

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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Proving the Lord.—The Holy Ghost saith, "To-day if ye will hear His voice, harden not your hearts, as in the provocation, in the day of temptation in the wilderness; when your fathers tempted Me, proved Me, and saw My works forty years." Heb. 3:7-9.

ONE who is on probation is being proved, for probation means proving. It is a fact, therefore, that God was on probation during those forty years in the wilderness. Nay, more, God is on probation as long as man is, because he invites men to prove him, to see if he is not to be trusted. When he speaks of the duty of tithing, and the blessing to follow, he says, "Prove me now herewith." Mal. 3:10.

In the provocation in the wilderness, the Israelites were proving God by his works.

He "wrought his signs in Egypt, and his wonders in the field of Zoan." Ps. 78:43. Yet "they forgot God their Saviour, which had done great things in Egypt; wondrous works in the land of Ham, and terrible things by the Red Sea." Ps. 106:21, 22.

AND so the Lord says, "Wherefore I was grieved with that generation, and said, They do alway err in their hearts; and they have not known my ways." Heb. 3:10. What a strange thing! They saw his works forty

years, and yet did not know his ways! "As for God, his way is perfect; the word of the Lord is tried; he is a buckler to all those that trust in him." Ps. 18:30.

THERE is no other method of learning a person's ways than by his works. Those years in the wilderness were filled up with the wonderful works of God, all of them showing his love and his power. Yet in all that time the children of Israel, with few exceptions, did not get well enough acquainted with him to dare trust him. And so because of their unbelief they could not enter into his rest.

NOTHING more marvelous was ever done than to cause water to gush out of a flinty

God. For the water's first gush from the rock was no greater miracle than its continued flow.

"BECAUSE that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened." Rom. 1:21. This describes the Jews as well as the heathen. And does it not describe many who are called Christians? Who is there that is not every day beholding as wonderful works of God as the Israelites ever saw? If we do not daily recognize God as the direct supplier of our food and drink, because our needs are supplied by "natural" means, how much different are we from the Israelites, who got so accustomed to water that came from a dry rock, that they took it as a matter of course?

WE have no reason to condemn the Israelites for their unbelief. They were not exceptional people. They were no more disbelieving than other generations have been. Instead of wondering how they could have been so foolish, let us consider if we have not been beholding the works of God for many years, without learning anything of his ways. "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God," "lest any man fall after the same example of unbelief."



MEDICAL AND SURGICAL SANITARIUM (MAIN BUILDING), BATTLE CREEK, MICH.

rock. No doubt the Israelites wondered at the sight, and probably they acknowledged God for a little while as the giver of it, and felt thankful to him for supplying their needs. But it soon became an old story. As they drank of that same stream day after day, and month after month, they forgot that it had not always been flowing. As they went farther down the stream, they forgot even that it flowed from a dry rock. And so they quenched their thirst without thinking that they were beholding the wonderful work of

THE LAST-DAY REFORMATION.

Development and Progress.

THE Reformation of the sixteenth century was not then completed. Luther, Melancthon, Zwingle, and their colaborers in various countries, did not finish the work of reform. The work which they did was based upon Gospel principles; and if these principles had been uncompromisingly adhered to, they would have led the church of Christ from

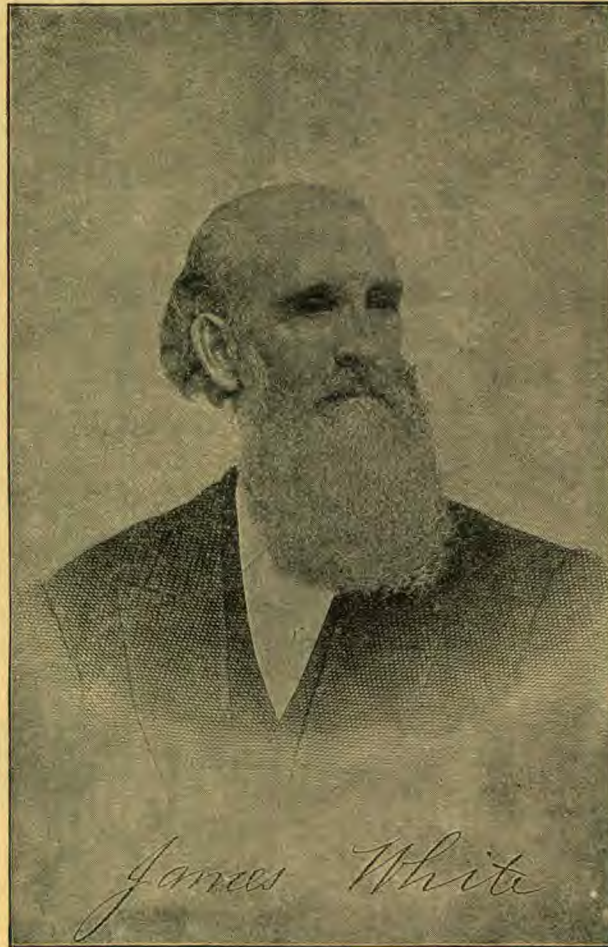
the errors of the Dark Ages to the full light of Gospel truth. But some of the Reformers turned from these principles, while the successors of others sought to crystallize what truth had been gained, together with inherited error, into creeds, and so destroyed in the church the force of the principles of truth and reform.

The two chief principles of the Reformation were these: The word of God, the Bible, as the sole standard of faith, interpreted not by creed or council, but as understood by the individual mind and conscience; and dependence on the power of divine grace alone for the promotion and propagation of the Gospel. This meant that no earthly pope, council, or creed should bind men's consciences, and that there should be no interference of the civil magistrate with matters religious. But Zwingle departed from the latter, sought to promote and defend the cause of Christ by weapons not spiritual, and fulfilled in himself the words of Christ, "They that take the sword shall perish by the sword." While Martin Luther and his associates escaped the pit into which Zwingle fell, the Reformation begun under Luther was cast into one equally deep and devilish digged by its professed friends. They sought to bind about the living, growing truths of God by cords of earthly creeds. They endeavored to put the new wine into the old bottles. And so creeds were formed, organizations multiplied, Christ and peace departed, and Babel and dissension followed. Then was born into the Protestant Church that thing of sin and crime, union of church and state, with all its attendant evils. Zwingle's was but a shorter road. This condition of things has continued with greater or less fluctuation from that time to the present.

Its Present Phase.

We have now reached the latter days, when

ormation, the word of God alone as the standard of faith and morals, and absolute separation of church and state. Of course this sets aside all written creeds of men, and



absolutely prohibits the influence of the civil magistrate in religious affairs. The Bible alone brings us to the Gospel of Jesus Christ, and faith in that Gospel leads to obedience to all the commandments of God. It is therefore said of those developed by the message: "Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:12.

What the Message Has Done.

About 1844-45 the great threefold message of Rev. 14:6-14 in its present phase began to be heralded to the world. Earnest men and women saw in that message a call to return to God's word and to the faith of Jesus delivered therein to the saints and manifest in the lives of Christ and his apostles. Among the early pioneers in this work, which developed the denomination known as Seventh-day Adventists, were Joseph Bates, James White, J. N. Andrews, and Mrs. E. G. White. These earnest Christians, together with others who from time to time broke away from human traditions and the bondage of sin, learned in that "everlasting Gospel" of

1:10, 11; 2 Peter 1:21; Matt. 4:4; Rom. 15:4; Eccl. 12:13; 1 Peter 1:24, 25, et al.

2. That word reveals that God created all things by the power of his word through Jesus Christ. 1 Cor. 8:6; John 1:1-3; Col. 1:16.

3. That he set apart as the memorial of his Godhead as manifest in creation, the seventh-day Sabbath. Ps. 111:4; 135:13; Ex. 20:8-11; Gen. 2:2, 3.

4. That he did all this for man, that man by observing it might never forget the true God. Mark 2:27; Eze. 20:20.

5. That the expression of God's character is his holy law, the epitome of which is found in the Decalogue. Ps. 119:172; Isa. 51:6, 7; Ex. 20:1-17.

6. That this law is perfect, holy, just, good, spiritual, and unchangeable, the personification of the righteousness of which is in the character of Jesus Christ. Ps. 19:7; Rom. 7:12, 14; Ps. 111:7, 8; Luke 16:17.

7. That man had transgressed this law and was therefore condemned, without strength, and unable to help himself, "sold under sin." Rom. 3:9, 19, 23; 5:6; 7:7, 14; 1 John 3:4.

8. That to redeem man Jesus Christ gave himself to save man from sin and sinning by implanting within him and clothing upon him the righteousness of God, which was wrought out in Christ's own precious life, to which the law bears witness. Matt. 1:21; Titus 2:14; Rom. 1:16, 17; 3:21, 22; 8:1-4.

9. That Christ might thus redeem his people and be a merciful high priest in ministering his own righteousness, he, who was with the Father before the world was, emptied himself of himself that God might fill him.

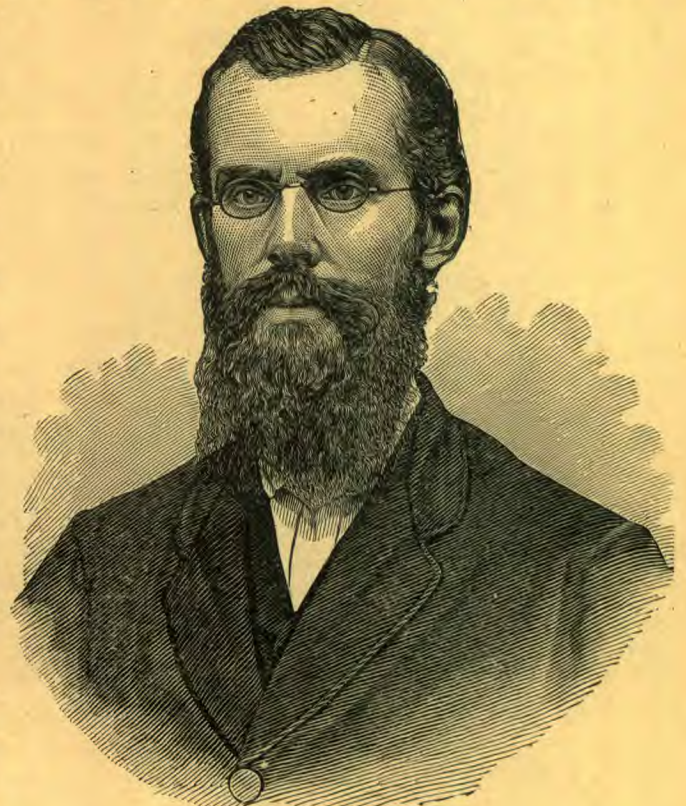


JOSEPH BATES.

"knowledge shall be increased," when the last warning message, recorded in Rev. 14:6-12, shall be given to the world, to prepare a people for the coming of the Lord. This message is based on the true principles of the Ref-

God the following glorious truths:—

1. That the Gospel of Christ includes all of God's revelation of himself to men, the standard of which is the Holy Scriptures alone. 2 Tim. 3:16, 17; John 17:17; 1 Peter

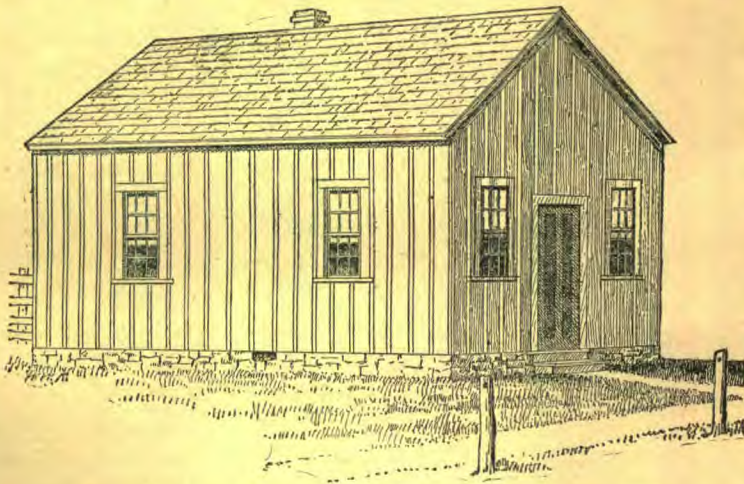


JOHN NEVINS ANDREWS.

came to earth, and took upon himself sinful flesh, that he might be a brother to all the race; thus, being both God and man, he could in himself lift sinful man to God without the intervention of priest or saint. Phil. 2:5-9

(R. V.); Heb. 1:3, 4; 2:9-16; John 14:7-10.

10. That thus being both divine and human, having by faith overcome the sinful flesh for us, Christ became a merciful, faithful, and mighty high priest, able to succor all who



FIRST CHURCH BUILDING IN BATTLE CREEK, MICH., 1855.

will come unto God by him. Heb. 2:17, 18; 4:14-16; 5:6-9.

11. They also learned from the same word of the Gospel that the earthly sanctuary of the Levitical dispensation was in its materials, apartments, and ministrations the figure of the true tabernacle in heaven, where our Lord Jesus Christ ministers his effectual offering for all who come to him. Heb. 8:1-5; 9:1-12, 23, 24.

12. They learned that the cleansing of the earthly sanctuary (Leviticus 16) was a judgment work, and that, therefore, as also the nature of the case shows, our Lord's closing work must be a judgment work. Acts 24:25; 17:31; Rev. 14:7.

13. They found by the same word of prophecy that this judgment work, the finishing of the mystery of God, the closing up of Christ's priestly work, the blotting out of the records of sins in heaven, began in 1844 and continues an indefinite but comparatively short period of time, in which every case will be decided before Christ comes. Dan. 8:14; Rev. 10:6, 7; Luke 20:35; 1 Cor. 15:51, 52; Rev. 22:11, 12.

14. They found that eternal life and immortality were found only in Jesus Christ, who is our life, the former found by faith in Christ now, the latter given at his coming. Gal. 2:20; 1 John 5:10-12; 1 Cor. 15:51-55.

15. They learned that God's purpose to make the earth the everlasting and glorious home of man will not be frustrated by sin, but that Christ by his mighty power will purify the earth and reign therein with his saints forever. Isa. 45:18; Ps. 115:16; 2 Peter 3:1-10, 13; Matt. 25:31, 34; Dan. 7:27.

16. They learned that Jesus Christ is the head and the only head of the church; that by him the members of the church as individuals are redeemed from sin and set at liberty; that the liberty which Christ gives is the only true religious liberty; that this freedom is theirs by right, and that with it governments have no right to meddle. To put it still more forcibly, not only Christians but all men have the right to serve God, or not to serve him, according to the dictates of conscience. As expressed by our Lord, "If any man hear my words, and believe not, I judge

him not; for I came not to judge the world, but to save the world. He that rejecteth me, and receiveth not my words, hath One that judgeth him; the word that I have spoken, the same shall judge him in the last day." John 12:47, 48; 18:36. For these reasons and others Seventh-day Adventists are unalterably opposed to the union of the state and church in any and every form, not only as regards other people, but as regards themselves. On the question of freedom of conscience they have stirred the country as nothing else has stirred it since slavery was settled. Before us lies still greater agitation and greater victories.

All this and much more is taught in the word of the Gospel of God's grace. The message demanded that men should turn away from human creeds, from the world, from giving glory to men, and give glory to God manifest through Jesus Christ, and worship him who made heaven and earth. Rev. 14:6, 7. This brought them again to God's holy law, to Christ the Creator, Redeemer, Sanctifier, Re-creator, to the Sabbath, not only as a memorial of creation but of sanctification (Rev. 14:6, 7; Eze. 20:12), and therefore they turned from the sabbath of tradition to the Sabbath of Jehovah, kept by prophet, apostle, and Christ Jesus.

The Unity of the Spirit.

Their conferences, state and general, are representative bodies. Believing as they do, they have, as before stated, no creed but the Bible. And yet there is the strongest bond of union between them—the unity of the Spirit in the bond of peace. While differences of opinion frequently arise in their conferences over methods of work, and sometimes over doctrines, yet never by resolution or vote do they attempt to settle questions of faith, believing that the Spirit of God, which has created and developed the unity which now exists, will lead to the fuller, completer unity which shall exist in the church when her Lord shall come.

How Supported.

Their evangelistic work is supported by tithes paid by the members, and by various free-will offerings. The tithe is paid voluntarily, by nearly all, and is not made a matter of church discipline. Their method of supporting their work they believe to be Biblical. They have no settled pastors as such, and consequently no minister dependent on any one congregation for support. The church is used largely as the force of which the ministers are leaders, and not as a field in which the ministers are sole laborers. Of the amount of tithes and offerings we will speak later on.

The Seventh-day Adventists have for years been sounding the message of the Gospel to the world. They have pointed out from the word of God—what the good in all denominations admit—that many of the churches of Christendom are Babylon (confusion) in their creeds, and backslidden in their spiritual condition. Instead of these churches heeding this warning from God's word they have clung to their errors, choosing them as preferable to God's truth. They have not only done this, but they are, contrary to the Gospel, appealing to the powers of earth to enforce by civil law the Sunday of apostasy, the pogo-papal Sunday. Against this growing iniquity Seventh-day Adventists have faithfully protested, not for themselves but for the glory of Christ's name and for the good of all, even those who are engaged in the fearful work of endeavoring to amend the law and Gospel of Jehovah by human tradition and enactment. In this work of protest, praise God, a few noble voices have been heard in various denominations. This protest stands for religious liberty, not for Adventists, but for the world.

This work, it may easily be seen, must necessarily be decidedly unpopular. It would not of itself, humanly speaking, win many hearts, especially in the way it has been prosecuted. It has not sought to lure or dupe victims, but it has ever invited the fullest investigation. Nay, it has constantly and earnestly exhorted all its members and hearers to diligence in this respect, that each one may know that his faith does not stand in the wisdom of men, but in the power of God. It does not and never will seek to colonize those who are converted; but it ever broadens its plans, sending out its missionaries, and inviting men and women not to earthly gain, emoluments, reward, or honors, but to Christ.

Its Progress.

And yet the work has progressed, despite



THE TABERNACLE, BATTLE CREEK, MICH.

all ridicule, slander, and opposition of word and law. The truth of its message, conceded by many, practiced by few, despised by more, "because the carnal mind is enmity against God, and is not subject to the law of God,"

has permeated all classes. This progress may be shown in various ways. A few indications follow:—



REVIEW AND HERALD OFFICE, 1860.

1. *The Increase of Numbers and Offerings.*—The first Adventist minister began the proclamation of the Sabbath in 1844. Joseph Bates, a sea captain,

began its observance in 1845, and Elder James White and Mrs. E. G. White in the following year. The adherents of the message might at this time be counted by tens, or at the most by scores. They consisted of a few companies and scattered Sabbath keepers. In the year 1855 two church buildings were erected, one at Buck's Bridge, N. Y., the second at Battle Creek, Mich. The latter now forms a wing of a moderate-sized dwelling. A cut of the building will be found on page 3. A general meeting, or conference,

was held in Battle Creek, November 16 of the same year, to lay plans for the publishing work, and to consider other means for spreading the message. The company had grown so rapidly in Battle Creek that in 1857 another church building became necessary, and a church was erected 28x44. Now the large Tabernacle, 105x130, with a seating capacity of nearly four thousand, is found too small to accommodate the increasing congregations. During the last General Conference (February—March, 1895) overflow meetings were held

It was not until 1861 that churches were regularly organized. The first organized conference, that of Michigan, was effected the same year. The following year witnessed the organization of the conferences of New York, Minnesota, and the first General Conference. In 1863 conferences were organized in Ohio and Vermont, and in 1864, Iowa. It was three years after this before the next conference—Maine—was organized. The next year two noted events occurred, the first camp meeting at Wright, Mich., and the beginning of the work on the Pacific Coast.

In 1871 tract and missionary societies were organized to better propagate the Gospel message. The first was that of New England, followed in 1872 by New York, Michigan, and Vermont. The latter year, March 19, Elder

the message died in the harness Oct. 21, 1883, aged 55 years. He almost knew the Bible by heart from Genesis to Revelation, and was frequently called "a walking concordance." His "History of the Sabbath" will ever stand as a monument of painstaking industry, honesty, and complete-



REVIEW OFFICE, 1884.

ness. Another of the pioneers, the one on whom the burdens of the work rested with crushing weight above all others, fell asleep August 6, 1881, at the age of 60. James White, whose ancestors came over in the Mayflower, was a man of rare talent and ability, and God used him in laying the foundation of a great work.

But while God buries his workmen, he carries on his work.

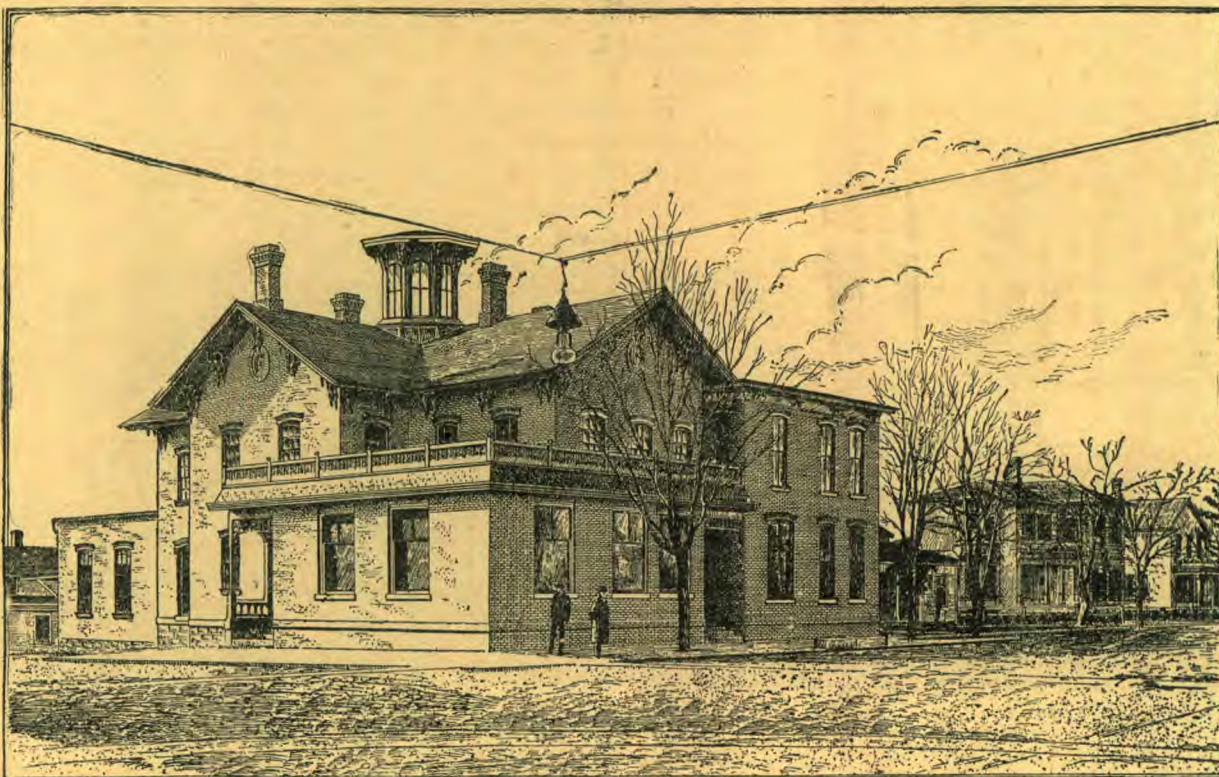


REVIEW AND HERALD OFFICE, BATTLE CREEK, MICH., 1894.

in both the Review Office chapel and in the college. A cut of the tabernacle is here given.

Joseph Bates fell asleep, at the ripe age of 80 years. The same year witnessed the organization of a conference on the Pacific Coast,

Other organizations came into the sisterhood of conferences from time to time as years passed by, so that in 1881 the aggregate of ordained ministers numbered 148; the number of licentiates, 126; the number of churches, 640; of organized conferences, 26, and mission fields, 6; of members, 16,916; the amount of tithes paid for the ministry, \$74,185.55; number of pages of publications distributed, 5,226,336; amount raised on other funds for missionary purposes, \$38,836. The same year there were at General Conference 39 delegates, represent-



WEST OFFICE OF REVIEW AND HERALD, BATTLE CREEK, MICH., 1894.

and two years later Elder J. N. Andrews began labor in Switzerland. This pioneer in

ing 15 conferences and five mission fields. At the General Conference of this year there

ing 15 conferences and five mission fields. At the General Conference of this year there

were 130 delegates, representing 43 conferences and mission fields. The number of ordained ministers is now 301; licentiates, 214; organized churches, 1,225; members, 42,763; tithes paid, \$321,517. The per cent of increase in membership is 158; of tithes, 332—certainly a good indication.



PACIFIC PRESS, 1876.

Other donations for missionary work, \$110,174.09, an increase of 183 per cent. These figures show that the members of the church have increasing faith in the message they are giving to the world. These funds, apart from the tithe, are raised by Sabbath school offerings, first-day offerings (1 Cor. 16: 1, 2), offerings for missionary work at the time of the holidays, and irregular offerings, all of which are free-will in the fullest sense.

2. *Increase of Publications.*—The first paper published by this people was a little sheet—the *Present Truth*—at Middletown, Conn., in 1849. It did not long continue. The next year—1850—witnessed the beginning of the *Advent Review and Herald of the Sabbath*, which has continued the leading paper of the denomination. The first number bore date Paris, Me., November, 1850. On the publishing committee are the names of Joseph Bates, J. N. Andrews, and James White. The paper first appeared as an irregular monthly. The next year in April it became a semi-monthly, published in Saratoga County, New York. It was soon after moved to Rochester, N. Y. Its first issue as a weekly was Sept. 8, 1853. Being mindful of the youth, in 1852 the *Youth's Instructor* was first issued as a monthly. These papers at that time were small, and poorly printed on a hand press. Now the *Review* is a large 16-page weekly, with over 12,000 subscribers.

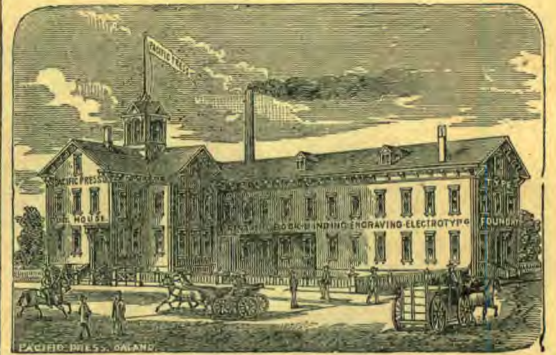
The next periodical published was the *Health Reformer*, 1866. With the full Gospel message goes reform in eating, drinking, dressing, and general living. God wants not only healthy souls, but healthy bodies and clear minds, wherein his Spirit may dwell. This was a part of the message which God gave to this people, which they accepted, and which they gladly tell to others. As a result they are users of neither alcohol nor tobacco in their various forms. But few use tea and cof-

fee, and the well-instructed use few condiments. Many are practical vegetarians, and the whole denomination use comparatively but little flesh, and that of the most wholesome kind, eschewing swine's flesh and other foods conceded as unwholesome by both Scripture and science. At the present time there are six journals published in the interests of health reform and temperance; four of these are published in English, one in Danish, and one in Swedish. The aggregate monthly circulation of these cannot be less than 20,000.

In religious publications the denomination now publishes nineteen periodicals, the aggregate monthly circulation of which may be fairly estimated at 400,000. About one hundred and fifty different tracts on all phases of Christian life and work are in circulation. These publications are now circulated in more than twenty-five different languages and dialects; and the year to come it is believed will witness translations into twenty-five more. Besides these are published many bound books, the sale of which last year amounted to more than \$300,000.

The growth of the publishing work among this people is well represented by the growth of their publishing houses, some cuts of which are given herewith. The small cut of the *Review and Herald* building (page 4) represents it near the beginning of its history, about 1860. The larger cuts represent the two parts of the office as it now stands, on

story wooden building erected in 1855. The present buildings are substantial brick-faced structures, with an aggregate floor space of 106,000 square feet.



PACIFIC PRESS, 1878.

In 1860 the only publishing house of the denomination was the little two-story wooden structure noted above. Now they have the largest and best-equipped publishing house on the Pacific Coast—the Pacific Press—cuts of which are here given in different stages of its history. It has a floor space of about 50,000 square feet. There are also publishing houses in Melbourne, Australia; New York City; London, England; Christiania, Norway; and Basle, Switzerland. Besides these facilities for publishing the truth, there is much work done elsewhere. Yet this means of spreading the Gospel is but the beginning of what this people hope to see.

3. *The Health Work.*—As suggested above, true temperance and healthful living are a vital part of Christianity. It may be questioned whether there was ever a truly converted soul who was using tobacco at the time of his conversion, who was not troubled in conscience over the practice. Many heed the voice of the Spirit and leave the evil habit; many paralyze the conscience and continue its use. Not so with the people under consideration here. They found themselves practicing many injurious things, contrary not only to the word of God, but to true medical science. They set about reforming themselves, by

yielding to the Gospel, and began preaching the Gospel reform to others. They found in that same Gospel not only effectual protest against drug medication, but wonderful restoratives in pure air, pure, well-cooked food, pure water, electricity, and ample and proper exercise. They founded an institution where these things could be practiced and taught for the restoration of the sick. The Health



PACIFIC PRESS, 1895; HOME OF THE "SIGNS OF THE TIMES."

West Main Street, Battle Creek, Mich. The office is divided by Washington Street; the larger part is used for the manufacturing department and editorial offices; the smaller, with an extension of about fifty feet on the right, not shown in the cut, is used for sales rooms, packing, shipping, and office and committee rooms of various kinds connected with the work. The first office was a two-

story wooden building erected in 1855. The present buildings are substantial brick-faced structures, with an aggregate floor space of 106,000 square feet.

Reform Institute was founded Sept. 5, 1866, and legally incorporated April 6, 1867. A



HEALTH REFORM INSTITUTE 1866.

cut of the first building, in West Battle Creek, with its physician, Dr. Lay, all its helpers and patients—twenty-three in all—is given herewith, from an old photograph. The cut is not clear but will serve to illustrate the small beginning of a great work.

It could not be expected that all good things would be learned at once. The chief remedy used in those days was water in various ways, and by methods somewhat crude. Hydropathy was the one science above all others, and it worked wonders by the blessing of God. But truth grows, especially in a living Christian experience; and so has the gospel of true Christian temperance and right living developed among this people, till now every known remedy of nature

and science is in use for the restoration to health of those who are sick, for keeping well those who are not. On the spot and its immediate surroundings are now four large brick edifices, with other smaller buildings.

It is utterly impossible in this brief sketch to give anything like a just idea of the buildings, appliances, and work of the Battle Creek Medical and Surgical Sanitarium. Every known and tried remedy prescribed by conscientious and skilled physicians, applied by trusted and trained nurses, is here used. Our first-page cut presents a front view of the Main Building, 312 feet long, with a rear extension of 100 feet, and is five and six stories in height above the basement. The Hospital building is 100x60 feet, five stories high. The Main Building accommodates 300 persons; the Hospital has 100 beds. Cottages on the grounds accommodate 200 persons. The cut of the new dormitory for students and helpers will speak for itself. It is complete in itself, with all needful furnishings. In addition to these is a large steam laundry building, and a large bakery, from which many tons of health foods are shipped annually to all parts of the world.

The ventilation of the institution is perfect

in detail. Each room has an independent ventilating shaft of its own. The Main Building is supplied with 30,000 cubic feet of warm air each minute. In the winter the air is taken at a distance from the building and at sufficient height to insure comparative purity, carried through a large tunnel into large rooms, there warmed and moistened and distributed in ample quantities throughout the building. The Main Building and Hospital are lighted by the Edison system of incandescent light. The surroundings, the parlors, the gymnasiums, dining halls, rooms of all kinds, speak of comfort, health, and home. A thorough examination is made of each patient,—stomach, nerves, lungs, cir-



HELPERS' DORMITORY OF SANITARIUM.

culcation, muscles, and every important organ of the body. All rational remedies are used, such as electricity in all forms, sun baths, Swedish movements, medicated inhalations and atmospheres, pneumatic treatment, etc., etc. Here originated the wonderful electric light, or radiant heat bath, far superior in the mind of the writer to either vapor, Russian, or Turkish baths.

The medical superintendent, the one above all others who has been instrumental in the hands of God in planning this wonderful institution, is J. H. Kellogg, M.D., well known in both this country and England by his writings and otherwise. He is assisted by the following skilled physicians: Drs. Dunlap, Riley, Hoenes, Burleigh, Lindsay, Maxson, and others.

In addition to these buildings is the Haskell Home for orphan children, a cut of which is given elsewhere. Here nearly a hundred orphans may be cared for in families of twelve, by kind, moth-

erly women. Here they are educated in various studies, from kindergarten up, and trained in various lines of work, and in habits of diligence, cleanliness, order, and in the Bible. Each child has his (or her) single bed, hooks for hanging clothing, dressing rooms, towels, napkins, soap, toothbrush, etc. Each has his work to do. We do not begrudge the orphans aught of the many good things here given them, but the heart grows tender and the eye moist as we think of the old house, the bed under the rafters, and the father and mother and brother and sister love, and we would not change the old associations and home love for all else in the world. But may God bless the orphans, and make tender and wise those who care for them. This institution has been constructed largely under the supervision of the S. D. A. Medical and Benevolent Association, which

controls and supervises most of this kind of work of the denomination.

At the Sanitarium in Battle Creek is a regular training school for missionary nurses and medical missionaries, for which we have not space to speak at this time. A branch sanitarium is in operation in Chicago, and another at Boulder, Colo. Over \$30,000 in charitable work has been given in the last two years by the Sanitarium. It is a noble institution and is doing a noble work. Its profits are used to build up the institution and benefit the poor and sick. We know of no place east of the Sierra Nevada where one will find a better place to get well than in the Battle Creek Sanitarium, or at its branch in Boulder, Colo.

Another institution of the kind, where the ills of humanity are attended to in the same



SANITARIUM HOSPITAL, 1894.

general and successful way, although on not so large a scale, is the Rural Health Retreat, near St. Helena, Cal., under the supervision of Drs. W. H. and Hattie S. Maxson. Here also is a training school for medical missionaries. This institution is blessed with delightful climate, beautiful surroundings, and pure, soft mountain water, and is enjoying prosperity. We know of no better place west of the backbone of the continent for a sojourn for the weary or sick, under the faithful direction of genial and skilled physicians. We give a cut of the Main Building as it appeared three years ago (page 8). It has since been greatly improved. There are other buildings, cottages, chapel, etc. Many tents are used in the dry season.

Another institution of the same character is in operation in South Africa.

4. *Educational Institutions.*—The first school was founded in the early history of the work, in Battle Creek, Mich. True religion is educational. The S. D. A. Educational Society was incorporated in Battle Creek, March, 1874. The first college built by them was opened for students in 1875. Now the denomination has five colleges, as follows: Battle Creek, Mich.; Union College, at College View, Neb.; Walla Walla College, at College Place, Wash.; Healdsburg College, at Healdsburg, Cal.; Claremont College, at Claremont, South Africa. Besides these institutions there are schools doing work of academic grades at South Lancaster, Mass.; Mt. Vernon, Ohio; Keene, Texas; Graysville, Tenn.; Frederikshavn, Denmark; and a preparatory school in West Virginia, a Bible school in Australasia, a school in Guadalajara, Mexico, two schools in the islands of the Pacific for natives, one in the Bay Islands of the Carribean Sea, and fifteen different church schools, two General Conference Bible schools, and other schools not regularly organized.

The enrollment of students for the present year in this country is as follows: Battle Creek College, 628; Union College, 436; South Lancaster Academy, 170; Walla Walla College, 162; Texas Academy, 160; Healdsburg College, 130; Mt. Vernon Academy, 122; Graysville Academy, 102; West Virginia school, 64; Bible schools, 386. Total, 2,360. The total reported in all schools, 2,835. A

safe estimate places over 3,000 pupils in Seventh-day Adventist schools, while many

tion have been soundly converted to Christ, and from them many noble workers have gone out in the great Gospel field.

As we look back over the past, we can but exclaim, "What hath God wrought!" It is all of him. He it is who has given the word. His is the message. Through evil report, contumely, falsehood, poverty, outward discouragement, false brethren, and various obstacles and difficulties, God has given success. Our boast is in his cross; our glory, in his name. There are and have been more rapid movements; there are none stronger. This is founded not on the word of man, but the word of God. In the words of one of old, we say to all, "Come thou with us, and we will do thee good; for the Lord hath spoken good concerning Israel." This is the time of sacrifice; the glorious future lies just on before.

"Not your own!" to Him ye owe
All your life and all your love;
Live that ye His praise may show
Who is yet all praise above.
Every day and every hour,
Every gift and every power,
Consecrate to Him alone
Who hath claimed you for His own.

—F. R. Havergal.

THE ONLY EFFECTIVE LAW.

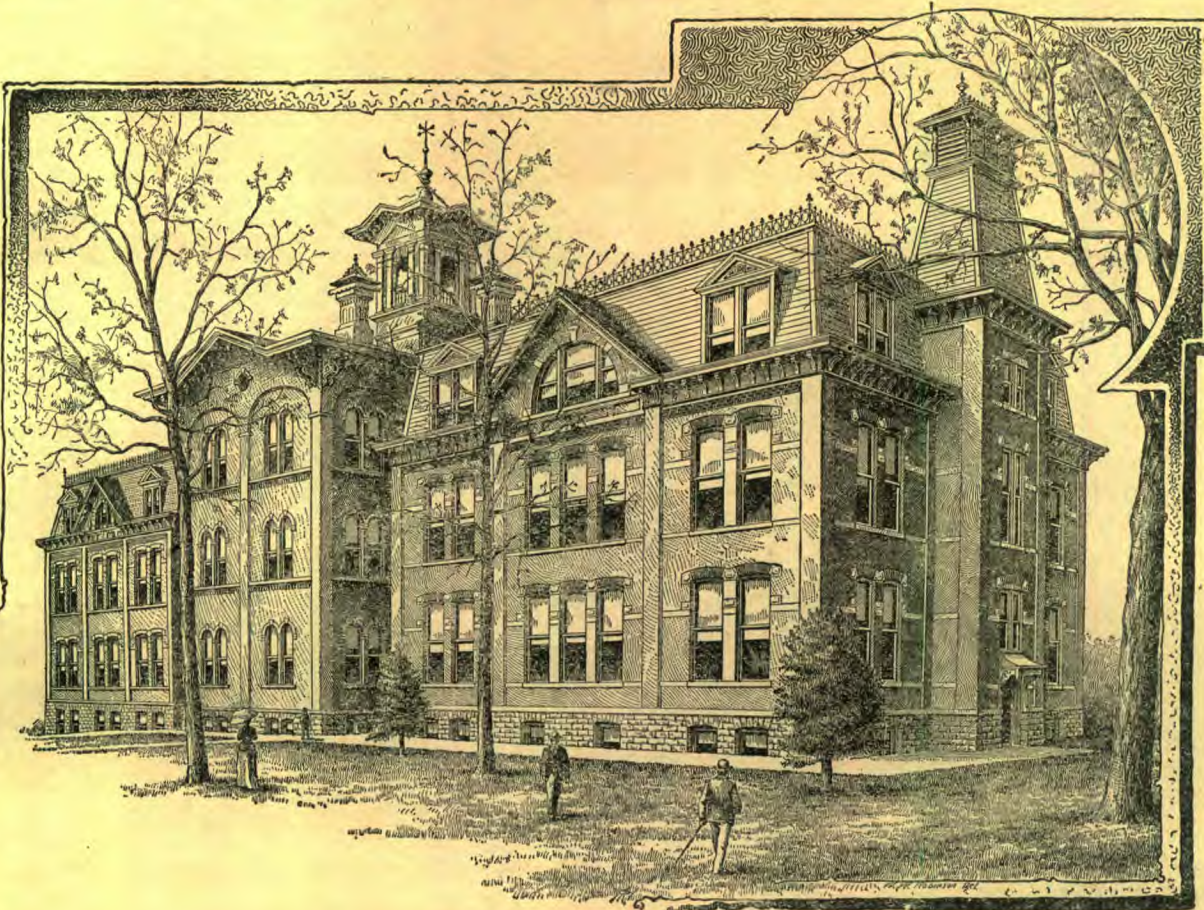
THE only perfect and absolutely effective law against evil is the law of God. No evil can survive when brought in contact with that, and sooner or later all evil will be brought in contact with it and destroyed; but what we should do is to let all the evil within us be brought in contact with the law now, by being taken away from us through faith in Christ. "The law of the Spirit of life in Christ" gives freedom from sin and death. Rom. 8:2. But if we do not allow God to separate the evil from us now, the law of God will destroy us with it at the last day.

A CHILD'S day, like the day of a grown person, has its lights and shadows, its trials and anxieties. Temptation has met the



BATTLE CREEK COLLEGE, 1875.

pupils are found in public schools and other institutions of learning. The real basis of education in all these schools is the word of God, and yet thorough instruction is given in other lines. With some of these institutions manual training is connected, and steps will be taken as rapidly as possible to make each school a manual training school, giving the student healthful exercise, and a useful



BATTLE CREEK COLLEGE, 1894.

trade, enabling the poor to pay in part or in whole their way, and conserving youthful human energy for a noble purpose. While doing this it is in no way designed to lower the grade of intellectual work. In these schools many of the youth of the denomina-

little one in the playground, the street, or the schoolroom, and she has had her fits of naughtiness, her gusts of temper, or her disappointments, as great to her as her father's to him. A cup can be more than full to the brim, let its size be what it may.—Selected.

THE MASTER'S TOUCH.

In the still air the music lies unheard;
In the rough marble beauty lies unseen;
To make the music and the beauty needs
The Master's touch, the sculptor's chisel keen.
Great Master, touch us with thy skillful hand;
Let not the music that is in us die.



HASKELL HOME FOR ORPHANS, BATTLE CREEK, MICH.

Great Sculptor, hew and polish us; nor let,
Hidden and lost, thy form within us lie.
Spare not the stroke! do with us as thou wilt!
Let there be naught unfinished, broken, marred;
Complete thy purpose, that we may become
Thy perfect image, thou our God and Lord.

—Horatius Bonar.

CHRIST OUR COMPLETE SALVATION.

BY MRS. E. G. WHITE.

THE character of the Lord Jesus Christ is to be reproduced in those who believe in him as their personal Saviour. They will be "rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." Our acceptance with God is not upon the ground of our good works, but our reward will be according to our works. "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit."

"The carnal [or natural] mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Human nature could not keep the law, even if it would. Apart from Christ, without union with him, we can do nothing. "Not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God." The law requires us to present to God a holy character. It demands of men to-day just what it demanded of Adam in Eden,—perfect obedience, perfect harmony with all its precepts in all relations of life, under all circumstances and conditions. No unholy thought can be

tolerated, no unlovely action can be justified. As the law requires that which no man of himself can render, the human family are found guilty before the great moral standard, and it is not in the province of law to pardon the transgressor of law. The standard of the law cannot be lowered to meet man in

his fallen condition. No compromise can be made with the sinner to take less than the full requirement of the law. The law cannot acquit the guilty, it cannot cleanse the sinner, or give power to the transgressor to raise himself into a purer, holier atmosphere. Standing before a holy, good, and just law, and finding ourselves condemned because of transgression, we may well cry out, What shall we do to be saved?

There is but one way of escape for the sinner. There is but one agency whereby he may be cleansed from sin. He must accept

right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins." A complete offering has been made; for "God so loved the world, that he gave his only-begotten Son,"—not a son by creation, as were the angels, nor a son by adoption, as is the forgiven sinner, but a Son begotten in the express image of the Father's person, and in all the brightness of his majesty and glory, one equal with God in authority, dignity, and divine perfection. In him dwelt all the fullness of the Godhead bodily.

John said, "We have seen, and do testify that the Father sent the Son to be the Saviour of the world." The Son of God took upon him human nature,—"the Word was made flesh, and dwelt among us." "God was manifest in the flesh." The union of divinity with humanity brings to the fallen race a value which we scarcely comprehend. The human and the divine were united in Christ, in order that he might represent those who should believe in him. He took our nature, and passed through our experiences, and as our representative he assumed our responsibilities. The sins of men were charged to Christ, and, innocent though he was, he engaged to suffer for the guilty, that through faith in him the world might be saved. "We were reconciled to God by the death of his Son." Christ reconciled the world unto himself, not imputing their trespasses unto them. O, what compassion and love are here revealed! How is humanity exalted through the merits of Christ! His sacrifice was ample and complete. The Holy One died instead of the unholy. He clothed himself in our filthy garments, that we might wear the spotless robe of his righteousness, which was woven in the loom of heaven. He paid the whole debt for all who would believe in him as their personal



MAIN BUILDING, SANITARIUM (RURAL HEALTH RETREAT), ST. HELENA, CAL.

the propitiation that has been made by the Lamb of God, who taketh away the sins of the world. The shed blood of Christ cleanseth us from all sin. "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." "Him hath God exalted with his

Saviour. His blood cleanseth from all sin and purifieth from all unrighteousness. In him, through him alone, we have forgiveness of sins. Through faith in his blood we have justification in the sight of God.

It will avail nothing for us to do penance, to afflict the body for the sin of the soul, or to

flatter ourselves that by our good works we shall merit or purchase an inheritance among the saints. When the question was asked Christ, "What shall we do that we might work the works of God?" he answered, "This is the work of God, that ye believe on him whom he hath sent." We are not to do something in order to purchase our entrance into heaven; for the Lord gives us heaven through the merit of Jesus Christ, and not through any merit of our own. Good works are the result of faith and love; for, conscious of the debt of love and gratitude which we owe to God for the infinite sacrifice made in our behalf, we show forth the praises of him who hath called us out of darkness into his marvelous light. Every one is under bonds to God to manifest obedience to all his commandments, relying fully on the righteousness of Christ for his acceptance with God. Accepting the grace of Christ, we are to live to the honor and glory of God, keeping the commandments at any sacrifice to ourselves. "There is none other name under heaven given among men, whereby we must be saved."

The atonement of Christ was not made in order to induce God to love those whom he otherwise hated; it was not made to produce a love that was not in existence; but it was made as a manifestation of the love that was already in God's heart, an exponent of the divine favor in the sight of heavenly intelligences, in the sight of worlds unfallen, and in the sight of a fallen race. "For God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life." We are not to entertain the idea that God loves us because Christ has died for us, but that he so loved us that he gave his only-begotten Son to die for us. The death of Christ was expedient in order that mercy might reach us with its full pardoning power, and at the same time that justice might be satisfied in the righteous substitute. The glory of God was revealed in the rich mercy that he poured out upon a race of rebels, who through repentance and faith might be pardoned through the merits of Christ, for God will by no means clear the guilty who refuse to acknowledge the merit of a crucified and risen Saviour. It is only through faith in Christ that sinners may have the righteousness of Christ imputed unto them, and that they may be "made the righteousness of God in him." Our sins were laid on Christ, punished in Christ, put away by Christ, in order that his righteousness might be imputed to us, who walk not after the flesh, but after the Spirit. Although sin was charged to his account on our behalf, yet he remained perfectly sinless.

O, what a history we have in the life and death, resurrection and exaltation of Christ! He was the incarnate God, the Lord of life and glory; yet for our sakes he was delivered into the hands of wicked men. Satan and the whole confederacy of evil men and evil angels raged around him, and he suffered that which would have been insupportable to any human being. His life was one of utter self-denial and self-sacrifice, full of achievements of divine mercy, goodness, and power. Disease fled at his touch, the blind saw, the deaf heard, demons were cast out, the dead were raised. The tempest-tossed waters were stilled at his command, and as he hung upon the cross, nature gave signs that she sympathized

with her dying Author. The earth reeled and heaved beneath the feet of men; the sun clothed itself in sackcloth. When the mighty angel descended from heaven, parting the darkness from his track, the Roman guard fell as dead men before the resplendent glory, and Christ in his Godhead shone forth as he burst from the tomb, and rose triumphant over death and the grave. The disciples understood, when they saw him arisen from the dead, what he meant when he said, "Destroy this temple, and in three days I will raise it up."

Shall our faith ever falter again? What stronger evidence could God have given us that Jesus is the Son of God? What greater evidence could be given of the power and coming of our Lord Jesus Christ than that which has been given by those who were eye-witnesses of his Majesty? Will those who claim to believe in Christ as a personal Saviour, dishonor God by doubting that he to whose guardianship they have committed their souls will keep that which has been committed to his trust against that day? Jesus is a risen Saviour. He came forth from the grave to vindicate his previous claims, to confirm the faith of his followers, to establish the truth of his Godhead before men, to make doubly sure the assurance that whosoever believeth in him should not perish, but have everlasting life.

THE COMING OF CHRIST.

Is it not reasonable for Christians to believe, in view of the promises of God's word, that Jesus Christ will come again? We thus read:—

"So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation." Heb. 9:28.

Christ came the first time, heralded by the prophets, by signs, and by special messenger. He "empted himself" of his glory with the Father, came down to this sin-cursed earth, took upon himself the nature of fallen man, stooping to the very depths, the greatest weakness, of that nature, and became obedient unto death. Phil. 2:5-8; Gal. 4:4; Heb. 2:10-18. This he did that he might lift fallen man up to God. After his victory over death, which was also triumphant victory over sin, Christ ascended to heaven to plead the virtue and power of his sacrifice and victory for fallen man; for the raising of Christ from the dead was the manifestation of God's power over sin full grown (James 1:15, R. V.), and therefore it means hope and victory for everyone who will ally himself with Christ. This is the power which the apostle Paul desires that we may know. He says:—

"That ye may know what is the hope of his calling, and the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named not only in this world, but also in that which is to come; and hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fullness of him that filleth all in all." Eph. 1:18-23.

Christ is now a priest-king, "after the order of Melchizedek" (Heb. 5:10), on his Father's throne (Heb. 8:1), and in that capacity he is gathering out from the nations of

earth a people to serve him forever in his everlasting kingdom (Zech. 6:12, 13; Eph. 2:19-21). But his work as priest will sometime be over. He will finish his ministration for fallen man. Every soul which will have heeded the message of mercy will be eternally sealed and saved, and from those who have rejected the message, Christ will turn with reluctance but with justice. They rejected righteousness and life; they preferred sin and death; and, sad as it is that they have so chosen, Infinite Love gives them their choice. Then, when all has been done that could be done, will the eternal fiat go forth: "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still. And, behold, I come quickly." Rev. 22:11, 12. Christ, therefore, will come again when his priestly work is ended.

Christ's second coming will not be by his Spirit; for his Spirit is the manifestation of Christ's presence in his *personal absence*. Said Jesus:—

"But now I go my way to Him that sent me. . . . But because I have said these things unto you, sorrow hath filled your heart. Nevertheless I tell you the truth: It is expedient for you that I go away; for if I go not away, the Comforter [the Holy Spirit] will not come unto you; but if I depart, I will send him unto you." John 16:5-7.

This is certainly positive testimony that the sending of the Spirit of God is not synonymous with the coming of Christ.

Christ's coming is not at death. This is evident from the following scripture:—

"Peter seeing him saith to Jesus, Lord, and what shall this man [John] do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me. Then went this saying abroad among the brethren, that that disciple should not die; yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee?" John 21:21-23.

The disciples knew that death was not Christ's coming; and therefore they knew that if John tarried till Christ came again, he would not die at all. For Christ's coming means life. It meant life to Lazarus (John 11), and so it will to all who sleep in Christ. Death, instead of being a friend, or coming in the stead of our best Friend, is an enemy, "the last enemy that shall be destroyed." 1 Cor. 15:26.

Christ's coming is not any of these; it is a personal coming. Read the testimony of two of the heavenly messengers who escorted him on his triumphal return to heaven, spoken to the disciples from whom he had just separated:—

"Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts 1:11.

"For the Lord himself shall descend from heaven with a shout." 1 Thess. 4:16.

These are conclusive proofs that Christ's second coming will be personal, his own personal presence.

His Coming Visible and Glorious.

His coming will not be a secret coming, known only to a few elect ones. True it is that he shall appear to those who look for him (Heb. 9:28), but the emphasis is not on he "shall appear," but he shall appear the second time unto the salvation of those who look for him. He will not come as a sin offering, bearing the iniquities of the world. He will not come in the likeness of sinful flesh, but in his own glorified person, the Lord himself, this same Jesus. And he will

be seen of all who are upon the face of the earth.

The wicked will see him and perish in the brightness of his glory. They rejected his presence when he was priest before he came, the presence of his Spirit, by which he longed to dwell with them here, by which he would have cleansed them from all sin, and strengthened them in all righteousness. They will not endure his presence here; they cannot endure it when he comes. Says John:—

"Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him." Rev. 1:7.

"And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, . . . said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb." Rev. 6:15, 16.

"And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness [shining forth] of his coming [present]." 2 Thess. 2:8.

The righteous will see him, and will rejoice, for "he shall come to be glorified in his saints." 2 Thess. 1:10.

"For this we say unto you by the word of the Lord, that we that are alive, that are left unto the coming [presence] of the Lord, shall in nowise precede them that are fallen asleep. For the Lord himself shall descend from heaven, with a shout, with the voice of the Archangel, and with the trump of God; and the dead in Christ shall rise first; then we that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." 1 Thess. 4:15-17, R. V.

Glad day to the child of God! The promise of the Master will be realized to the sorrowing disciples: "I will come again, and receive you unto myself; that where I am, there ye shall be also." John 14:3. "Blessed hope" it is indeed, "the glorious appearing of the great God and our Saviour Jesus Christ." Titus 2:13. We enjoy the personal presence of those whom we truly love. We desire them with us; we delight in their companionship. So also if we know Christ, if we love him, we shall love and long for his second coming, his personal presence. It means to the child of God, home, rest, peace, joy, life, and unalloyed bliss forever, of which the presence of the Spirit of Christ has given us the "earnest," or foretaste, here.

His Coming Near.

And his coming draweth near. (1) Not less than twelve distinct lines of prophecy in the books of Daniel, Matthew, Mark, Luke, 2 Thessalonians, and the Revelation proclaim that Christ's coming is near at hand. (2) Between twelve and twenty special signs of the last days show that Christ's coming is near. The word of God tells us that these would come in "the last days," showing that the end of the age was near, that Christ was about to come and take to himself his own kingdom and reign. These signs would be hung out before the world, where all could see them. They would be seen in the sun, moon, and stars, in aerial disturbances, in sea and land, in wind and wave, in the social, financial, political, and religious world. There would be increase of knowledge, increase of riches, increase of sin, of drunkenness, of wickedness in high places and religious circles. The church would unite with the world, and God's true people would be persecuted. All these things and more are told in numerous scriptures, and their fulfillment and fulfilling may be seen by the eyes, felt by the hearts, and

perceived by the minds of this generation. And so our Lord tells us that the generation which witnesses all these things will not pass away till he shall come, and that when they see them all they may know that Christ's coming is near, even at the doors. Matt. 24:32-35. The very scoffers themselves are a proof that the last days are here and Christ is near to come. 2 Peter 2:1, 2; 3:3, 4. The prophecies may be set aside by man, the signs may be scoffed at, but Jesus says, "Heaven and earth shall pass away, but my words shall not pass away." Matt. 24:35.

How can Christians—those who believe, know, and love Christ—not love his appearing? May the writer and reader be among those who shall say in that day when "he shall swallow up death in victory," "Lo, this is our God; we have waited for him, and he will save us; this is the Lord; we have waited for him, we will be glad and rejoice in his salvation." Isa. 25:9. "He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus."

THE SABBATH.

THIS article will not attempt an exhaustive study of the Sabbath question; it will simply aim to set forth in the briefest way the principal facts concerning this important subject, which has become of world-wide interest in both religious and political circles.

A Vital Question.

What day is the Sabbath of the Lord, or the Lord's day? It is the sacred duty of every Christian, and every man, to ask the question. It is not a settled question. It has not been for centuries. A question is not settled until it is settled right. A question is never settled right with a Bible Christian, with the true Protestant, till it is settled according to, and upon, the rock of God's word. Councils, creeds, "fathers," traditions, courts, or Legislatures cannot determine the question; what says the Bible?

Its Origin.

The origin of the Sabbath as it pertains to this earth is recorded in Gen. 2:1-3, as follows:—

"Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended [ceased from] his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made."

Note the following facts in regard to the Sabbath, as expressed in the above text:—

1. The Sabbath was instituted before sin entered into the world, and therefore was not given as a type of better things to come. Like other moral laws, it originated before sin. It, like the law of marriage, was in the beginning. Man needed it even in his sinless condition.

2. It was not a Jewish institution; for it was made 2,500 years before a Jew existed. It was made and given to the father of the race and all his posterity. "The Sabbath was made for man." Mark 2:27.

3. Note the steps by which the Sabbath was made: (a) The Creator rested on the seventh day; that made the seventh day his rest day. (b) He blessed the seventh day; that made the seventh day God's blessed rest day. And what God blesses is blessed. (c) He sanctified the seventh day. "Sanctified" means to set apart, separate from, separate unto. So

God separated the seventh day from the other "six working days" (Eze. 46:1), and set it apart, or separated it unto himself. This made the seventh day God's blessed and sanctified rest day. He placed within it his own presence and made it holy.

4. He did not bless and sanctify the particular day on which he rested, but the seventh day of the weekly cycle for all time to come, "because that in it [the seventh day] he had rested."

5. As the Lord "made" the Sabbath "for man," and as the Lord then set apart that day, he must in the very nature of the case have given man a command to keep the day.

6. The Creator of the heaven and the earth was God, but he did it through our Lord Jesus Christ. See John 1:1-3; Col. 1:16; 1 Cor. 8:6. It was therefore the Son of God who wrought, who rested, who set apart the day. The seventh-day Sabbath of creation is therefore the Lord's day. Compare with Rev. 1:10, Mark 2:27, 28; Isa. 58:13; Ex. 20:8-11. This is the only day which the Lord calls his own, but he is very specific in this.

The law of the Sabbath teaches the same great truth:—

"Remember the Sabbath day, to keep it holy. 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, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it." Ex. 20:8-11.

The following are recognized principles in the interpretation of law, as all jurists will admit; let us apply them to God's law:—

In the case of all law, it is THE INTENT OF THE LAW-GIVER that is to be enforced.

When words are plain in a written law, there is an end to all construction; they must be followed.

When the intent is plain, nothing is left to construction.

Certainly the words of the fourth commandment of the Decalogue are plain. If language means anything, that law means that the intent of the Lawgiver was that the seventh day should be regarded by his subjects as the Sabbath. And this law God based upon reasons—his resting on the day, blessing the day, and the sanctification, or setting apart of the day—which can apply to no other day of the seven; for God rested on no other day, blessed no other day, set apart no other day.

But God did not leave his intent to be declared by words alone. He showed by the threefold weekly miracle of the manna for forty years that the seventh day was the Sabbath, thereby precluding any construction of the plain words of the law.

The Seventh Day of the Week.

More than this: This seventh-day Sabbath was the seventh day of the week, for it was the day which came just before the first day of week. See Matt. 28:1; Mark 16:1, 2; Luke 23:56; 24:1. In short, the only weekly Sabbath, or holy day, known to the word of God is the seventh-day Sabbath, the memorial of creation, and the sign of sanctification, redemption, or recreation in Christ. Eze. 20:12. It was the day hallowed by Christ, the Creator, in Eden, kept by patriarch and prophet, and magnified and made honorable by the holy obedience of Jesus Christ, our Example. We can "profane" only that day which God has hallowed. We can "desecrate" only that day

which God has made sacred. We can remember to *keep holy* only that day which God has *made holy*. God has placed this honor upon only one day, namely, the seventh day of the week.

Christ and the Law.

Of the law of which the Sabbath was a part our Lord utters the following emphatic words:—

"Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in nowise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." Matt. 5: 17-20.

"And it is easier for heaven and earth to pass, than one tittle of the law to fail." Luke 16: 17.

The apostle James bears like witness to the same law:—

"If ye fulfill the royal law according to the scripture, Thou shalt love thy neighbor as thyself, ye do well; but if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors. For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. So speak ye, and so do, as they that shall be judged by the law of liberty." James 2: 8-12.

Note that our Lord tells us that it is easier for heaven and earth to pass than for even a jot or a tittle of the law to fail; and neither jot or tittle will fail till all of the prophecies are fulfilled; but this will not be until eternity is past, for of this the prophets foretell. It is the most emphatic way of saying that the law will never, can never, be abolished. Compare with Ps. 111: 7, 8, Isa. 51: 6, 7.

James declares, twenty-nine years this side of the cross, that he who offends in one point of that "royal law" "according to the ["Old Testament"] scripture is guilty of all;" for he thus shows his contempt for the Law-giver.

The Man of Sin.

There is one power, however, which the word of God declares would think to change the times and laws of God. Dan. 7: 25. He could not truly change them, and yet in God's inscrutable wisdom this power was permitted to seem to have accomplished this for more than twelve centuries. This power is a religious power; for *he* "opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple [church] of God, showing himself that he is God." 2 Thess. 2: 4. Because of this he is called "the man of sin," "the son of perdition," and the principle, the working power of his system, "the mystery of iniquity." Verses 3, 7.

All this has been fulfilled, and the very power which made the change answers to the description given by the prophets, and boasts of its work. (See "Who Changed the Sabbath?" or "The Lord's Day," advertised in another column.)

The word of God knows but one holy weekly day, the seventh-day Sabbath, even as it knows but one Saviour, the Lord of the Sabbath, Creator, Redeemer, Sanctifier. Redemption and sanctification are re-creation (Eph. 2: 10), of both of which the Sabbath is the sign (Eze. 20: 20, 12).

It may be said that the first-day sabbath has been kept by good men for centuries, and these men have been blessed. True; so have good men held other errors and have been blessed. Abraham was a polygamist, but God blessed him, because Abraham had a heart to do what was right. Of the evils of polygamy he was ignorant. God blesses men in error, not because of the error, but in spite of it; not to confirm them in sin, but to lead them to greater light. Good, honest men have ignorantly passed counterfeit bills, but this did not make the bills genuine, even though they went through the hands of a thousand honest men. Nor is the genuine less genuine though men recognize it not. It has God's image and superscription.

Lastly, we have for the seventh-day Sabbath the example of all the prophets and apostles, and of our Lord himself, who kept his Father's commandments. John 15: 10. It will not do to say to this that Christ was a Jew, and therefore kept the Sabbath. He came to do God's will for all. He finished the work God gave him to do. And we are expressly told that he left us an example that we should follow his steps (1 Peter 2: 21), that we should "walk even as he walked" (1 John 2: 6).

Reader, is it not safe to follow God's word? Is it not safe to follow the example of Jesus Christ? What more can you ask? May you at his coming be found among those who "keep the commandments of God, and the faith of Jesus." Rev. 14: 12.

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"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.

SUP WITH ME.

AND wilt Thou sup with me? My morsel hard,
My cup so bitter, that my hand would fain
Put it aside untasted; wilt Thou come
Into this lonely dwelling of my heart,
Whence earthly peace and joy have taken flight,
And left it desolate? Then come, sweet Guest!
There's room for Thee, for there are none beside;
And if the dwelling be not swept so clean
Nor garnished as I fain would have it, Lord,
Do thou forgive; and while thou dwelst with me,
Meeten, and purify, and fit my soul
(E'en if with trouble, so it be thy will)
To dwell in light hereafter, in that home
Where those thou lovest shall sit down with thee.
—Sunshine at Home.

TRUE STORY OF A LITTLE SAINT.

VERY tiny and pale the little girl looked as she stood before those three grave and dignified gentlemen. She had been ushered into Rev. Dr. Gordon's study, where he was holding counsel with two of his deacons, and now, upon inquiry into the nature of her errand, a littly shyly preferred the request to be allowed to become a member of his church.

"You are quite too young to join the church," said one of the deacons. "You had better run home, and let us talk to your mother."

She showed no sign of running, however, as her wistful blue eyes traveled from one face to another of the three gentlemen sitting in their comfortable chairs; she only drew a little step nearer to Dr. Gordon. He arose, and, with the gentle courtesy that ever marked him, placed her in a small chair close beside himself.

"Now, my child, tell me your name and where you live."

"Annie Graham, sir, and I live on K Street. I go to your Sunday school."

"You do; and who is your teacher?"

"Miss B. She is very good to me."

"And you want to join the church?"

The child's face glowed as she leaned eagerly towards him, clasping her hands, but all she said was, "Yes, sir."

"She cannot be more than six years old," said one of the deacons disapprovingly. Dr. Gordon said nothing, but quietly regarded the small, earnest face, now becoming a little downcast.

"I am ten years old, older than I look," she said.

It is not usual for us to admit any one so young to membership," he said thoughtfully. "We never have done so; still—"

"It may make an undesirable precedent," remarked the other deacon.

The doctor did not seem to hear, as he asked, "You know what joining the church is, Annie?"

"Yes, sir," and she answered a few questions that proved she comprehended the meaning of the step she wished to take. She had slipped off her chair, and now stood close to Dr. Gordon's knee.

"You said last Sabbath, sir, that the lambs should be in the fold."

"I did," he answered, with one of his own lovely smiles. "It is surely not for us to keep them out. Go home now, my child. I will

see your friends, and arrange to take you into membership very soon."

The cloud lifted from the child's face, and her expression, as she passed through the door he opened for her, was one of entire peace.

Inquiries made of Annie's Sabbath school teacher proving satisfactory, she was baptized the following week, and, except for occasional information from Miss B. that she was doing well, Dr. Gordon heard no more of her for about a year.

Then he was summoned to her funeral. It was one of June's hottest days, and as the doctor made his way along the narrow street on which Annie had lived, he wished for a moment that he had asked his assistant to come instead of himself, but as he neared the house, the crowd filled him with wonder; progress was hindered, and as, perforce, he paused for a moment, his eye fell on a crippled lad crying bitterly as he sat on a low doorstep.

"Did you know Annie Graham, my lad?" he asked.

"Know her, is it, sir? Niver a week passed but what she came twice or thrice with a picture or book, mayhap an apple for me, an' it's owin' to her an' no clergy at all that I'll iver follow her blessed footsteps to heaven. She'd read me from her own Bible whiniver she came, an' now she's gone there'll be none at all to help me, for mother's dead an' dad's drunk, and the sunshine's gone from Mike's sky with Annie, sir."

A burst of sobs choked the boy. Dr. Gordon passed on, after promising him a visit very soon, making his way through the crowd of tear-stained, sorrowful faces. The doctor came to a stop again in the narrow passageway of the little house. A woman stood beside him drying her fast-falling tears, while a wee child hid his face in her skirts and wept.

"Was Annie a relative of yours?" the doctor asked.

"No; but the blessed child was at our house constantly, and when Bob here was sick, she nursed and tended him, and her hymns quieted him when nothing else seemed to do it. It was just the same with all the neighbors. What she's been to us no one but the Lord will ever know; and now she lies there."

Recognized at last, Dr. Gordon was led to the room where the child lay at rest, looking almost younger than when he had seen her in his study a year ago. An old, bent woman was crying aloud by the coffin.

"I never thought she'd go afore I did. She used to run in regular to read an' sing to me every evening, an' it was her talk an' prayers that made a Christian of me."

"Mother, mother, come home," said a young man, putting his arm around her to lead her away. "You'll see her again."

"I know, I know," she sobbed as she followed him; "but I miss her sore now."

A silence fell on those assembled, and, marveling at such testimony, Dr. Gordon proceeded with the service, feeling as if there was little more he could say of one whose deeds thus spoke for her. Loving hands had laid flowers all around the child who had led them. One tiny lassie had placed a dandelion in the small waxen fingers, and now stood, abandoned to grief, beside the still form that bore the impress of absolute purity. The service over, again and again was the coffin lid waved back by some one longing for one more look, and they seemed as if they could not let her go.

The next day a good-looking man came to Dr. Gordon's house, and was admitted into his study.

"I am Annie's uncle, sir," he said simply. "She never rested till she made me promise to join the church, and I've come."

Dr. Gordon sat in the twilight resting after his visitor had left. The summer breeze blew in through the windows, and his thoughts

turned backward and dwelt on what his little parishioner had done.

"Truly a marvelous record for one year. It is well said, 'Their angels do ever behold His face.'"—*Christian Arbitrator.*

IMPORTANCE OF FAMILY DISCIPLINE.

NONE of the lessons of childhood are learned in vain. Character is developed in youth, for good or evil. At home there may be praise and false flattery; in the world each stands on his own merits. The pampered ones, to whom all home authority has yielded, are there daily subjected to mortification by being obliged to yield to others. Many are even then taught their true place by these practical lessons of life. Through rebuffs, disappointments, and plain language from their superiors, they often find their true level, and are humbled to understand and accept their proper place. But this is a severe and unnecessary ordeal for them to pass through, and could have been prevented by proper training in their youth.

The majority of these ill-disciplined ones go through life at cross-purposes with the world, making a failure where they should have succeeded. They grow to feel that the world owes them a grudge because it does not flatter and caress them, and they take revenge by holding a grudge against the world and bidding it defiance. Circumstances sometimes oblige them to affect a humility they do not feel; but it does not fit them with a natural grace, and their true characters are sure to be exposed sooner or later.

If such persons have families of their own, they become arbitrary rulers at home, and display there the selfish and unreasonable disposition they are forced to partially conceal from the outside world. Their dependents feel to the utmost all the faults of their early training. Why will parents educate their children in such a manner that they will be at war with those who are brought in contact with them?

Their religious experience is moulded by the education they receive in childhood. The sad trials, which prove so dangerous to the prosperity of a church, and which cause the unbelieving to stumble and turn away with doubt and dissatisfaction, usually arise from an unsubdued and rebellious spirit, the offspring of parental indulgence in early youth. How many lives are wrecked, how many crimes are committed, under the influence of a quick-rising passion that might have been checked in childhood, when the mind was impressible, when the heart was easily influenced for right, and was subject to a fond mother's will! Inefficient training of children lies at the foundation of a vast amount of moral wretchedness.

TRUE TEMPERANCE.

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

Temperance does not consist in abstinence from intoxicating liquors alone, by any means. The word properly denotes self-control, and applies with as much force to habits of life as to eating and drinking. True temperance consists not only in so controlling ourselves that we will wholly abstain from articles which are injurious in their nature, but it also implies that self-control which will guard us from an unlawful or intemperate use of lawful things.

"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." Here is the key to the whole question. Any indulgence which comes under the condemnation of this scripture had better be laid aside. This brings temperance where it properly belongs, inside of a Christian standpoint, and no Christian who is worthy of the name

can knowingly and habitually engage in the use or practice of anything which tends to dishonor his Master.

Our bodies are temples for the Holy Ghost to dwell in. In other words, the pure and holy influence of the Spirit of God cannot be felt by ourselves, nor manifested through us, if we consort with and love physical impurity. Think of the white-robed angels leaving their homes of glory to associate with the individual who uses foul language, or who is continually under the stupefying influence of drugs or drink, or who cherishes any other vile or filthy practice.

Anything which defiles the body defiles our soul temples. Any practice or habit which unnaturally tears down our physical organization, breaks down our system, or injures our health, to this extent breaks down and destroys the temple of the Holy Ghost. "If any man defile [:"destroy," margin] the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." 1 Cor. 3:17.

EIGHT REASONS WHY I GAVE UP SMOKING.

1. WHEN I saw church members paying from five to ten dollars per year for tobacco, and only half that for the Gospel, I thought that if a man will rob God of his tithes and offerings from love of his pipe, it was high time to cast to the moles and bats "idols" that claimed such supremacy.

2. It often seemed to me that smoking clouded the light of God's countenance in Christian experience and dampened the fire of love and zeal in God's cause.

3. When I saw preachers seeking a secret place to "puff," I would think, If the deed is justifiable, why not do it publicly? or was it that they felt guilty and ashamed to be seen?

4. When I saw boys and young men, and women too, smoking the pipe, I felt that I could not say anything against it.

5. When I saw the drunkard and profane likewise, I would say, "I am a companion with those characters, in the pipe at least;" then my conscience would smite me.

6. For the church wholly to abstain from both smoking and drinking, and set an example of total abstinence to the world, would remove two great hindrances to a more general outpouring of the Spirit of God.

7. Then when at devotion I smelled my own breath, so smoky, I wondered if God would accept the incense of tobacco.

8. If it be as hard for the drunkard to give up drinking as for me to give up smoking, then I should have more feeling for the poor drunkard, and how can I consistently advocate total abstinence while I am intemperate in smoking?

After duly weighing all these facts and arguments, I determined to try to abandon the pipe. After I got the victory, I could not help praising God for the deliverance I had often wished for, but never thought I could obtain; and now I feel better in health, more lively in spirits, less peevish and fretful—have a clearer intellect and better memory, a peaceful conscience, a brighter and sweeter evidence, and nearer communion with God and his church. And I now say to all, if I have conquered, so may you; only rely on divine strength; for you will need it, if smoking is as hard a habit for you to give up as it was for me. The victory may be yours, and the result the same.—*Selected.*

HERE is the newest and strongest argument against female suffrage, which we find credited in a Catholic paper to Bishop Spalding, of Peoria. It is that women in all these generations have never yet learned to cook well enough to prevent dyspepsia, and if they failed in this, their first business, how can they be trusted to govern the state?—*N. Y. Independent.*

NEWS FROM MISSIONS

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

TRUST.

Lie down and sleep;
Leave it with God to keep
This sorrow which is part
Now of thy heart.
When thou dost wake,
If still 'tis there to take,
Utter no wild complaint;
Work waits thine hands.
If thou shouldst faint,
God understands.

—Katrina Trask.

STATISTICAL NOTES.

It may be of interest to the reader to know that in Germany, the cradle of the Reformation, over one-third of the population adhere to the Roman Catholic religion. This portion of the population wields a very strong political influence, so much so that it is a penal offense for even a minister of the state church (Lutheran) to speak disrespectfully of the pope. In Austria-Hungary about three-fourths of the population are Catholic. In France, the Protestants, Jews, and unclassified portions of the population combined number less than one million, while the Catholics number nearly thirty-six million. In Italy, the non-Catholic population is less than a quarter million out of a whole population of thirty million. Spain, with a population of about seventeen million, is almost unanimously Catholic, the non-Catholic forces numbering less than forty thousand. Portugal is still nearer to unanimous Catholicity, there being but a trifle over one thousand of all non-Catholic classes out of a total population of about four and a half million. Out of about six million population in Belgium, the non-Catholics number but little over twenty thousand. In the Netherlands more than one-third of the people are Catholics. Even the little republic of Switzerland is nearly one-half Catholic. Malta and Luxembourg are almost unanimously Catholic.

With this great preponderance of Catholic influence in Europe, in face of the fact that the allegiance of Roman adherents is first to the church, the question of the restoration of the Papacy to its former power must of necessity be soon brought to a practical test.

Of the creeds of the world, the following figures give the estimated numerical strength: Christianity (including everything claiming the name), 447,088,158; Confucianism and worship of ancestors, 256,000,000; Hinduism, 190,000,000; Mohammedanism, 176,834,372; Buddhism, 147,900,000; Taoism, 43,000,000; Shintoism, 14,000,000; Judaism, 7,056,000; Polytheism, 117,681,669.

That part of the world's population which claims to be Christian is classified by accepted authority as follows: Catholic Churches, 230,866,533; Protestant churches, 143,237,625; Orthodox Greek Church, 98,016,000; Church of Abyssinia, 3,000,000; Coptic Church, 120,000; Armenian Church, 1,690,000; Nestorians, 80,000; Jacobites, 70,000.

THE English-speaking religious communities are estimated to number, respectively, as follows: Episcopalians, including Church of England, 28,500,000; Methodists, all classes, 18,250,000; Roman Catholics, 15,250,000; Presbyterians, all classes, 11,175,000; Baptists, all classes, 9,000,000; Congregationalists, 6,000,000; Free Thinkers, 4,500,000; Lutherans, 2,000,000; Unitarians, 2,500,000; minor reli-

gious sects, 5,000,000. The non-religious English-speaking population is estimated at 15,000,000. It is also estimated that 18,000,000 or more of Hindus, Mohammedans, Buddhists, and others in the Orient, also speak and read English in addition to their native tongues.

THE last edition of the "Encyclopædia Britannica" gives an estimate in round numbers of Protestants in the world speaking all civilized languages, and places the Lutherans in the lead, with over 42,000,000, mostly in Germany and Scandinavia. The Anglican Church is placed next, with 20,000,000.

THE following estimates of the number of adherents to the various religious denominations in the United States are based on the latest available statistics: Adventists (Seventh-day), 40,000; five other sects of Adventists, 32,000; Baptists, thirteen sects, 3,712,468; Brethren (River), 3,427; Brethren (Plymouth), 6,661; Catholics, eight sects, 6,259,265; Christadelphians, 1,277; Christians, 103,722; Christian Scientists, 8,724; Christian Union, 18,214; Church of God (Winne-Brenarian), 22,511; Church of the New Jerusalem, 7,095; Congregationalists, 512,771; Disciples of Christ, 641,051; Communistic Societies of various descriptions, 4,000; Dunkards, four branches, 73,795; Episcopalians, Protestant and Reformed, 540,509; Evangelical Association, 133,313; Friends (Orthodox, Hicksite, Wilburite, Primitive), 107,208; German Evangelical, two branches, 223,588; Jewish, Orthodox and Reformed, 130,496; Latter-day Saints, two branches, 166,125; Lutherans, four general bodies, 1,231,072; Mennonites, twelve sects, 41,541; Methodists, seventeen sects, 4,589,284; Presbyterians, twelve sects, 1,278,332; Reformed Church, three branches, 309,458; Salvation Army, 8,742; Social Brethren, 913; Spiritualists, 45,030; Theosophical Society, 695; United Brethren, three branches, 225,281; Unitarians, 67,749; Universalists, 49,194; Independent Congregations, 14,126.

Sad Statistics.—From carefully prepared statistics it is found that there are in this country 22,447,000 children of a school age. Of these 12,728,960 do not attend any Sunday school. In a comparative estimate of the growth of the churches in the United States with the growth of cities, taking as a basis about fifty of the largest centers of population, it has been shown that since 1850 the churches have fallen behind thirty-seven and one-half per cent. This certainly is not a favorable showing towards the bettered condition of the world, nor towards its conversion.

SAYS the *Journal des Missions*: "The late census of India gives the number of Animists as 9,000,000. This is simply the worship of spirits, conceived as localized or ubiquitous, a religion mainly of superstitious terror. The religious condition of the lower castes of Brahminism or Hinduism differs but slightly from this. Grouping the two classes together, we have an aggregate of about 50,000,000. This mass, relatively inert, will become the prey of the Brahmanist revival or of Islam unless the Christian mission lays hold of these elements. It ought to do this without neglecting any of the other elements of Hindu society; but, alas, how little the Christian church yet comprehends the grandeur of the task which Jesus has confided to her!"

It is worth while to get hold of the children of India yet under five years of age. There are about forty-five million of them, as many as there are people in the German Empire, and of themselves they form a vast missionary field. "Where are the reapers?"

THE saddest of all legacies is love the dead should have had.—*Golden Rule.*

INTERNATIONAL SABBATH SCHOOL LESSONS

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

LESSON XI.—SABBATH, JUNE 15, 1895.

THE TIME OF THE JUDGMENT.

Lesson Scripture, Daniel 8.

- (a) WHAT beasts did Daniel see in his second vision?
- (b) What did they symbolize?
- (c) What other symbol was introduced?
- (d) What power did it represent?
- (e) What is said of its power, its work, and its fate?
 1. While having this vision, what did Daniel hear? Verse 13.
 2. What question did one ask of the other? Verse 13. (See note 1.)
 3. What answer was given, and to whom was it addressed? Verse 14. (See note 1.)
 4. When Daniel had seen the vision, for what did he seek? Verse 15. (See note 2.)
 5. What did he then see and hear? Verses 15, 16. (See note 3.)
 6. What command was given to Gabriel? Verse 16.
 7. What did Gabriel say to Daniel? Verse 17. (See note 4.)
 8. How did these things affect Daniel? Verse 18.
 9. What did Gabriel do to him? Verse 18.
 10. What did Gabriel say he would teach Daniel? Verse 19. (See note 4.)
 11. What portion of the vision did he explain to Daniel in chapter 8? (See note 5.)
 12. What did Gabriel say concerning the time mentioned in the vision? Verse 26. (See note 6.)
 13. What experience did Daniel then have? Verse 27.
 14. What does he say of the vision? Verse 27. (See note 5.)

NOTES.

1. THAT is, How long will this wicked, desolating power be permitted to carry out its cruel work against the cause and the people of God? It is interesting to note the following points in regard to the question and answer: (1) The interest manifested by the heavenly angels in the affairs of this world, as indicated by the angel's question. (2) The one to whom the question was addressed was evidently Michael, the first, or chief, of the princes (Dan. 10: 13), the only one who held (that is, had an understanding), with Gabriel in these things (verse 21). Michael is Christ. (See Dan. 12: 1; 1 Thess. 4: 16; Jude 9; John 5: 26-29.) It was certainly very fitting that Gabriel should ask Christ, the Archangel, for information. (3) Christ's answer is addressed to Daniel, and he recorded it, thus clearly indicating that it was designed for the comfort and instruction of the people of God in after time.

As the cleansing of the earthly sanctuary in the type was a work of judgment, and came at the close of the yearly round of service, so the cleansing of the heavenly sanctuary is also a work of judgment, and constitutes the closing work of Christ as our great high priest. The 2,300 days, or years, reach, therefore, to the solemn scenes of the judgment, described in Daniel 7, in immediate connection with which he heard the great words of the Papacy, and saw it given to the burning flame. Dan. 7: 9-11. It will be noticed that the answer, instead of giving a period which would reach to the execution of God's judgments upon the Papacy, and the deliverance of God's people, gives a period reaching to the investigative judgment, a brief but indefinite time, just before Christ comes to execute judgment.

2. DANIEL sought for the meaning. He knew that the Lord had a purpose in giving this vision, as well as all the instruction which the Lord gives to his people through his prophets. The case of Daniel is an instructive one, and his example is worthy of imitation. How differently the prophetic Scriptures are regarded by many at the present time. But Jesus says of Daniel's prophecy, "Whoso readeth, let him understand." Matt. 24: 15.

3. THE one who appeared to Daniel in the form of a man was Gabriel. He came to answer his prayer and explain the meaning of the vision. That Daniel might know the nature of his errand,

the command is given to Gabriel in Daniel's hearing, "Gabriel, make this man to understand the vision." This command came from the one of whom Gabriel asked the question about the time and the sanctuary, hence we know it was Christ.

4. THE vision reached down through the ages to the last days, even unto the time of the end; hence Gabriel says, "At the time of the end shall be the vision" (Dan. 8: 17), and, "Behold, I will make thee know what shall be in the last end of the indignation; for at the time appointed the end shall be" (verse 19), that is, the end of the period (2,300 days), and then a brief period of judgment, the cleansing of the sanctuary, and then the sanctuary and host would no longer be trodden underfoot, for Jesus would come and deliver his people and establish his kingdom. (See note 1.)

5. THE vision of the evening and the morning, or of the evenings and mornings, as it is rendered in the Revised Version, is the vision of the *days*, referring evidently to the 2,300 days of verse 14. In the Revised Version verse 14 is rendered, "Unto two thousand and three hundred evenings and mornings; then shall the sanctuary be cleansed." In the record of creation we read that "the evening and the morning were the first day," the "evening and the morning were the second day," etc.; hence the angel speaks of the vision of the 2,300 days as "the vision of the evenings and mornings."

6. GABRIEL explained the symbols in chapter 8, but did not explain the 2,300 days; and as the time was made the leading feature of the vision by the striking manner in which it was presented, Daniel could truly say that he "was astonished at the vision, but none understood it." That the time in connection with the event at its close is the most important part of the vision is proved by the fact that the time gives name to the vision. Gabriel calls it the vision of the evenings and mornings, or of the days, referring to the 2,300 days.

INTERNATIONAL SUNDAY SCHOOL LESSONS

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

LESSON XI.—SUNDAY, JUNE 16, 1895.

PETER AND THE RISEN LORD.

Lesson Scripture, John 21: 4-17.

[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.]

NOTE.—This section includes the fifth, sixth, and seventh appearances of Jesus, recorded in John 20: 19-23, Luke 24: 36-43, 1 Cor. 15: 5. Read those scriptures. The time is several days after the day of his resurrection. The place was on the northern shore of the Sea of Galilee, doubtless near Capernaum, where the disciples had often fished. During the time since his resurrection, Jesus had appeared to Mary alone, to the women, to Peter, to the two disciples on the way to Emmaus, to the twelve after eight days from the first meeting, and again the seventh time to the seven apostles by the Sea of Galilee. This last meeting was by the appointment of Jesus, as recorded in Matt. 28: 16. They went to Galilee for the very purpose of meeting Jesus, and as they were surrounded by the scenes of their former labor, some of the old desires came back, and this, in connection with discouragements which had arisen because of their disappointment concerning the temporal kingdom which they supposed Jesus came to set up, led them to return to their old occupations of life. And therefore Peter suggested that they "go a-fishing." The other disciples joined with him, and they toiled all night in their own way and by their own wisdom, and caught nothing. Here our lesson opens.

4. BUT when the day was now breaking, Jesus stood on the beach; howbeit the disciples knew not that it was Jesus.

5. Jesus therefore saith unto them, Children, have ye caught any thing? They answered him, No.

6. And he said unto them, Cast the net on the right side of

the boat, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes.

7. That disciple therefore whom Jesus loved saith unto Peter, It is the Lord. So when Simon Peter heard that it was the Lord, he girt his coat about him (for he was naked), and cast himself into the sea.

8. But the other disciples came in the little boat (for they were not far from the land, but about two hundred cubits off), dragging the net full of fishes.

9. So when they got out upon the land, they see a fire of coals there, and fish laid thereon, and bread.

10. Jesus saith unto them, Bring of the fish which ye have now taken.

11. Simon Peter therefore went up, and drew the net to land, full of great fishes, a hundred and fifty and three; and for all there were so many, the net was not rent.

12. Jesus saith unto them, Come and break your fast. And none of the disciples durst inquire of him, Who art thou? knowing that it was the Lord.

13. Jesus cometh, and taketh the bread, and giveth them, and the fish likewise.

14. This is now the third time that Jesus was manifested to the disciples, after that he was risen from the dead.

15. So when they had broken their fast, Jesus saith to Simon Peter, Simon, son of John, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs.

16. He saith to him again a second time, Simon, son of John, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Tend my sheep.

17. He saith unto him the third time, Simon, son of John, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

Golden Text: "Lord, thou knowest all things; thou knowest that I love thee." Verse 17.

SUGGESTIVE QUESTIONS.

- (1) Who stood on the shore of the lake in the morning? Verse 4.
- (2) What question did he ask his disciples, and what reply did they make? Verse 5. Note 1.
- (3) What did he tell them to do? Verse 6.
- (4) What was the result of their obedience? Same verse.
- (5) How did this miracle affect John? Verse 7.
- (6) What did Simon Peter do as soon as he heard John say that it was the Lord? Same verse.
- (7) How did the other disciples follow? Verse 8.
- (8) What did they find on reaching the shore? Verse 9.
- (9) What did Jesus tell them? Verse 10.
- (10) What is said of the fish they caught? Verse 11. Note 3.
- (11) What invitation did Jesus give them? Verse 12.
- (12) Of what were his disciples fully convinced? (13) On their accepting his invitation, what did he do? Verse 13.
- (14) What is said of this appearance of Jesus to his disciples? Verse 14. Note 2.
- (15) After they had dined, what questions did Jesus ask Peter, and what did Peter reply? Verses 15-17. Note 4.

NOTES.

1. THERE is a gentle reproof contained in the question our Saviour asked. Two years before this his disciples had been called to the exclusive work of the Gospel ministry. He had bidden them follow him, and henceforth he would make them fishers of men. As his work while here was to do the Father's will, so their work henceforth was to be like his. In evident discouragement they had gone to work for themselves, and they had found their labor as directed by themselves profitless. The question asked by our Saviour, "Children, have ye caught any thing," was evidently designed to direct their minds to the fact that they were not doing their appointed work, and had accomplished nothing.

2. THIS was the *third* time that Jesus showed himself to his disciples *as a body*. It does not take into account his different appearances to different individuals.

3. ONCE before Jesus had wrought a miracle for the benefit of the disciples, and it is said that at that time the net brake. See Luke 5: 6. But in this instance, although there was a great draught of fishes, yet was not the net broken. The Lord would show by this that fishing under his direction, gathering souls into the Gospel net, would be a success, and the Gospel net, the precious truth of God, would be able to stand whatever demands were made upon it by those who submitted to it. One single cord of God's truth is able to hold the world if the world will depend upon it. It will be noted further that the fish which they caught were not needed for their breakfast that morning, for they found, on reaching the shore, that bread and fish were both prepared for the morning meal.

4. THE words translated "love" in these verses are not in every instance from the same words in the Greek. There are finer changes of meaning brought out in the original than can be rendered into the English. The word "love" that Jesus uses twice comes from the Greek word *agapao*, while the word used by Peter and by Jesus the last time, is from the word *phileo*. Abbott says the word which Christ uses in his question, "Lovest thou me?" signifies, if not the higher, at least a more thoughtful and reverential affection founded on an intelligent estimate of character and accompanied by deliberate and well-considered choice. Peter's "I love thee" represents

rather a personal instinctive love, accountable of feeling rather than of will, the affection, which, being spontaneous and instinctive, gives no account of itself and no reason for its existence. We are bade in the New Testament to exercise the first form of love toward God, but never the second. The Father is said to exercise both forms toward his own Son. Two different Greek words are also rendered indiscriminately "feed." Finally, three words are used to represent the flock which Christ commends to Peter's care,—lambs, sheep, and little sheep, the latter being a term of special affection. It will be noticed that the number of times Jesus asks Peter the question was the number of times which Peter denied his Lord on the night of his betrayal. It was no doubt a vivid remembrance of this which grieved Peter when Jesus asked him the third time. And Peter's reply to this showed that his self-sufficiency was gone. He appeals to the Lord's knowledge of himself, "Thou knowest that I dearly love thee." His humility in not claiming even the higher love showed that he was truly converted and one who was able indeed to feed and shepherd the Lord's flock. What a satisfaction it must have been to him also that the Lord, by the command which he gave him, showed that he reposed in him the same confidence which he had before Peter denied him! And what hope there is in this for every one who has at any time denied his Lord! When the Lord forgives, he forgives fully, and takes us back again to his own confidence. It is not a marvel that we should trust God; it is a wonderful marvel that he should repose confidence in us.

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NEWS AND NOTES

SINCE OUR LAST ISSUE.

FOREIGN.

—On May 24 the British world celebrated the seventy-sixth birthday of Queen Victoria.

—The son of Li Hung Chang has been appointed a committee of one by the Chinese Government to hand over Formosa to Japan.

—The trial of Oscar Wilde is ended, resulting in a verdict of guilty, and a sentence of two years' imprisonment at hard labor. The trial judge expressed his regret that the law permitted no severer penalty.

—A despatch states that a conflagration in the town of Konbeden, Russia, May 21, destroyed 200 houses, and resulted in 300 deaths. At nearly the same time 250 houses were burned in the village of Rushanay, and 200 people were burned to death or killed by falling walls.

—Advices from Chefoo inform us that Dr. Randle, an American missionary at Pingtu, was recently attacked by a mob of soldiers who passed through the place, and severely injured. The military authorities paid little attention to the affair. At other places placards posted in public places threaten missionaries if chapels are built. It would seem that the interior of China is an unsafe place at present, during the return of the troops to their homes.

—A severe earthquake occurred on May 18, in Italy, the center of the disturbance being Florence. It is said to be the heaviest in that vicinity since 1445, although seismic disturbances have been very frequent in Italy. Several persons were killed. It is stated that the earth's surface is never at rest from shakings of this kind, and authorities tell us that on an average every year from twelve to fifteen specially violent shocks are recorded as doing considerable damage. The loss of life and property from these convulsions of nature has been immense, though occasionally millions of dollars worth of property has been destroyed without the loss of a life. Estimates have been made, which seem almost beyond belief, that as many as 13,000,000 of the human race have perished in this manner. From a long list of noted earthquakes and eruptions, the following are a few samples of the frightful effects in loss of life alone. In the year 1137 in Sicily 15,000 perished, and 100,000 in 1693; 20,000 in Syria in 1158; Cilicia, 60,000 in 1268; Naples, 40,000 in 1456, and 70,000 in 1626; Yeddo, Japan, 190,000 in 1703; Peking, 95,000 in 1731; Peru, 18,000 in 1746; and 25,000 in 1868; Persia, 40,000 in 1755; Lisbon, 55,000 in 1755; Guatemala, 33,000 in 1773. Of late years disturbances have been of more frequent occurrence than formerly. A few of these are: Island of Ischia, 4,000 in 1883; Greece, 1,000 in 1886; Charleston, S. C., 96 in 1886; Italy, 3,000 in 1887; Japan, 7,524 in 1891. The direst calamities of late years have occurred in the East Indies. In 1883, more than 50,000 perished in Java; in 1893, by the terrific eruption of Mt. Krakatoa, the same volcano causing the calamity of 1883 in the same locality, it is estimated that 200,000 persons lost their lives. These figures enable one to reasonably assent to the total estimate referred to above.

DOMESTIC.

—The New York police force is receiving another shaking up, at the instance of Commissioner Roosevelt. Inspector Williams has resigned, and it is stated an attempt will be made to remove Inspector Byrnes.

—Wheat has been taking a rise in the markets during the past week. On May 23 the price approached the dollar mark, and about 287,000,000 bushels were bought and sold in the Chicago Board of Trade, on that day.

—Despatches state that at least 25,000 men and women made a rush for claims in the Kickapoo reservation on its opening, at noon, May 23. As there were only about 450 claims all told, there were of course numbers of contestants on each one.

—A new rule has just been adopted by the Navy Department excluding officers of foreign navies and armies from viewing tests of armor and guns. Heretofore these tests have been open to such officials, although the action just adopted is the rule of other nations.

—The president of the Bank of Commerce, St. Louis, Mo., has issued an order forbidding all employees of the bank attending horse races, under penalty of dismissal. The reasons given are that the tendency and opportunity of the races cause men to lose money and eventually to become defaulters. The president therefore believes it is dangerous for young men to attend them and submit themselves to such temptations.

—Conflicting press reports concerning the fate of the income tax or its rehearing before the U. S. Supreme Court, have given way to certainty, and the decision of that court, as announced by Chief Justice Fuller, is that the law is unconstitutional. The decision is based upon the opinion that the tax is direct, and therefore must be appointed according to representation. There were four dissenting opinions, the criticisms being to the effect that the decision ties the hands of the general government and limits and cripples its power to raise funds in a sudden emergency.

—Tuesday forenoon, May 21, 40,000 pounds of nitro-glycerine and powder exploded at the works of the California Powder Company, near Oakland, Cal. Fourteen workmen, all who were in the two buildings demolished, were blown to pieces, five whites and nine Chinese. It is regarded fortunate that no more of the 100 men employed on the ground were injured. These works have blown up every two or three years for years past, with similar loss of life. In the manufacture of high explosives extreme care is necessary, and as novices are never permitted to meddle with the mixtures, accidents are almost invariably due to carelessness. Familiarity with danger breeds a sort of indifference, but so long as demand for such things continues, men will risk their lives in supplying them.

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CONTENTS OF THIS NUMBER.

Editorial.

Proving the Lord.....	1
The Last-day Reformation (Development and Progress, Its Present Phase, What the Message Has Done, The Unity of the Spirit, How Supported, Its Progress).....	1-7
General Articles. —The Only Effective Law—The Master's Touch (verse)—Christ Our Complete Salvation—The Coming of Christ—The Sabbath.....	7-10
Home and Health. —Sup with Me—(verse)—True Story of a Little Saint—Importance of Family Discipline—True Temperance—Eight Reasons Why I Gave up Smoking.....	11, 12
News from Missions. —Trust (verse)—Statistical Notes.....	13
International Sabbath School Lesson. —The Time of the Judgment (Lesson 11, Sabbath, June 15, 1895).....	13, 14
International Sunday School Lesson. —Peter and the Risen Lord (Lesson 11, Sunday, June 16, 1895).....	14
News and Notes. —Foreign—Domestic.....	15

The subscription list of the SIGNS OF THE TIMES now numbers 15,000, and is still rising. We expect that it will reach the 100,000 mark before the year closes.

Our Home and Health and News from Missions departments are somewhat circumscribed this week in order to give more room for other articles in keeping with the general tenor of the paper. The Question Corner and Outlook are also omitted.

This number of the SIGNS is electrotyped, and we are prepared to furnish extra numbers at \$1.00 per 100 copies. We now have orders for 30,000 copies, and more are continually coming in. The matter is not such as will grow old, but is mostly of permanent value.

In this issue we have, for the benefit of the public, set forth in a brief way the principles and progress of Seventh-day Adventists, who have been so prominently brought before the public during the last few years, in connection with prosecutions for Sunday labor. Of course it has been impossible to give anything like a just idea of the principles which Seventh-day Adventists hold, with scriptural reasons therefor; but this is solely for lack of space. Salvation through Christ, the Sabbath, the Coming of Christ, and Christ Our Life, are briefly discussed. There are many other subjects which are worthy, such as Christ's Priesthood, the Work of the Holy Spirit, etc. Other publications are mentioned in this paper which treat these subjects more fully. To these the reader is referred.

Man Is Mortal.—Despite erroneous teachings there are times when man feels this to be true. Some fearful impending danger, the dread of wasting pestilence, the ravages of a fatal disease, or the presence of death itself, often brings men to realize their frailty and mortality. At such times fanciful theories vanish; facts for the moment, at least, hold sway. Man is mortal. See Job 4:17; 2 Chron. 14:11, margin. God only hath immortality. 1 Tim. 6:16.

Man's Limited Knowledge.—Science can tell us nothing of man beyond what it can see, handle, analyze, etc. It knows naught of a life beyond, whether the beyond is life or nothingness. If any sentient being, or entity, lives when the form of flesh is cold in death, science does not know it. Experience tells us nothing concerning a future ex-

istence. A slight blow on the head, or a minimum dose of a narcotic drug, will cause a partial loss of sensation and derangement of mind. A harder blow, a medium dose of the drug, will for a time entirely suspend consciousness. A little harder blow still, an overdose of the drug, and consciousness is destroyed, life departs, and only the Master of life can restore the function of thought. This is a lesson from experience. Does it not seem folly to say that the hardest blow or the largest dose ushered the person into a higher life, caused him to live more? Truly said the prophet, "O Lord, I know the way of man is not in himself."

The One Who Knows.—Man is still the same intricate problem to himself that he was six thousand years ago. The conflicting theories of the wise men of the world show man's utter failure to know or govern himself. How reasonable then it must be to go to the One who created man, for information concerning both here and hereafter! But what we should know is revealed in the Bible, the word of God. To the word of God, therefore, we turn.

Bible Statements.—Besides the many incidental references to man's mortality, there are positive statements to the same effect. Says the psalmist: "Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth; he returneth to his earth; in that very day his thoughts perish." Ps. 146:3, 4. Says the wise preacher: "For the living know that they shall die; but the dead know not anything. . . . Also their love, and their hatred, and their envy, is now perished." Eccl. 9:5, 6. Again the psalmist declares, "The dead praise not the Lord, neither any that go down into silence." Ps. 115:17. Says the Idumean patriarch: "Mandieth, and wasteth away; yea, man giveth up the ghost, and where is he? As the waters fail from the sea, and the flood decayeth and drieth up; so man lieth down, and riseth not; till the heavens be no more, they shall not awake, nor be raised out of their sleep." Job 14:10-12. And then he asks not the question, "If a man die, where does he live? to what place has he gone? but, 'If a man die, shall he live again?'" Verse 14. There is no question as to the fact of death; the man, the whole man, dies. The question is, Will he live again? This we will answer later.

The Cause of Death.—The cause of death is sin. "Sin is the transgression of the law." 1 John 3:4. The Lord Jehovah is "the living God." His law is a living law; his word is a quick, or living, word. Heb. 4:12; John 6:63. To him that is in harmony with that law, it is a law of life. To him who feeds upon that word, it is the bread of life. Prov. 12:28; Job 6:50, 54, 63. God's law perverted lives still, but it works out death to the transgressor. Rom. 7:10. What it does for man depends on his attitude to the living law. To the holy angels it has meant perpetual life; for they "do his commandments, hearkening unto the voice of his word." Ps. 103:20. To men the law has brought death. There is infinite wisdom in this. God did not design that sin should perpetuate itself. In the very nature of the case it cannot. It exists in perversion, and perversion is destruction. "Sin, when it is full grown, bringeth forth death." James 1:15, R. V. God gave man his choice,—to place himself in harmony with the divine will and live, or to disobey, to throw his will across the divine will, and die. Man rejected God's way and chose his own way, and died. Satan had said, "Ye shall not surely die;" God had said, "Thou shalt surely die." See Gen. 3:4; 2:17. Adam believed Satan, and died. It has been Satan's studied object to confirm the race in this falsehood. Whom shall we believe?

God in Christ.—But there is hope for mortal man. Righteousness is life; and Infinite Love has provided a way by which every fallen child of Adam may be

restored to righteousness. Jesus Christ, the Son of God, came in the likeness of sinful flesh for all the race. He, by the grace of God, overcame sin in the flesh, and so destroyed "the carnal mind," which "is enmity against God." Rom. 8:7. He by faith kept perfectly the holy law of God, and thus was God's character, God's righteousness, God's love and mercy, manifest in Christ, for God's character is all summed up in his holy law. Whatever attribute is used of the one is used of the other; and therefore when Jesus said, "I have kept my Father's commandments, and abide in his love," he expresses the same truth as is expressed by the words of the apostle when he says that "God was in Christ," or, in other words, "God manifest in the flesh." It was God's character which was in the living law, but which sinful man could not obtain then because of the carnal heart, revealed to the world through Christ. It was the living, proper, normal operation of God's law. It was "the law of life" "in Christ Jesus," in spirit and truth.

Christ Our Righteousness.—Jesus is the way to God. John 14:6. Unregenerate man has no hope in himself. The living law proves his death because of the carnal mind. Rom. 7:10, 24. But he who willingly submits himself to God, who takes Christ's death on the cross for sins, for his death, by giving up all sin, who takes Christ's righteousness,—the perfect obedience to God's law,—for his righteousness, and wholly submits to do that law, that man is counted righteous by faith, and the law of God proves that the righteousness is perfect. Rom. 3:20-24; 8:1-4. God counts that man as though he had never sinned; Christ's righteousness, the perfect righteousness of the law through him, has freed the sinner from the carnal mind, and hence from the law of sin and death.

Christ Our Life.—But all this is not a mere book transaction. God's plan contemplates not only forgiveness, but regeneration. He not only desires to take away the sins of the past for every one, but he desires to take away the carnal mind, which loves sin. Consequently with the righteousness which he bestows he gives his life (Gal. 2:20; Rom. 5:17), his Spirit (Rom. 8:9), a new heart, spirit, and mind (Eze. 36:26), an understanding (1 John 5:20), that we may know, love, and do. Christ is therefore our life. If we believe not on him we perish eternally. John 3:16. He came that we might have life (John 10:10); but if we will not come unto him, we cannot have life (John 5:40). He that believes on Christ will have life, but he that believes not will never see or know the eternal life which Christ gives.

Life and Immortality.—God gives life, everlasting life, for the life of the everlasting God is everlasting life to all who believe; but we hold it by faith even as we so obtain it. 1 John 5:10-12; Gal. 2:20. By the power of God's life, or Spirit, we live God's righteousness. Rom. 8:4, 9, 10. If faithful to the end, the everlasting life will be confirmed, and immortality, incorruptibility, will be bestowed. Then at Christ's coming, at the resurrection of the dead, shall we live again. Job 14:14, 15; John 6:40, 54. Those who are Christ's will be immortal; those who are not will die the second death, from which there is no resurrection. "Then shall this mortal put on immortality," and not till then. 1 Cor. 15:51-55.

The Blessed Hope.—This, the glorious consummation and revelation of the righteousness of God by faith in Christ, is the blessed hope which cheered all the saints of God in all time. It is the resurrection of the dead; it is the bestowal of immortality; it is the coming and personal presence of our Lord; it is the beginning of the eternal kingdom of peace; it is life forevermore. See Titus 2:13; Matt. 16:27; 25:31, 34; 2 Tim. 4:1, and many others. Reader, do you not desire this life, this righteousness? You may have it by believing in our Lord Jesus Christ.