California and Nevada. The size folded is 5½x2½ inches, and less than one-eighth of an inch thick, but it is *multum in parvo*. The style of the letters on the map indicates the character and relative importance of the place. The maps of this company are nicely printed, and the counties

of the State maps are of different colors. It also publishes a map of San Francisco, and of various States and Territories in the United States, and also of the largest cities in the United States. For prices see advertisement, on page 877.

It Is About That Way.—The *Commercial Traveler* of October had the following note on politics in the West, which the late election seems to demonstrate applies as well to the East:—

"Curious elements are entering into California politics this campaign. As if the issues of railroad monopoly, labor and capital, and the tariff were not enough for party contention, religious differences must needs be brought into the fight. The Roman Church and the A. P. A. are warring to the death, and both look to the ballot box to declare the victor; as though religious strife was ever settled with the armaments of peace. The American patriot is too late with his cry of alarm, and, having ever had the history of the world before him as a warning, he has only himself to blame if the enemy is already in the citadel of his institutions. Rome will rule this land or go down in a sea of blood."

WHAT A TENNESSEE PAPER SAYS.

The following from the Dayton (Tenn.) *Leader* of November 2 will speak for itself:—

"A QUESTION OF FAITH.

"Seventh-day Adventist Jailed for Working on Sunday.

"DWIGHT PLUMB, OF GRAYSVILLE, THE VICTIM OF PERSONAL MALICE.

"Last Friday, a young man named Dwight Plumb, of Grayville, was placed in the Rhea County jail for working on Sunday. Mr. Plumb is a Seventh-day Adventist, and bears a high character for industry, honesty, and morality in his community. He is a consistent, zealous Adventist, who faithfully adheres to his religious faith. His religion teaches him that Saturday, or the seventh day, is the day of rest ordained by God for the observance of man, and for working on Sunday, the first day of the week, he was arrested, on complaint of Wright Rains, and his trial held before Squire Clouse. He was convicted and fined \$3.00 and costs. It is against the principles of the Seventh-day Adventists to recognize a law that persecutes them because of their religious convictions, and Mr. Plumb refused to pay the fine and costs, the result being that he must spend about a month in jail.

"Wright Rains is the name of the zealous sabbatarian who prosecuted Mr. Plumb. Wright is such a pink of perfection, such a human nugget of sanctified life, that it makes his sabbath [Sunday] loving heart palpitate with loathing for anyone who will dare to desecrate the first day of the week. And yet it is charged that the gratification of personal spite had more to do with the prosecution of Mr. Plumb than any regard for law, either human or divine."

See letter from Brother Plumb in Our Work and Workers department.

Atonement for Spiritual, Physical, and Eternal Death.—We are requested to express our opinion concerning an article which appeared in the *Faith of God*, published at Allegheny, Pa. The heading of the article is "Atonement for Spiritual, Physical, and Eternal Death." There are good things in the article, and yet it is based on an entirely erroneous view. The Bible nowhere makes any such distinction as spiritual, physical, and eternal death. The penalty for sin was death, simply death, and nothing more. Spiritual death is, as the term is generally used in the theological world, a condition of sinfulness, or, as sometimes expressed, "death in trespasses and sins." But that is not a penalty; it is a consequence of yielding to sin. The penalty pronounced upon Adam became a consequence to the children of Adam because they inherited his fallen nature; but God saved them from that, irrespective of character, and gave them, through Christ Jesus, the privilege of obtaining eternal life. Those who do not choose Christ, but who rather choose sin, choose with that sin its penalty, death, just the same as Adam did in the beginning. Adam's death was rendered temporal because of the interposition of the gospel. The second death will be eternal, not because the death is any different from the first

death, but because that after it there is no promise of a resurrection. The atonement of our Lord Jesus Christ covers every death, but upon the atonement the writer is at sea, thinking it was made upon the cross. But the reconciliation was made there—the offering for sin; the atonement is made in Christ's closing work. Then all of those who have accepted of Christ, renounced sin, and by his grace are cleansed from all iniquity, will be made "at one" with him forever. Of course this work begins in the regeneration of men at conversion; the power which brought again from the dead our Lord Jesus Christ, changes the heart of man, perfects him in character, and when Christ comes, changes the body of man's humiliation and fashions it like unto the body of Christ's glory. Of course in that sense the atonement in Christ Jesus saves from all death; but our deliverance is not, as stated by this writer, in this present evil world, but from this present evil world. Scriptural ideas of the atonement will be obtained by a careful reading of the articles by Elder M. H. Brown, on the sanctuary question, which are now running in the SIGNS OF THE TIMES.

On a Sabbath day Jesus and his disciples went through the cornfield, and the disciples being hungry they plucked some ears of corn and ate them. For this the Pharisees made complaint against them to Jesus. On the next Sabbath day Jesus healed a man with a withered hand. With these incidents as a lesson, a certain Sunday school paper propounds the following questions:—

"Where did Jesus and the disciples go one Sunday morning? What did the disciples do? Why did they do this? Who found fault with them? What did Jesus say to the fault-finders? Whom did Jesus see in the synagogue on another Sabbath? What did he do for the poor man? What day have we now in place of the Sabbath? How should we spend it? In memory of what great event do we keep the Lord's day?"

The further question arises, Is this attempt to substitute Sunday for the Sabbath a result of the lesson writer's ignorance, or was it his deliberate purpose to deceive the children? Is it possible that one sane man could have written the first question and the third from the last?

Vegetarians.—In the *Outlook* of some time ago Catharine M. Bott gives an interesting account of the monks of Certosa di Val d'Eno, and incidentally gives us something of the value of their asceticism as affecting health and longevity. One of the rules of the order was that meat never was to be eaten. Hearing of this, one of the popes sent a message to the monastery, recommending that strict adherence to this rule be broken in the case of weak or ailing members, and in reply the prior sent a delegation of thirty monks to Rome. When they arrived, the pope asked the youngest member of the delegation to step forward. "How old are you?" inquired the pope. "Eighty-four," was the prompt reply. The pope came to the conclusion that if the baby member of the delegation was eighty-four years old, improvements in their methods of life were quite unnecessary, and forebore further suggestions as to their diet. The present inmates of Certosa are from seventy to ninety years of age, and furnish a strong argument in favor of the vegetarian theory.

The Signs of the Times

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