

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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Editorial.

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

LOYALTY to God and the unchangeable principles of his truth is demanded now as never at any other age of the world. Men can never be helped by compromise of truth or integrity. Let God and truth be first, and then they are our helpers.

THE truth of the Bible cannot be learned by simple study alone. We must approach the book with a right spirit, with heart meek and humble, with a desire to know and do the truth. To the froward God will show himself froward, but the meek will he guide in judgment and teach his way.

NUMBERS do not affect the truth. All the world save one may hold to a doctrine or a theory, but that does not make the theory true. The one regarded by all the world as wrong, may be right. He certainly is if he is on the side of God and his truth. This is the standard. Let us be careful to know, not what men say of the truth, but what the truth says.

THE PRESENT CRISIS.

IN the *Christian Statesman* of June 10 the leading editorial is by Rev. W. J. Robinson, D.D., on "The National Reform Association." The senior editor of the *Statesman* is the Rev. Wilbur F. Crafts, who presumably indorses the editorial now, although a few years ago he declared to be false the charge that he was a National Reformer. He may have been honest in his denial, but others knew by the truth of God that the very principles he held concerning Sunday laws were essentially National Reform principles, and would eventually place him in that party. He has been there for two years, as great a National Reformer as any of his associates, working with unbounded zeal for a more complete union of Church and State in this country. But to the editorial in question,

Dr. Robinson declares that "a crisis is upon our nation;" that the "enemies of Christian government and Christian institutions are making their assault boldly," "aiming at a complete elimination of the Christian elements from the civil domain;" that they openly proclaim "their purpose to have a full liberty to follow their pernicious ways for gain and pleasure without the troublesome interference of moral law;" that they "deny to civil government a right to the moral domain;" and he goes on to say that these forces "are obtaining victories;" that Sabbath laws "are gradually shorn of their power;" and that "with the loss of Sabbath every safeguard to morals is lost." He gives the reason of defeat in the following:—

The truth is the Christian people of this land have prepared the way for this bold attempt to eliminate all Christian elements from our national life in permitting the nation so long to ignore in its fundamental law and in the administration of its government, the very name and authority of the Lord Jesus Christ. The inevitable logic of such omission is the gradual ignoring of all that distinctively pertains to Christ. Christian institutions cannot long be maintained where Christ is not acknowledged. And hence the need of the hour in this great struggle for all that is precious in our national life and government is the recognition and acknowledgment of the name of Christ in our national Constitution and the full enthronement of the rightful Ruler of the nation. The National Reform Association, which was organized to secure this great end, was never more needed than at this present hour.

That there is a crisis upon our nation is emphatically true. That the forces of good and evil are now waging war with an intensity never before known is a solemn fact. That the great mass of the people, largely ignorant of the principles underlying this great struggle, are ranging themselves on either side of this great controversy is a matter of divine prophecy. Says the seer of Judea: "Multitudes, multitudes in the valley of decision; for the day of the Lord is near in the valley of decision." Joel 3:14.

Regarding the dangers before us, Dr. Robinson and his fellow laborers do not overestimate them. Regarding the earnestness and sincerity of National Reformers, their works speak. But that they are sincere and earnest on the wrong side of this issue we firmly believe. That Sabbath breaking, irreverence, vice of every description, and superabounding iniquity is everywhere prevalent and increasing are matters of divine prediction as well as obvious facts. But our National Reformers instead of helping them are increasing iniquity. They are not working in Christ's way. Note the following:—

1. They claim that civil government has the right to enforce *morals*, by which they mean and say God's law. But "God is a spirit, or

spiritual," and his "law is spiritual." (See John 4:24; Rom. 7:14.) But civil government can take account only of overt acts, while moral or spiritual matters pertain to the heart and motive. God's law is not obeyed unless it is obeyed from the heart. He who looks upon a woman to lust after her is in God's sight a transgressor of the seventh precept of his law. Matt. 5:27, 28. He who hates his brother is a murderer. 1 John 3:15. None but those whose hearts are renewed by God's Spirit can keep the law. Love alone can compel; but civil law can neither produce love nor compel obedience to the law of love. It will compel men by torture and otherwise to say that they are obedient and loyal, but it cannot make them so; it only makes slaves and hypocrites. Civil governments can compel men to be civil; it can do no more. When it attempts to enforce morality as embodied in God's law, it is worse than a failure; it produces hypocrites, mocks God, and makes a farce of his religion.

2. When government attempts to enforce morals, it must have some tribunal to say what the true standard of morals is. Shall the State decide it? or shall the church? And if so, what church? The tribunal which does this assumes to speak for God. And by what right has any human tribunal to exalt itself to God's throne? Who has delegated to humanity the power to inflict corporal punishment, the right to decide anyone's duty to God? The power which God foresaw would attempt to so speak for him, he calls "the man of sin," "the mystery of iniquity," "that Wicked." 2 Thess. 2:4-6. The principles of God's truth are ever the same. The profession of a church does not change its character; and any church or confederacy of churches, any man or set of men, any government whatsoever, which will attempt to enforce what it may call God's laws, upon the consciences of others, will become by that very act a part of the mystery of iniquity.

3. All that any set of men can enforce as Christianity is simply and only their *conception* of what Christianity is. They set up their own puny opinion of Christ for what Christ is. They crystallize that *opinion* into law, and say, "See what Christ is, what he requires of you." This is all that Rome did in her bloodiest days. It was always for God and his church, God speaking through his church to the governments of the world and to the people. But millions of "the whitest of the saints of God" have died as heretics by the hand of those who thought they were doing God service.

4. Christ's name in the Constitution would not make it Christian any more than it makes

a man Christian to call him so. Worse than this, it presents to the world all the inequalities, the injustice, the imperfections, and the iniquities of the government as of Christ. It professes his name and denies him by works. He sends out his ambassadors, his Spirit, to *persuade* men to submit to him and find peace, but the government which professes his name in its fundamental law seeks to *compel* men to do God's will. Thus did Rome and the "Christian" governments which owned her sway. They counted those who died at their hand heretics; but how did God count them?

5. That the interpretation of God's law by earthly governments would be contrary to that law is evident from the present attitude of our government on the Sabbath question. The fourth commandment of the Decalogue, which National Reformers wish enforced, does unmistakably and obviously enjoin the observance of the seventh day, and thousands of first-day observers believe this to be so, and thousands of other Christians so believe God in this respect as to obey just what he says. But the government in its self-appointed vicegerency declares that Sunday is the Sabbath; and National Reformers wish law to enforce the day still more rigidly, regardless of those who oppose, who are as conscientious as they, and who realize their accountability to God as fully, but who also hold that civil government has no power to enforce religious, spiritual, or moral obligations.

But to those very principles the government has already committed itself, and we would have no hope, judging from the history of the past, that its steps will be retraced. We know from the word of God that they will not be. But to God alone men are responsible. In the language of Lowell:—

"Though we break our fathers' promise, we have nobler duties first;
The traitor to humanity is the traitor most accursed;
Man is more than constitutions; better rot beneath the sod
Than be true to Church and State while we are doubly false to God."

God will care for his own; and though error and tyranny seem to triumph, ultimate victory rests with God.

OUR NATIONAL DEBASEMENT.

THE Rev. Dr. J. E. Price, of New York, on the Sunday opening of the World's Fair, said: "They have withheld our noblest exhibit, the American sabbath, and in its stead have placed before the foreign visitors an object lesson in fraud. Our national humiliation is complete."

No, Dr. Price is mistaken. The *American sabbath* has been and is being exhibited to the public in Chicago in all of its typical and varied phases. What difference does human law make? If the Fair be closed, the "American sabbath" is exhibited throughout Chicago from church to grogshop. If the Fair be open, it is seen in a much milder form at Jackson Park.

Yes, our national humiliation—debasement—is complete. This country has posed before the world as personified liberty, equality, and justice, especially in matters of religion. But during the last sixteen months she has through her highest judicial body fraudu-

lently declared the nation to be Christian when it is not Christian; she has through her highest law-making power decided a religious controversy and established the fraudulent Sunday sabbath as the sabbath of the nation; now what wonder that she has as yet no executive power to enforce the fraud. Her judicial and legislative powers are decidedly and worthily Jesuitical, but the executive power has not yet advanced so far. It will develop, however, and then—Rev. 13:15–17. If our Sunday-law people only placed their hopes in the Creator of the heavens and earth instead of in the Egyptians of earth, they would not be so greatly ashamed or humiliated before the world at the action taken by these Egyptians. Those whose hope is in God and his word "shall not be ashamed nor confounded world without end."

AN OLD OBJECTION TO THE SABBATH.

A CORRESPONDENT at Marin, Ind., writes us that he makes a claim that the Old Testament teaches a change of the Sabbath to the first day of the week. And how does he do this? He says:—

There were two reasons given them [Israel] for keeping the Sabbath, and while one was of general application, the other only applied to the Israelites. The reason given in Exodus [20:8–10] you are familiar with, but as I never see you mention the other I will take it that your readers, at least, are not familiar with it. We find it in Deut. 5:15.

We will not take space to quote the text. The reader may turn to it. It has been noticed in these columns frequently, three times we believe, in this present volume. Its significance is clearly shown in the sermon entitled "Christ and the Sabbath," given in this issue. Let the reader turn to that and he will learn the force of Deut. 5:15. Our correspondent thinks that the *rest* of the Sabbath given Israel was a memorial of their deliverance from bondage, while the Sabbath given to Adam as a *seventh* day was a memorial of creation; but the *rest* of the Sabbath given Adam was a type of the rest given by Christ. But as these types were different they could not be one, that is, could not come on the same day.

Now all this is the baldest assumption. It is the same day—namely, the seventh—given in Deut. 5:15 that is given in Ex. 20:8–11. The *reason* for its observance in the former text seems to be different from that of the latter. At the most it could consistently be presented only as an *additional* reason, appealing to Israel's gratitude, just the same as in the case of other moral obligations. See Lev. 19:35, 36; Deut. 24:17, 18. Righteousness and justice are obligatory in the very nature of the case, even as was the creation Sabbath, but Israel, being redeemed of God, were under renewed obligation to do all his requirements. But the very reason given in Ex. 20:8–11—God's creative power—was manifested in the redemption of Israel from Egypt. Deut. 5:15 therefore only emphasizes the commandment spoken by the Lord as recorded in Ex. 20:8–11.

He further says: "After Adam sinned, the Sabbath as a rest day pointed to the death of Christ." Indeed! but what is the warrant for this statement? And then as the Passover pointed to the same event, he says that "could not be held on any other day than an Adamic

Sabbath." The fact is the Passover had naught to do with the days of the week whatever, but solely with the day of the month. And here is another piece of information:—

I have said the Israelitish Sabbath was not the Adamic Sabbath. It is true that it was the beginning Sabbath of their exodus life, but did not continue so. The seventh Sabbath after the Passover was the *last* Adamic Sabbath. The fiftieth Sabbath after *this* was their *first* Sabbath under the law given at Sinai. Thus they had two Sabbaths coming together then.

Now all this the intelligent reader will know is expressly contrary to the positive declarations of God's word. The fall of the manna, as recorded in Exodus 16, points conclusively to the seventh-day Sabbath of God, not a makeshift arrangement, and this is confirmed by the voice of God from Sinai, which enjoined the very Sabbath given to Adam.

The remainder of the letter is based on what we have given, and presents nothing new to our readers. The writer has fixed up a calendar of his own; he ignores the most positive and express declarations of Scripture, and endeavors to make it appear by a perversion of the Greek in which the unprejudicial scholarship of the world is against him, that Sunday is the true seventh day. Notice, we have the institution of the Sabbath as given in Gen. 2:2, 3, the fall of the manna as recorded in Exodus 16, the Sabbath commandment as given in Ex. 20:8–11, the record in Matt. 28:1; Mark 16:1, 2; Luke 23:56; 24:1, all showing that the Sabbath came just before the first day of the week, and all the above records showing that the original seventh day has been the Sabbath—the only weekly Sabbath—in every age.

We marvel that men can so pervert the plainest statements of God's word. If belief in the true Sabbath did not involve a cross, if its observance did not involve self-denial and loss of reputation, there would be no more question as to which day was the Sabbath. There is no Bible doctrine which has any stronger support. There is none that has met stronger opposition and grown in strength and clearness under the opposition. The Sabbath of the Lord is fortified by Scripture from Genesis to Revelation, from Eden lost to Eden restored, from the creation through Christ to completed redemption through Christ. There is one objection against it which is difficult to meet; in fact, it can only be met by the individual who holds it. This objection Paul states in Rom. 8:7: "Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." We do not say that all who oppose have this mind, but we can understand a great part of the opposition to God's Sabbath, the true Lord's day, in no other way. Reader, do you oppose the Sabbath of the Lord? If so why?

A RELIGIOUS paper comes to us which holds that the first resurrection of Rev. 20:4–6 is a spiritual resurrection, and that the "souls" spoken of in that passage are "disembodied souls," simply because the term "souls" is used. As well might we say that "the eight souls" saved in the ark (1 Peter 3:20) were disembodied souls, or the "unstable souls" of 2 Peter 2:14 were disembodied souls. Such wresting of the Scripture is for the purpose of annihilating the thousand years between the two resurrections. But that period cannot be blotted out; God placed it there.

Doctrinal.

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

GOD IS GOD FOREVER.

BY ELIZA H. MORTON.

Rise above your trials,
Rise above your fears.
God is God forever,
Wipe away your tears.

Mortal life is fleeting,
Life eternal, long.
God is God forever,
Let this be your song.

Rise above the level
Of your petty cares.
God is God forever;
Naught his light impairs.

Look ye on the glory,
Look ye on the love.
God is God forever,
Look, oh, look above!

THE MANIFESTATION OF GOD'S POWER.

It is through the gift of his Holy Spirit that God works his own will in everyone who yields his members to be operated as God wills. It is thus that God dwells in human flesh to give it power against sin, and strength to work God's will. Man has no strength of himself, but the God of peace, through Jesus Christ, makes him perfect in every good work to do God's will, working in him that which is well pleasing in his sight. Heb. 13:20, 21. When therefore man yields his will entirely to the operation of God's Spirit, which is in the place of the personal presence of Christ, he can do no other than work things pleasing to God, and so is counted perfect in his sight. In other words, God does the good in us, and then gives us the credit for it. This is *imputed* right doing.

Christ passed over this very line in man's behalf, his mission to earth requiring him to step into man's place in everything. He was not only tempted like man, but he, too, yielded his will to God as supreme, and depended entirely upon him for strength with which to meet his responsibilities. He did *nothing* of himself. John 5:19. The miracles he performed were the work of the Father, who dwelt in him. John 14:10. The works he did were therefore presented by him as evidence of the indwelling of the Father, on the grounds that no one could do the works of God, but he himself. And, as it was admitted that the works of Christ were also those of the Father, the works themselves proved that God dwelt in Christ. Verses 10, 11. This being true in relation to the work of Christ, the same is true of his followers. Without divine power they can do nothing. John 15:5. But, on the other hand, if they believe in Christ, and so receive divine power, the works that he did, they will also do. John 14:12.

If Christ is not personally present, how can believing in him bring this power to the believer? In this way: The believer in Christ must believe his word, and so see in all his mighty works the presence and power of God. The faith which enables one to see this is that also which brings to the believer the power by which the works were done through Christ, namely, the Spirit of the living God. So lest any might not see beyond the instru-

ment through which that work was done, and thus forget God, who is over all, Christ said that after he was gone to the Father, the works of his followers would be greater than those which were seen of him. That was to say: "In all I have done I represent my Father. I shall return to him, for he is 'greater than I.' Your power will come direct from him, and will show him dwelling in you, even as *his* work by me shows him dwelling in me. When you, therefore, through faith in me, as the revealer of God, do the works of God, they will be greater than mine, even as 'my Father is greater than I,' who is above all, and through all, and in you all." John 14:28; Eph. 4:6.

But the significance of the Saviour's leaving his disciples was not so readily understood by them. They were filled with sorrow at the announcement of his going away, especially when told that they could not then follow him. John 13:37. His personal presence had been exceedingly comforting, and his words of instruction had attached them to him as children to a parent. They felt that they could not be separated from him. In their distress he offered words for their comfort. "I tell you the truth: It is expedient [advantageous] for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you." John 16:7.

These words were full of mystery to the wondering disciples. How would it be possible for another to do as much for them as he had done? Who, indeed, beside him, could feed the hungry multitude from nothing, heal the sick, cure loathsome diseases, quiet the angry waves of the sea, and raise the dead at will? Had they not been constantly instructed by his gracious words, and had power, also, to cast out devils in his name? Why should they desire a change? Should he leave them, as he had declared he must, how would they be able to still do the wondrous things his presence had enabled them to do before?

All these questionings, and others, doubtless, found place in their minds. But Jesus could not remain with them personally to satisfy their reasonings. Indeed it were better for them not to have it so; for in that case his presence would be confined to one locality at a time, thus restricting his direct influence to a comparatively limited number. Not so, however, with his representative, the Holy Spirit, which was to succeed him among men. That would not only be able to dwell, at the same time, with all who might desire its presence, but it would, moreover, be to each with whom it should abide, all that Christ himself had been to those with whom he had been personally present.

As Christ was the gift of God to the world, that all men might believe on him to everlasting life, so when Christ returned to the Father, the Comforter was given instead, that by its reception through faith men might have power to be kept unto eternal salvation. As Christ was the power of God among men, so the Holy Spirit is that power to all who receive it. The unbelieving world knows nothing of the power of this heavenly visitant, because it is not seen. John 14:17. But those who receive it *by faith*, become acquainted with its power, for it dwells in them. Through it they become acquainted with God and Christ, since its sole mission in the world is to communicate the things of God and Christ to those in whom it dwells. John 16:13-15.

When on earth in the flesh, the personal

Christ was visible to all with whom he came in contact. His representative, however, is never *seen*, but is recognized only by faith. It is therefore impossible to know Christ until he is comprehended by faith, through the indwelling of the Spirit which reveals him. When thus received, Christ lives within, and so the believer lives *by* him. John 14:16-19. But since the Spirit proceeds from the Father, and comes to us from him, he who has Christ dwelling in him by the reception of the Spirit, has both the Father and the Son. Verse 23, also 2 John 9. So, then, whatever Christ was, or possibly could have been to his disciples, by his personal presence, he is now to everyone who receives by faith the Holy Spirit, which is as freely bestowed of God as was the gift of his only-begotten Son. Rom. 8:32.

As Christ was God's gift to man, by which earth might be linked to heaven, so the bestowal of the Holy Spirit is the gift of God's power, by which man may attain to the righteousness of God, and thus preserve his connection with Divinity. This same energy was bestowed without measure upon Christ when in the flesh, and was that by which he did so many mighty works in overcoming Satan for us. Matt. 11:27; John 3:34. All flesh which is kept from falling under the temptations of the enemy, must have the same indwelling power that he had, hence when it became necessary for him to return to the Father, the Spirit he cherished while here, and by which he overcame, was given to live in the hearts of his followers, to be also their guardian power, in their journey to the heavenly abode.

THE SABBATH AS SEEN IN PROPHECY.

BY ELDER WILLIAM COVERT.

A LARGE part of the Scriptures is prophetic. Through the prophetic gift the Lord has described to man much that has transpired in this world before it came to pass.

In the study of these predictions it is seen that the Sabbath question bears an important relation to the great controversy between sin and righteousness. There is a gospel prophecy written by the evangelical prophet, and laid for its accomplishment within the present dispensation, which throws light upon the present agitation of the Sabbath question. It says:—

"Thus saith the Lord, Keep ye judgment, and do justice; for my salvation is near to come, and my righteousness to be revealed. Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil." Isa. 56:1, 2.

This scripture describes a time when there is a great controversy being waged over the Sabbath. It is when such violent opposition to the Sabbath of the Lord is being manifested that those who are observing it are represented as holding onto it with such determined tenacity that no opposition can disengage them. It is a forcible showing of how the Lord recommends a firmness of the grasp that lays hold of the truth.

The original from which this expression is translated is the same as that found in Gen. 19:16, where it is said of the angels that they "laid hold upon" the hands of Lot and his family and hastened them out of Sodom. Blessed is the man that layeth hold upon the Sabbath with the same determination that the angels took hold of Lot. Or, in other words,

happy is the man that shall lay hold on the Sabbath in such a way that he does not pollute it, who also keeps his hand from doing any evil.

It is the manner in which he has laid hold on the Sabbath that has had much to do in bringing about the blessing. It has been the careful study of the significance of the Sabbath as the Lord's memorial that has led many of the Sabbath-keeping people of the present generation to learn many of the wonders of redeeming love. As we have seen in former articles, Christ's presence is in the Sabbath, indicating what he is to his people both in creation and redemption.

The prophet is telling in this text how the Lord has made himself known through the Sabbath to those who stood firm as a rock for the ordinances of judgment and justice as revealed in his law. The thought is that the man who lays hold of the Sabbath, and holds on, and prays and pleads with the Lord, gets the blessing that the Creator has placed in the Sabbath.

This is especially true in the last days, when the righteousness of Christ is being so clearly taught and enjoyed by those who have sought the Lord and studied his word. It is the blessings that the Lord has placed in the Sabbath which has caused them to know the Lord that doth sanctify them. Ex. 31:13; Eze. 20:12, 20. Furthermore, the subject is continued in the following language:—

"Also the sons of the stranger, that join themselves to the Lord, to serve him, and to love the name of the Lord, to be his servants, everyone that keepeth the Sabbath from polluting it, and taketh hold of my covenant; even them will I bring to my holy mountain, and make them joyful in my house of prayer; their burnt offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called a house of prayer for all people." Isa. 56:6, 7.

Should any claim that because the text speaks of burnt offerings it therefore applies to the service of the Levitical priesthood and not to the present dispensation, then such an one has admitted that there should have been no difference made in the past dispensation between the Jews and the Gentiles, and that God designed the Sabbath alike for all. In whichever dispensation it applies, it shows that God requires the same obedience in reference to the Sabbath from the Gentile that he does from the Jew, and that both would be blessed alike in its observance.

But the text speaks of a time when the strangers—meaning the Gentiles—are called, and take hold of the truth. It positively declares that every Gentile who will take hold of God's covenant and keep the Sabbath from polluting it, shall be especially blessed in doing so. Then let no one say that the Lord did not design that the Sabbath should be for the Gentiles—yes, the same Sabbath that he commanded the Jews to keep. It is here stated that the Lord's house is a house of prayer for *all people*, and the reader will please notice that the same people who pray to God and worship him, also keep the Sabbath. Whosoever claims that he is entitled by the gospel commission to a place in the house of the Lord, and to the privilege of petitioning the throne of grace, must come face to face with this proposition that requires him to keep holy the Sabbath day. There is absolutely no avoiding this conclusion.

Then there is that peculiar promise in verses 4, 5 to those who are so spiritually barren that no one through their labors is begotten by the truth to a newness of life,

They are dry trees, having no life nor generative energy in the Christian work. If they will in these times take hold of the Sabbath, they will get an everlasting name that shall never be cut off. The spiritual blessing will renew them, so that their labors will be fruitful in the Lord.

A careful study of the chapter in which the scriptures quoted above are found shows that the Sabbath question is not a dry theory at the present time, void of spiritual life. But, on the other hand, it is seen to be full of the most precious blessings. It is so much so that it is especially singled out from among the ordinances of judgment and justice, as if it were a shining mark especially prominent and important. Indeed, it is presented as an especial sign of man's loyalty to his Creator. This is really so at the present time, because the adversary of the Sabbath of the Lord has a counterfeit sabbath in the field, which he is demanding to be forcibly passed upon the people as the Sabbath of the Lord.

This question will become more and more the question of the times as we near the end of the age.

THE GOSPEL IN THE RAIN.

BY ELDER S. N. HASKELL.

THE apostle testifies: "I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith; as it is written, The just shall live by faith." Rom. 1:16, 17.

From the above we learn that the gospel of Christ is the power of God. This is an eternal truth, whether men ever accept it or not. What, therefore, reveals the living power of God, reveals the gospel of Christ. Second, it becomes salvation to everyone who appropriates that living power to his own soul by faith, whether he be Jew or Gentile. Third, for therein, that is, in the power of God, which is the gospel of Christ, is the righteousness of God revealed from faith to faith.

The word of God is also the gospel of Christ, because it is the power of God; and the faith which appropriates it brings righteousness to the soul. And it is thus that the just live. They seek to recognize and hear his voice in his word, as we have it revealed to us in the manifestation of his living power in creation, and in all nature. The teachings of the Scriptures seek to impress upon the human mind this grand truth. All of God's creative works, as manifested in nature, from the mighty leviathan that plays in the water to the tiny mote that floats in the sunbeam; from the majestic forest to the tiny flower with its various hues; from the mighty rushing torrents to the dewdrops that give life to vegetation—all speak of the power of God.

In this lies the difference between him who worships nature as his god and him who through nature is directed to the worship of the true and living God. It is a superficial idea to look upon nature as controlled by fixed, arbitrary laws, accomplishing their own purpose and design, without seeing an intelligent Designer in the arranging, sustaining, and controlling of these laws. God speaks to man as follows: "Thus shall ye say unto them, The gods that have not made the heavens and the earth, even they shall perish from the earth, and from under these heavens. He hath made the earth by his power, he hath

established the world by his wisdom, and hath stretched out the heavens by his discretion." He then speaks of the waters in heaven as existing as a direct result of the voice of God as much as was the creating of the heavens and the earth. "When he uttereth his voice, there is a multitude of waters in the heavens, and he causeth the vapors to ascend from the ends of the earth; he maketh lightnings with rain, and bringeth forth the wind out of his treasures." Jer. 10:11-13.

The prophet Amos uses a different form of expression, but is equally clear in showing that the power of God is manifest, not only in the falling of the rain, but in that condition of the atmosphere that brings rain upon the earth. "Seek Him that maketh the seven stars and Orion, and turneth the shadow of death into the morning, and maketh the day dark with night; that calleth for the waters of the sea, and poureth them out upon the face of the earth: The Lord is his name." Amos 5:8.

One noticeable feature in the above quotations is that he classes the forming of the mists which ascend from the ends of the earth, which causes the rain, with the creation of this earth and the heavenly bodies. He would impress the human mind that there is the same power of God continuing manifested in bringing about that condition of the atmosphere which causes rain, as there was in the creation.

The prophet describes the unbelieving and rebellious heart as not recognizing this truth: "Neither say they in their heart, Let us now fear the Lord our God, that giveth rain, both the former and the latter, in his season; he reserveth unto us the appointed weeks of the harvest." Jer. 5:24. But he would have them realize that when the land became polluted by their whoredoms and by their wickedness, therefore the showers were withholden, and there was no latter rain. Jer. 3:3. See also Hag. 1:10, 11.

This is sufficient to show that the moral condition of the people has much to do with God's sending rain upon the earth, there being a living power in his word that brings the atmosphere into a condition that will cause rain; consequently the belief or unbelief of his people, to a greater or less extent, leads the Lord to bestow or withhold blessings, all of which shows that nature is not independent of its author; but what we call nature's laws are, as has been said, the habits of God.

It was the voice of God six thousand years ago at the creation that caused the mists to ascend from the earth, which "watered the whole face of the ground." Gen. 2:5, 6. And for sixteen hundred years a shower of rain was never known. But there came a time when God again spoke and said, "I will cause it to rain upon the earth." Gen. 7:4. That very word brought upon the earth the long-continued torrents of rain which were seen at the deluge, when "all the high hills that were under the whole heavens were covered," "and the mountains were covered."

The bringing of rain did not nullify the first word that he spake, that brought the mist; but it went farther, and caused it to rain. That same word of God "liveth and abideth forever," for "the word of the Lord endureth forever. And this is the word which by the gospel is preached unto you." 1 Peter 1:23, 25. The growing of the grass produced by the falling of the rain and the mist upon the earth, evidences the living power of God, which reveals the gospel of Jesus Christ.

LITTLE SINS.

BY D. HILDRETH.

THE idea has obtained that there are degrees of sin all the way from murder, for instance, down to nothing; that certain actions, though not really proper, are not worthy the notice of God. If some case is mentioned, the reply will be, "Oh, that's nothing; such little sins are not worth minding!" The careless reader is here requested to pause and point out one place in the Bible that speaks of "little sins"—"sins not worth minding," or anything like it. When degrees of comparison are used, sin is always called great, grievous, etc. David says, "O Lord, pardon mine iniquity; for it is great." Ps. 25:11. The Bible throughout holds up sin in its true deformity. No one ever prayed in the Spirit to have his sins pardoned because they were small. It is true that there are degrees of sin, yet no sin is really small. Any act which is a transgression of the law, however small it may appear to men, is sufficient to condemn the transgressor to death, unless he obtains pardon.

For instance, it is supposed to be very innocent to tell a clever falsehood for the sake of playing a trick on another. This is not lying; oh, no! it is only sport. It is thought to be quite harmless to joke, tell stories, play, all manner of games, and have all the fun and sport possible. It is supposed to be nobody's business how much the mind is occupied with foolish thoughts. It is even looked upon as commendable to get the best end of a bargain by shrewdness and misrepresentation. There are a thousand such things as these that are looked upon as of no importance. But the just demands of an abused law will stare transgressors in the face by and by.

Scripture testimony will now be produced, and if this meets the eye of any careless one, let him remember that the following passages of Scripture, and others of like import, will stand in array against the sinner at the great Judgment day. Many things that are supposed to be of no importance are particularly mentioned in the Bible.

SINS OF COMMISSION.

Idle words. "But I say unto you that every idle word that men shall speak, they shall give account thereof in the day of judgment." Matt. 12:36.

Foolish thoughts. "The thought of foolishness is sin." Prov. 24:9.

"He that despiseth his neighbor sinneth." Prov. 14:21.

"An high look, and a proud heart, and the plowing of the wicked, is sin." Prov. 21:4.

"But if ye have respect to persons, ye commit sin." James 2:9.

"As a mad man who casteth firebrands, arrows, and death, so is the man that deceiveth his neighbor, and saith, Am I not in sport?" Prov. 26:18, 19.

"It is as sport to a fool to do mischief." Prov. 10:23. See also Ps. 109:7; Prov. 28:9.

Paul's conclusion: "Whatsoever is not of faith is sin." Rom. 14:23.

SINS OF OMISSION.

"Beware that there be not a thought in thy wicked heart, saying, The seventh year, the year of release, is at hand; and thine eye be evil against thy poor brother, and thou givest him naught; and he cry unto the Lord against thee, and it be sin unto thee." Deut. 15:9.

"Thou shalt not oppress an hired servant that is poor and needy. . . . At his day thou shalt give him his hire, neither shall the sun go down upon it; for he is poor, and setteth his heart upon it; lest he cry against thee unto the Lord, and it be sin unto thee." Deut. 24:14, 15.

"Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof, because they came not to the help of the Lord, to the help of the Lord against the mighty." Judges 5:23.

"Moreover as for me, God forbid that I should sin against the Lord in ceasing to pray for you; but I will teach you the good and the right way." 1 Sam. 12:23.

"Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint, and anise, and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith; these ought ye to have done, and not to leave the other undone." Matt. 23:23; Heb. 2:1-3.

James' conclusion: "Therefore to him that knoweth to do good, and doeth it not, to him it is sin." Chap. 4:17.

These are only examples. The word abounds with testimony on this subject. If the idle words, foolish thoughts, vain actions of only a single year should be written out before us, what a huge scroll it would be! What a catalogue of sin and folly! The heart would sicken, and the head would faint. But it is nevertheless the fact that a faithful record of these things is kept in the archives of heaven, and nothing will blot it out but the blood of Christ in answer to our prayers and confessions. There is no safety outside the provisions of the gospel, therefore turn ye to the Lord and live.

DEATH.

"THE wages of sin is death," declares the apostle in Rom. 6:23. That cannot mean endless torment, for endless torment implies endless life, or existence. An ever-burning hell will not always exist; for there is coming a time when all the universe will praise God (Rev. 5:13); when there shall be no more pain nor death (Rev. 21:4); when there shall be no more curse (Rev. 22:3).

"Death," the wages of sin, must mean just what it implies, "cessation of life;" and the punishing of the wicked is completed when they cease to exist. This is evident from another consideration. Inspiration declares that God will reward everyone according to his works. But if endless misery is the doom of the wicked, it can never be executed. The sentence can never be carried out; for after billions of ages have rolled their round, an endlessness of cycles still lies before, and the words of the Bible are proved untrue, impossible of fulfillment. But God's plan is not thus inconsistent. Life, endless life, will be given to the faithful; and death, endless death, will be the doom of the impenitent and unfaithful. The first—the life—will never cease; the second—the death—will know no resurrection. God's universe will again be clean, his works "very good," and Christ our King will reign forever.

"MACKAY wrote: 'Drink is the curse of Africa.' Where and what and whom does it not curse?"

"THERE are two things for live men and women to do—to receive from God and give out to their fellows."

CHRIST AND THE SABBATH.*

(Continued.)

WE have this inquiry made in 2 Cor. 13:5: "Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" This word "reprobate" means spurious, counterfeit. If you are a real Christian, Jesus Christ is in you. That is the very idea of salvation, for we read in Col. 1:27: "To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory." That is the Christian experience; that is the Christian life. But when Christ dwells in the heart by faith, he by his presence makes the believer holy.

It is not only said that Christ blessed the Sabbath day and hallowed it, but he sanctified it. Notice what it is that sanctifies. Ex. 29:43: "And there I will meet with the children of Israel, and the tabernacle shall be sanctified by my glory." What is it that sanctifies?—It is the presence, the glory of Christ. And just as Christ dwelling in the tabernacle made it holy, so Christ in the believer sanctifies him.

Now read Eze. 20:12: "Moreover also I gave them my Sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them." Or, as another translation reads, "I am Jehovah, their sanctifier." And in connection with that read Ex. 31:13: "Speak thou also unto the children of Israel, saying, Verily my Sabbaths ye shall keep; for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you." Another translation gives that clause in this way, "I, Jehovah, am sanctifying you." Now of what is the Sabbath to be a sign to us as it recurs week after week?—It is to be a sign that "I, Jehovah, am sanctifying you." I am making you holy, and every succeeding Sabbath marks the progress of that work of sanctification. We receive the blessing of God on one Sabbath; the next one comes, and if we have been growing in grace and in the knowledge of our Lord and Saviour Jesus Christ, the blessing of the next Sabbath is an added blessing. It teaches us more and more of the power of God in creation and in redemption. We add to our experience, and it is a sign continually. "I, Jehovah, am sanctifying you," making you holy.

Notice what a close connection there is between this power of God as manifested in creation and the Sabbath idea. The ninety-second psalm is a psalm, or song, for the Sabbath day. That is the title of the psalm. "It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O Most High; to show forth thy loving-kindness in the morning, and thy faithfulness every night, upon an instrument of ten strings, and upon the psaltery; upon the harp with a solemn sound. For thou, Lord, hast made me glad through thy work; I will triumph in the works of thy hands." How is it that the Lord makes me to be glad?—Why, when I behold his works, and behold his power in those works, I remember that that power is pledged to me for salvation. And so I can say I will triumph in the works of thy hands, and it is indeed a psalm, or song, for the Sabbath day, because that day reminds us of the power of God in Christ manifested in creation, and with that comes the blessed assurance that He who has created has also redeemed. The Creator is the Redeemer. The power in creation is the power in redemption.

WHAT SABBATH KEEPING IS.

Now notice the conclusion to which I referred earlier in our study, and that is, that many a person has been desirous to keep the Sabbath and has not kept it. Why?—Because Sabbath keeping is resting in the Lord. No person in whom Christ does not dwell by faith can keep the Sabbath. He may keep Saturday, he may keep Sunday, but he cannot keep the Sabbath. There is only one day in which a person can thus, in this special and particular manner, rest in the Lord, because there is only one day in which Christ has put his presence in that particular way. Ah, but, says one, cannot we have the blessing from the Lord on any other day?—Certainly,

*A sermon preached Sunday afternoon and Monday evening, May 14, 15, at Bushrod Park, Oakland, Cal., by Prof. W. W. Prescott, of Battle Creek College, Mich.

every day, and every hour of every day; we are having the blessing of God here now. But there is a blessing in Sabbath keeping that comes in no other way. You cannot keep Sabbath on Wednesday, because Christ is not there to make it Sabbath, to make it rest in him. You can enjoy the presence of Christ every day and the blessing of Christ; you can enjoy an added blessing on the day that he has blessed, and that blessing is Sabbath keeping, resting in the Lord; and it is impossible at any other time. Whenever I invite anyone to Sabbath keeping, I am glad to invite him to the special blessing of God in Jesus Christ; Sabbath keeping is being blessed especially of God in Jesus Christ. Sabbath keeping is resting in the Lord, on the Lord's rest day, and I invite anyone who never has kept Sabbath—I do not care whether he is a Saturday keeper or a Sunday keeper—I invite him to keep the Sabbath. I invite him to the presence of Christ, whose presence gives rest, whose presence is blessing, whose presence makes holy, whose presence sanctifies. I invite everyone to Sabbath keeping, to the blessing which God has put upon his own day, and which no man ever has removed, or ever can remove, from it.

When we understand what Sabbath keeping is, and what the Sabbath really is, there is not a person who desires Jesus Christ, there is not a person who longs for the blessings and the rest that there are in Jesus Christ, who would stand one moment to discuss with me what day it is. It is *what* it is rather than *when* it is that we must consider, because when we study *what* it is, we shall at the same time find out in the most emphatic way *when* it is. One day will do just as well as another in which to rest physically, but there is only one day on which we can keep Sabbath; there is only one day that has the blessing by the presence of Christ in this way. Come to the Sabbath blessing; come to Sabbath keeping; come to rest in the Lord.

Let me now call your attention further to the fact that the Sabbath always has been, and always will be, a sign of the power of God. The reason given in the commandment for setting apart the seventh day as the Sabbath is that in six days the Lord made the heaven and the earth, and rested the Sabbath day. The Sabbath day, therefore, is a sign of the creative work. This sign of creative power always calls our attention to the One who made the heavens and the earth, and it is true if the Sabbath had always been kept that there never would have been any false religion or idolatry; for once each week would the minds of men have been turned to the true God, the Creator of the heavens and the earth. The distinguishing characteristic of the true God is his creative power. In the ninety-sixth psalm we read: "Sing unto the Lord, bless his name; show forth his salvation from day to day. Declare his glory among the heathen, his wonders among all the people. For the Lord is great, and greatly to be praised; he is to be feared above all gods. For all the gods of the nations are idols; but the Lord made the heavens." So we read again in Jer. 10:10-12: "But the Lord is the true God, he is the living God, and an everlasting king. . . . The gods that have not made the heavens and the earth, even they shall perish from the earth, and from under these heavens. He hath made the earth by his power, he hath established the world by his wisdom, he hath stretched out the heavens by his discretion."

THE SABBATH THE SIGN OF HIS POWER.

And the Sabbath day was given as a sign of this power of God, this creative power, and since its institution, the Sabbath has been used as a sign of the display of this same creative power. Let me read from Deut. 4:32-34: "For ask now of the days that are past, which were before thee, since the day that God created man upon the earth, and ask from the one side of heaven unto the other, whether there hath been any such thing as this great thing is, or hath been heard like it? Did ever people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live? Or hath God assayed to go and take him a nation from the midst of another nation, by temptations, by signs, and by wonders, and by war, and by a mighty hand, and by a stretched-out arm, and by great terrors, according to all that the Lord your God did for you in Egypt be-

fore your eyes?" Mark the inquiry. You ask from one end of heaven to the other, and you go back to the very day that man was created, and inquire whether there has been from that time to this present time such a display of the power of God as was seen in the deliverance of the children of Israel from Egypt.

A moment's thought will show you that it was creative power then displayed. They were delivered by signs and wonders, which were a display of creative power. It took the same power when Aaron's rod was cast down before Pharaoh and it became a serpent as it did to create the serpent in the first place. It took the same power to bring darkness over all the face of the land—darkness that could be felt—and yet have light in the dwellings of the children of Israel, as it took in the first place, when God said, "Let there be light, and there was light." It took the same power to divide the waters of the Red Sea, that the children of Israel could go through on dry land, as it did in the first place when the waters were created. That is, there was at that time a display of the creative power of God. So, after the children of Israel had been delivered by such creative power, the Sabbath obligation is repeated, and the Lord says: "And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched-out arm; therefore the Lord thy God commanded thee to keep the Sabbath day." Deut. 5:15. Some make the mistake of thinking that the Sabbath was merely a sign to the children of Israel of their deliverance from Egypt, and has nothing to do with any other people. The fact is simply this: In the first place the Sabbath was the sign of creative power. When the children of Israel were delivered from Egypt, that same power wrought for their deliverance. When the same God uses the same power, he calls attention again to the same sign as the sign of that power; and so to the children of Israel after their deliverance, the Sabbath was a sign of God's creative power in making heaven and earth, and it was also a sign of Christ's creative power in delivering them from the land of Egypt. But, further, we have learned that redemption is creation, and the Sabbath is the sign of creative power wherever it is displayed. The Sabbath was the sign of creative power when the heavens and the earth were made. The Sabbath was the sign renewed to the children of Israel of creative power when they were delivered from the land of Egypt. But the deliverance of the children of Israel from the land of Egypt is but a type of the deliverance of the Christian from the power of darkness, because deliverance is wrought for him by creative power, just as the children of Israel were delivered by creative power. So the Sabbath is a sign to every Christian of the creative power of God in his deliverance from the power of sin. It is a sign to him of the blessing of God in turning him away from his iniquities. It is a sign to him of the presence of Christ to make him holy. It is a sign to him of the presence of Christ in him to sanctify him. That is to say, it is a measure of the working of that creative power in his individual experience.

But the real purpose of God in creation will not be fully carried out until all who receive Jesus Christ have been created anew, until the body has been fashioned anew, that it may conform to his glorious body, until the new heavens and the new earth are made. Then, with the new heavens and the new earth, with the body conformed to his glorious body, and with the character of God in Jesus Christ wrought in us by faith, then the earth will be peopled with a righteous people, just as God intended in the first place, and just in pursuance of his original plan of creation. And so in the new earth will still be the Sabbath, the sign of God's complete work in creation. And thus we read in Isa. 66:22, 23: "For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord." And so onward through all the ages of eternity, the Sabbath will always be the sign of the creative power of God.

A DELIGHT.

When Christ was here upon the earth, we read of

the testimony that the Father bore of him (Matt. 3:17): "And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." Another translation gives this version of this text: "Lo a voice out of the heavens, saying, This is my Son, the beloved, in whom I did delight." Read, in connection with that, the prophecy of Isa. 42:1: "Behold my servant, whom I uphold; mine elect, in whom my soul delighteth." This is a prophecy of Christ. So, when Christ came, the testimony was, "This is my Son, the beloved, in whom I did delight." Now read that familiar scripture in the fifty-eighth chapter of Isaiah, the thirteenth verse: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words, then shalt thou delight thyself in the Lord." Another translation brings out the idea in a little plainer way, although not changing the sense at all. It says, "And hast cried to the Sabbath, 'A delight.'" Our version says, "And hast called the Sabbath a delight;" this translation says, "And hast cried to the Sabbath [called out as the Sabbath came], 'A delight,'" and to the holy of the Lord cried out also, "Honored." Put these texts together. The prophecy in Isa. 42:1 speaks of Christ as God's delight; and when Christ came, the record is in Matt. 3:17, "This is my Son, the Beloved, in whom I did delight." When the Sabbath comes, we are instructed to call out to it, to hail it, to cry to it as it comes, "A delight!" Why?—Because He in whom the Lord did delight, the delight of the Lord, the delight of the soul, is in the Sabbath. Jesus Christ is in the Sabbath, and so when the Sabbath comes, we are to call to the holy of Jehovah, "Honored!" It is the holy of Jehovah. And Christ was the holy child Jesus, and it is the holy day because Christ is there in the day. And the Scripture says that if we do call to the Sabbath, "A delight!" and to the holy of Jehovah, "Honored!" "then shalt thou delight thyself in the Lord." Why?—Because the Lord, who is the delight, is in the Sabbath. And so we shall delight ourselves in the Lord on the Lord's day. That makes the Sabbath a glorious thing. At every step of the way, when it is properly understood, the Sabbath is suggesting Christ and his work for us. At every point it is Christ and his power; it is the creative power pledged for our redemption. It is the sign of Christ to bless, to give rest, to make holy, to sanctify. It is the sign of Christ, the delight of the soul; it is the sign of Christ, the Holy One. It is the sign of Christ, whom we are to honor. As the Sabbath suggests at every point Christ, as Creator, as Redeemer, as Saviour, and as we are to honor the Son even as we honor the Father, therefore it is impossible that one should honor Christ when he knowingly dishonors Christ's day. For that reason no people can exalt Jesus Christ as the people who honor him in the observance of the day which he has blessed and sanctified. Therefore, there is no way in which we can exalt Jesus Christ from first to last, as Creator, as Redeemer, as Saviour, when we knowingly and willfully trample upon the day which he has blessed and sanctified.

It being evident that the Sabbath is designed to turn men's minds toward the true God, and Jesus Christ as the agent in creation and in redemption, it follows that if any movement is to be made to defeat the plan of God in the salvation of man, in the recreation of man, the first thing to be done is to turn men away from the Sabbath, the reminder of Jesus Christ as the only Saviour. If men's minds can be turned away from Christ, they will fail of salvation. Christ's power is the only power sufficient to save. If men can be led to trust in any other power, they will be disappointed in all hope of salvation. Therefore the most certain way to defeat the plan of Christ for the salvation of men is to turn men's minds away from Christ; and the first thing to be done, then, is to turn men's minds away from that which reminds them of Christ. Therefore, if the Sabbath can be hidden, if men's minds can be turned from the Sabbath and the meaning of the Sabbath, the hardest blow has been struck and the strongest effort has been successful in turning men away from the plan of salvation in Jesus Christ.

(Concluded next week.)

Miscellaneous.

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

DISCIPLINE.

BY BARBARA DEANE.

LIFE is not lived in the brief joy
Of a bright summer day,
Nor measured by the clouds that cast
Fleet shadows o'er the way.
Within each human soul there lie
Unfathomed deeps, below
The waves that o'er the surface sweep
With ceaseless ebb and flow.

O stricken one with soul distressed,
O'erwhelmed with bitter grief!
O heart, all quivering with pain,
Without rest or relief!
Remember 'twas an angel's hand
That stirred Bethesda's pool,
And gave the troubled waters power
The fevered brow to cool.

For 'tis the heaving billows move
The depths where true peace dwells,
And out from these far hidden springs
The purest joy upwells.
Then fear not when the angry waves
Rise on life's troubled sea,
For He will calm thy soul who calmed
The storm-tossed Galilee.

—*Christian at Work.*

WHAT SHALL IT PROFIT?

BY MRS. E. G. WHITE.

THE question is asked, "What shall it profit a man, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" It is dangerous to give time, thought, and strength to the pursuit of worldly gain, even if success follows persevering effort; for in thus doing there is danger of making God and his righteousness secondary. It is better far to be in poverty, to endure disappointment, and have our earthly hopes shattered, than to have our eternal interests imperiled. Flattering inducements may be presented to us, and we may think to obtain wealth and honor, and so set our heart and soul on worldly enterprises. But as we cannot serve God and mammon, we are led to give up the service of God.

Money has become the measure of manhood in the world, and men are estimated, not by their integrity, but by the amount of wealth they possess. Thus it was in the days before the flood. "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that he had made man on the earth, and it grieved him at his heart. . . . And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth. And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth." "But as the days of Noah were, so shall also the coming of the Son of Man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of Man be."

Let us not be determined to get rich. If we see that poverty will be our portion in abiding in the simple truth, let us abide by the truth and enter into life. Jesus said that "man shall not live by bread alone, but by every word of God." The devotees of the world may smile at this statement, but it is nevertheless the counsel of eternal wisdom. Jesus has left his followers a legacy of peace. He says, "Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." The Christian who is called into the world by his business, if he follows Christ, will bear his cross, and meet his perplexities in the Spirit of Christ. He will not make the world his God, and give brain and bone and muscle to the service of mammon. He will realize that Heaven is looking upon him, and whatever success attends him, he will give glory to God. He will realize that God knows, as man does not, that a few more years will roll by, and the treasures of earth be no more.

Our Saviour came to the world to adjust the claims between heaven and earth. He knows that man, formed in his image, has been endowed by his Creator in such a way that he may rise to the highest eminence of moral efficiency through coöperation with divine agency provided for his assistance. With what sorrow Jesus looks upon man wasting his energies in pursuit of that which profiteth nothing. In tones of sorrow in which mingle tears, Jesus asks, "What could have been done more to my vineyard, that I have not done in it?" The arch-deceiver has inspired in man, by his temptations, by his presentation of flattering inducements, an inordinate desire to get the riches of this world, and he leads men to practice every form of sin in order that they may gain every earthly treasure. In the acquirement of this world's wealth, the precious promises of God are cast aside as worthless. Through the service of mammon the love of God has been expelled from the heart, and the love of the world has rushed in to fill the vacuum, and to firmly enthrone itself in the heart, to rule and reign in the life. The power of God alone can force it from its usurped position. Through love of the world the spiritual vision is blinded, and the pleasures and attractions of the future world are hid from sight.

It is the vision of the world to come that balances the mind, so that the things which are seen do not obtain control over the affections, which have been bought with an infinite price by the world's Redeemer. Through the agency of the Holy Spirit the things unseen and eternal are brought before the soul, and the advantages of the eternal, imperishable treasure are made to appear before the mind's eye in their attractive beauty. In this way we learn to look to the unseen and the eternal, and to esteem the reproaches of Christ greater value than the treasures of the world.

The angels are the servants of Christ, and there are ten thousand times ten thousand and thousands of thousands who are sent to minister unto them that shall be heirs of salvation. Angels that excel in strength minister to those who shall be heirs of salvation, and impart to them divine power; for they become partakers of the divine nature, escaping the corruption that is in the world through lust. Heavenly agencies are ever at the side of him who is wrestling for the victory, in order

that while lawfully striving for the mastery, he may not be worsted in the conflict. But if the human agent places little value upon the precious things which God, through the gift of his only-begotten Son, has made possible for man to obtain, if he loses eternity out of his reckoning, and listens to Satan's false representation, and is attracted to the things of earth instead of heaven, he sustains great loss, so cultivating the powers of his mind and soul that he will not have a fitness for eternal life. In this way he not only concentrates his mind and affection upon that which cannot possibly bring him happiness in this life, but through the idolizing of the most contemptible things, he degrades himself to a low moral level. In his insane pursuit after earthly gain, he accepts Satan's method, and practices dishonest ways, and is blind to the result. Why should he not do this way when he disconnects himself from Him who is the source of all good, all righteousness and truth? Why will not Satan give him his mind and his attributes, and so mould him by his influence that he shall reflect the image of the earthly? The mind of him who follows the suggestion of Satan becomes like his leader; evil propensities gradually take him captive, and he becomes a slave of Satan. He is led on into deeper idolatry, beholding not the celestial imagery but the deceiving representation of the enemy. Satan pictures before him the advantage of worldly gain, and fills memory's hall with false representations. The mind looks upon these, and becomes debased according to the subjects presented.

LIBERTY AND ROMANISM.

[Translated from the Spanish, by Frank C. Kelley.]

THE Syllabus is a law all Romanists, from the least to the greatest prince in the church, must respect, under pain of condemnation. With this belief, consequently, although he may be very liberal at heart, the Papist must curse liberty. In order that doubt shall not remain in the mind of the faithful Romanist, the pontifical declaration terminates it by condemning what he affirms, saying that "the Roman pontiff can and must be the reconciler and adjuster of modern civilization, progress, and liberty."

These unreasonable declarations sorely conflict with the ideas and sense of modern society, and they trouble the minds of a majority of those who are called Romanists, causing them to make flagrant contradictions.

They curse progress and freedom, and, at the same time, write songs of liberty and send them forth, to prove that the church, *i. e.*, the pope, is the defender of freedom and the chief support of true liberty—a position actually shameful for many, and humiliating to the majority of those Romanists who love liberty by being obliged to curse it and use subterfuges and sophistries in order to deceive their own consciences.

They tell us that if liberty is the faculty the soul possesses of choice between two contrary opinions, God lacks liberty, because in him can be no conflicting solicitations. Therefore, they conclude that any definition that denies liberty in the Supreme Being is necessarily false, and that the liberty of man does not consist in the inalienable right to choose between two opposite opinions, but in admitting and professing the opinion that may be true and good; which is to say, in

other words, God is always in the truth; liberty for him does not consist in choosing the truth; and that which is not liberty in God cannot be in man, who is the image of God. Liberty, then, consists in always following the truth. But as man cannot be always in the truth, his liberty will consist in submitting himself to the authority that will guide him by the true way. And where is this authority, we ask? In the pope, they reply with undisturbed serenity.

What is there in this argument the design of which is the deception of men?—Sophisms and nothing more than sophisms. It is a sophism to draw from the divine nature conclusions in order to apply them to man on a subject in which they clearly state that they are diverse. God, not having to choose from being the Supreme Intelligence, chooses not. Thou, O man, art the one who must choose. Behold the sophisms that these enemies of liberty, progress, and civilization present to us under a thousand forms!

Another sophism that we meet constantly in the mouth of Papist is the one that they give us for positive proof for all that is in dispute, by which they begin and prove all. It is this, that the pope is the authority to which man must blindly submit himself, and what he tells us is the truth. Says the Romanist, "You cannot find the truth; submit yourself, give up your reason and your conscience, and you will find it." Yes, I reply at all times, I may be persuaded that the pope has the truth; and, although I sincerely desire that it may be so, yet I doubt it; assure me of it, examining it in the light of the gospel, of reason, and history; and you refuse me the examination. Oh, well, if permitted, it is only done after the manner of a preacher that we heard a few nights ago preaching on "Purgatory before Reason,"—"it is according to the justice of God." He declared that he was not going to prove the dogma by reason; that would be to fall into rationalism; the dogma is proved through what?—Through the faith and the traditions. He said that he was going to show through Catholic authority that this dogma is reasonable.

The pope is the authority and has the truth, says the Romanist, and you can always examine it through the Catholic channel, which is to say, without reasoning upon it, and that you never examine it except to confirm what the pope says is the truth. With these weapons, with this class of arguments, you can prove all, and thus these false defenders of liberty tell us that the teachings of modern civilization are libertinism.

No agency is refused to make acceptable such absurd doctrines; all are good; all are permitted—the audacious falsehood, such as the falsification of history. Balmes tells us that the Inquisition was one of the great glories of Spain, and then declares that his heart is irritated when he hears the church which he has served reproached for using violence to convince men. Is this blindness or sophistry? Mr. Nicolás says indignantly: "The popes have neither sustained nor favored the Inquisition. It has been a question of the kings. Father Ventura rejected violence as means for the conversion of the heretic, and affirmed that the doctrines of the church must alone be propagated by the word, and that physical force had never been used by the popes."

But what of the Inquisition, the destruction of the Huguenots, the anathemas against

those who held that the heretics ought not to suffer persecution? The most sincere of Roman authors cannot deny that the church condemns liberty. This painful impression on the mind of the Catholic is destroyed by subtlety. The church condemns all systems of philosophy that are not its own. These authors tell us that they only treat of materialism, although the pope has marked out many other systems of materialism. The church declares marriage concubinage that has not been solemnized according to its doctrines, and these authors tell us that the pope condemns the families thus formed. The church curses him who denies its right to direct in the public schools; and these lords tell us that the pope's only wish is to take atheism out of the schools.

The pope condemns the defenders of the liberty of thought and of conscience. To-day it is known throughout all the truly civilized nations, and these lords say the pope's wish is that no secular education be permitted.

Again we ask, What is there in all this, blindness or deceit? Is it possible that they are all persuaded that modern civilization, in which the most distinguished are, is evil? Ought we not to see clearly in these sophisms, these adulterations of history and the subterfuges of the doctrines of the church, the protest of the consciences of these selfsame defenders of the Papacy, because the conscience naturally resents the infringement of its laws?

It is from these that we affirm that the Papacy is a denial of liberty in all of its forms, and a system that employs means as this one does to make itself acceptable, is death to the conscience and the spirit of its defenders.

A PARABLE.

THERE was once a man who went to church somewhat irregularly; and when he did go he dropped into a seat very near the door. Then, as soon as the service was over, he took his hat and hurried out of church and scarcely ever shook hands with anybody. After a while this man began to complain of that church for its coldness. He met another man on the street one day, and began telling him about it.

"Why," said he, "it is the coldest church I ever knew" (he didn't say how few churches he really knew anything about). "Nobody shakes hands with a man. There is the minister, he never shakes hands with me, nor the deacons, nor any of the leading men. They'll talk about it, but I'd like to see them do it. I believe in practicing what you preach. No, sir, I tell you it's the coldest church in this town."

And he really believed he was telling the truth. And his manner was so earnest that the other man was quite convinced, though he had never been to this church. So he went and reported this fact to a third man, with some pretty severe criticisms upon church members not living up to their professions. Of course he told it to a fourth, and the ball went on rolling. Pretty soon quite a strong feeling was developed in various parts of the town, especially among those who did not attend church, that this church was very cold, "high-toned," "stuck-up," and "a sort o' club for the rich folks, you know."

But one day the man who started all this talk got to thinking about it. Now, the fact was that he didn't often get to thinking very hard over religious matters. But this time

he did. And the more he thought the more surprised he became at himself. For this was about the line his thoughts took: "Here I've been a-telling how cold the minister and the deacons and the leading men of the church were, but *how do I know it is so?* Have I ever given them a chance at me?—No! I've just hurried out of the church and never let the minister get within fifty feet of me, nor the deacons within thirty or forty, nor any of them very near. Is it fair to say they didn't want to shake hands?—No, it isn't. Suppose they wanted to shake hands, could they do it if my hand wasn't there to shake?—Of course they could not. Now I believe I will just try them once."

The next Sunday morning he just stood in his pew and faced the stream of people coming down the aisle. He wanted to run, but he had just grit enough not to. And really how pleasant they looked at him! First one man shook hands. And then a second gave him a grip and a, "Glad to see you, John." (Why, it was the very man he worked for!) And then a lady wished him "good-morning." After her two men tried to shake his hand at the same time. And the rich Mr. B. stepped up and gave him a cordial grip. How the blood tingled in his ears as he thought of the hard things he had said about Mr. B.'s stiffness and selfishness!

Soon the deacons and the minister came along and shook hands in good, hearty man fashion, and were real glad to see him. And how ashamed he felt when the minister said: "I've noticed your face frequently in the audience, and wanted to shake hands with you and learn your name, but I never succeeded in reaching you, till now, before you got out of church!"

So of course he had to tell the minister his name, and where he lived, and the latter said he would call on his family very soon. But, perhaps, the best of all was to have an old lady with such a kindly face put out her hand and say: "I don't know your name, sir, but I'm real glad to see you at church to-day. And wasn't it a good sermon?"

That man went home with his heart in his mouth. He told his wife all about it, and fairly cried when he acknowledged how he had misjudged those good people. And he wound up by saying, "Fact is, wife, it's mighty easy to misjudge people."

Then he went out and met some of his former friends and told them what an experience he had just had. "Why, to think," said he, "that I was such an idiot as to go around telling you that those church people were all cold and selfish, when I didn't know anything about it. Don't any of you ever tell anybody, after this, that I said such things about any of them. I was just a fool, that's what I was. But I'll tell you what I am going to do. I'm going to hire two seats in that church and be there every Sunday morning with my wife. See if I don't. And the minister's coming to call on us, and I'm going to get acquainted with him and the rest of them. For I tell you, boys, I've just learned one thing: You can't get acquainted with folks, and you can't shake hands with them, if *your hand isn't there to shake.*"—Rev. Frank H. Casson, in *Advance*.

"THERE would be more revivals if we had more preachers who were not afraid of dying in the poorhouse."

Home and Health.

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

ONLY SIXTEEN.

ONLY sixteen, so the papers say,
Yet there on the stony ground he lay;
'Tis the same sad story we hear every day.
He came to his death in the public highway.
Full of promise, talent, and pride,
Yet the rum fiend conquered him—so he died.
Did not the angels weep o'er the scene?
For he died a drunkard—and only sixteen,
Only sixteen.

Oh! it was sad he must die all alone;
That of all his friends not even one
Was there to list to his last faint moan,
Or point the suffering soul to the throne
Of grace. If, perchance, God's only Son
Would say, "Whosoever will may come"—
But we hasten to draw a veil o'er the scene.
With his God we leave him—only sixteen—
Only sixteen.

Rumseller, come view the work you have wrought;
Witness the suffering and pain you have brought
To the poor boy's friends. They loved him well,
And yet you dared the vile beverage to sell
That beclouded his brain, his reason dethroned,
And left him to die out there all alone.
What if he was your only brother?
What if your wife were that poor boy's mother—
And he only sixteen—
—Selected.

SCENE IN A BARROOM.

A YOUNG man entered the barroom of a village tavern and called for a drink.

"No," said the landlord, "you have had the delirium tremens once, and I cannot sell you any more."

He stepped aside to make room for a couple of young men who had just entered, and the landlord waited upon them very politely. The other had stood by silent and sullen, and when they had finished he walked up to the landlord, and thus addressed him:—

"Six years ago, at their age, I stood where those two young men now are. I was a man with fair prospects. Now, at the age of twenty-eight, I am a wreck—body and mind. You led me to drink. In this room I formed the habit that has been my ruin. Now sell me a few more glasses, and your work will be done. I shall soon be out of the way; there is no hope for me. But they can be saved. Do not sell it to them. Sell it to me and let me die, and the world will be rid of me; but for heaven's sake sell no more to them."

The landlord listened, pale and trembling. Setting down his decanter, he exclaimed, "God help me, it is the last drop I will sell to anyone!" And he kept his word.—*The Christian.*

PIN MONEY.

"I NEVER have a five cents even for postage stamps without asking for it." The speaker was a young wife, who, in her girlhood, earned regular wages as a seamstress, and when married, found her financial position changed. Eben held the purse strings, and made plenty of money. But new machinery was often needed, improvements must be made, hired hands cost a good deal, and so no allowance was thought of for the wife, who held the position of "nurse, housemaid, seamstress, cook," with the added duties of motherhood. "I always have a lump in my throat when I ask for a dollar," she said, "and I used to go to his pocket book for spare change, for at the marriage service he said, 'With all my worldly goods I thee endow.'"

"But when little Tom began to steal pennies because he wanted something and could not get it, I began to wonder if I had done wrong and the sin was visited on him." It was a sad contrast, this little mother's tender conscience, with a world of trickery and knavery. Nowhere is this lack of pocket money felt so much as among farmer's wives and daughters. Many of them go from positions in the city—teachers, typewriters, saleswomen, with a regular salary—a good cook can earn \$15 a month. She may marry a young farmer, and, with all her life before her, decide to be his help and money saver. How they work and struggle to pay off the farm, to get the necessary improvements made! But the young wife has a feeling of envy on Saturday nights when her husband pays the "hands" who have worked for him, and has not a dollar for her, for she knows that they have been fed, while she has served; that they have slept, while she lost hours of slumber with the precious babe in her arms, and that they can buy clothes that she would feel it extravagant to wear.—*Montreal Witness.*

UNWHOLESOME READING.

OUR traveler noted the extreme youth of many of the crowd at the fiction table in the public library. And in response to her questions, the attendant said: "These are mostly schoolchildren. In the evening we have the shop girls, even the cash boys and girls, not older than these younger ones, in just such a crowd."

"And do many of these come often, so that you get to know them?"

"Oh, yes! That girl you see at the desk now," a slender child, not above thirteen, by her looks, "takes out two books a week regularly. That boy you see gets two every Wednesday, and two more every Saturday; and he wants the most exciting stories we can select for him; won't take anything better if we suggest it to him. And the girl just back of him is a high-school scholar, and takes out from two to four a week. We know almost all of this crowd."

"And, so far as you know, they select for themselves, are allowed to choose from this public table without home restriction as to quantity or quality?" asked the inquirer.

"Yes; the most of these come to this department on Saturday. At the departments of travel, biography, history, science, art, and standard fiction, many young boys and girls come with slips of paper on which are written the titles of books they have been advised to consult, or take home to read, by their parents or teachers. We try to advise those who pick for themselves—the trustees of the library wish us to do so—but we can't make them take what they don't want, and we don't have much time to talk with any of those who come in such a crowd as this."

There are two inflexible rules which every parent should obey, and make the child obey, in respect to all reading outside of that required and suggested by a competent and trusted teacher in connection with school work. The first rule is, Get the best and widest knowledge possible to you in respect to mentally and morally desirable books and papers for your children to read. The second rule is, Allow no child to read anything which you have not selected yourself understandingly.

What would be thought of a parent who turned a baby loose upon a table of indigestible and poisonous foods and drinks prepared for feasting grown-up and depraved appetites, and let it eat and drink at will? Yet, inasmuch as the mind and conscience are more precious and costly than the body, to permit a child to range, unattended and unrestrained, through the field of literature, is far more murderous and criminal.

There can be hardly one mother in all America so isolated from educated people, or so poor in literary opportunities, that it is impossible for her to get something good, wholesome, and attractive for her children to read. Cheap editions of standard books, and low-priced magazines, free libraries, and friendly advisers among ministers and teachers and helpful people, abound. It is failure to appreciate at its full power the evil that is in bad or poor literature, rather than inability to find out and procure good literature, which is the real trouble. It is the failure of ordinary parents to appreciate the duty to control and protect the growing mind, as of the same binding importance as the protection and care of the little body, which is the real trouble in this matter. It is, deeper than all, a false taste and vitiated moral judgment in the parents themselves that leave the children a prey to bad and silly books and papers. Let the parents "begin at Jerusalem." Let them cultivate in themselves a refined taste, a discriminating mental choice, and a real elevation of moral feeling respecting literature, and then they can and will surround their children with reading matter which will be altogether helpful.

Another point which parents must think of seriously in studying the effects of literature upon vicious tendencies, is the influence of the daily press. The newspaper is almost the sole literature of millions of families, of more people by far than read books or magazines. The "story papers" are, with a few honorable exceptions, weakening to the mind, and enervating or positively hurtful to the moral sense. They give low ideas of life, false pictures of society, and strained or overstimulating play of incident; but numerous and widely circulated as these story papers are, the daily newspaper is doubtless read by a hundred where these are read by one.

There are clean journals, giving news and not vulgar gossip, giving a full record of the time, of the evil as well as the good, as a true newspaper must do, but showing, by the space given respectively to each, that they hold great movements in the conduct of public affairs to be of more importance than small details of personal vice and crime. But of how many newspapers is this true? In how many is the eye first attracted by showy headings relating to the evil doings of insignificant people, or vulgar details of personal gossip! In how many is to be found a disgusting particularity in all reports of scandals and obscenities! In how many is the space not devoted to advertisements given much more largely to the vicious than to the good side of life!

Let mothers and fathers see to it that the daily press, the cheap story paper, the widely-circulated book, and all the reading matter which enters the home, or is suffered to influence the child, is pure in tone and elevating to mind and to heart.—*Selected.*

TOBACCO AND THE CHURCH.

A CORRESPONDENT who is a Methodist pastor, in a letter to the editor, says: "I have been doing arithmetical work in my parish, and as a result I do not hesitate to say that there are many professing Christians whose record will stand more for tobacco—a hundred-fold—than for the conversion of the world." He then gives the following startling statistics: "I have two hundred and sixty-seven members in full communion and one hundred probationers in my charge. Sixty-seven of them use tobacco, and on making inquiry of each one, I find they have spent for that article in a single year \$845. The entire membership, with the aid of outsiders, gave to pay the pastor and presiding elder, Conference claimants, missions, church extension and freedmen, \$841." In that church one member confessed to spending over \$100 for tobacco, while his

contribution for church extension was sixty-six cents. Another confessed to an expenditure of \$91 for tobacco. His contributions stood thus: Missions, \$1.00; Conference claimants, \$1.00. Is it not high time for smoking Christians to consider whether tobacco or the church of God has the strongest claim upon their purses?

When a man pays a hundred and fifty times as much for nasty, dirty, filthy, stinking, outrageous, abominable, licentious, disease-breeding, lust of the flesh, poisonous idol, as he does for the cause of the Lord Jesus Christ, he is a hundred and fifty times more an abominable, licentious idolator than he is a Christian. To have such an unmitigated, filthy nuisance belong to a so-called Christian church, and for men of sense to call them "Christians," is to stultify themselves to all sense of decency, common sense, and Scripture.

The man who will not obey a plain command of God is no more a Christian than the devil or any other child of disobedience is a Christian, and the word of God is, "Cleanse yourselves from all filthiness of the flesh," and the man who will not do it is no Christian. "Every man that hath this hope in him purifieth himself even as he [Christ] is pure."
—*The Way, the Truth, and the Life.*

"BEDIBUS NINE-O'CLOCKIBUS."

REGULAR habits of life will do much toward establishing good health and good looks. Plenty of rest and sleep, and at regular hours, are among the prime essentials, and often do more than medicine in disease. The following anecdote by Dr. Dio Lewis admirably illustrates this:—

A young lady came into his office one day looking rather grave and troubled.

"Doctor," said she, "do you not think I am looking very old for twenty, and so thin, too—nothing but skin and bones?"

The doctor admitted that she was right, that she did look rather old for twenty.

"But, doctor, what can I do?" she asked. "Can you not give me some prescription?"

"Would you be willing to take something very bitter?" asked the doctor.

"I don't care how bad it is; what is it?"

"The technical name of it is *Bedibus nine-o'clockibus*."

"*Bedibus nine-o'clockibus*! O doctor, what an awful name!"

"Yes; it means you must go to bed every night before nine o'clock."

"Oh, I can't do that! I thought it was something to take."

"What time do you generally go to bed?"

"Generally about twelve o'clock."

"I thought so. Now, if you will go to bed every night for six months at nine o'clock, without making any change in your habits, you will gain ten pounds in weight and look five years younger. Your skin will become fresh and your spirits improve wonderfully."

"I'll do it, though of course when I have company—"

"It is regularity that is vital in the case. To sit up till twelve o'clock three nights in a week, and then go to bed four nights at nine, one might think would do very well. I don't think this every other night early and every other night late is much better than every night late. Even sitting up one night in the week deranges the nervous system. Regularity in sleep is every bit as important as regularity in food."

The doctor's argument prevailed. The lean patient suddenly exclaimed: "Doctor, I will go to bed every night for six months before nine o'clock if it kills me, or, rather, if it breaks the hearts of all my friends."

She did it, gained twenty-one pounds in five months, and found herself in the very best possible health and spirits, fresh and young looking, and quite delighted with the

new and simple remedy, which she recommended enthusiastically to her friends.—*Selected.*

ANSWERED PRAYER.

BY LILLA WARREN.

O Thou who hearest prayer
When in true faith 'tis given,
Look down in tender love
And fit me now for heaven.

This idol I have loved,
Oh, may I give to thee!
Lord, I am poor and weak,
Oh, grant me now this plea!

Lord, I have not the strength
To yield my will to thine,
But thine is all the power,
And thou canst make it mine.

I know that thou hast said
That thou wouldst work in us
Thy will and wish to do.
Oh, may it now be thus!

Lord, thou hast heard my prayer;
I thank thee through thy Son.
I know that now in me
Thy will on earth is done.

Through faith this strength is given
To battle with the wrong;
And he who yields his all
May in the Lord be strong.

And oh! the wondrous thought!
To mortal man is given
The power to reach the throne
And grasp the strength of heaven.

Battle Creek, Mich.

GROWTH OF A CENTURY.

IN 1790 the first national census was taken. In 1890, 100 years later, the last national census was taken. These censuses are taken every ten years, and from their examination an adequate idea of the growth of the country may be obtained.

"Statistics are usually considered very irksome reading," says the *Yankee Blade*, "but the census statistics of the United States, recording as they do the most marvelous national growth in all history, are of great interest to all who are impressed by our country's development."

"In the census of 1790 the present States of Alabama, Arkansas, California, Colorado, Florida, Illinois, Indiana, Iowa, Kansas, Louisiana, Michigan, Minnesota, Mississippi, Missouri, Nebraska, Nevada, Ohio, Oregon, Texas, West Virginia, Wisconsin, North and South Dakota, Montana, and Washington were not represented, for the simple reason that they had not yet come into existence. Indeed, the territory of most of them had not yet been explored. It was a solitude, roamed by savages and wild beasts."

"The population of Massachusetts in 1790 was 378,787, or about 100,000 less than the population of the single city of Boston today."

"The population of the State of New York in 1790 was 340,126. There are seven cities in the United States to-day,—New York, Chicago, Philadelphia, Brooklyn, St. Louis, Boston, and Baltimore,—that contain a larger population than did the entire State of New York in 1790."

"The population of the entire country in 1790 was 3,929,214—about as many people as are contained to-day in the three cities of New York, Chicago, and Philadelphia."—*Selected.*

A CHOLERA REMEDY.

THE following we clip from the *Medical Times*; it seems to have the indorsement of that journal:—

CITRIC ACID vs. CHOLERA GERMS.—Experiments made by J. De Christmas are said to demonstrate that a weak solution of citric acid will destroy the cholera germ. It is said that a solution of 8 in 10,000 always kills them. The mixture is only slightly acid to the taste, and is harmless to the tissues with which it comes in contact. The public should be informed on this subject.

INFLUENCE OF INNOCENCE.

AT a certain livery stable in a Western city, says an exchange, the men were so loud and profane in their conversation that they were frequently complained of to the "boss," who threatened to discharge them one and all if they did not reform.

They listened to him respectfully, but went on swearing right and left, quarreling and wrangling among themselves all the time they were grooming customers' horses or harnessing teams within earshot of the public.

But of a sudden all this stopped. The man who had been the loudest and most profane swearer went about his work as still as a mouse. All the men spoke pleasantly to each other, and not a loud or violent word disturbed the serene air. It was as if a miracle had happened.

"You men have turned over a new leaf," said the proprietor of the stable; "what has caused the change? You use to swear by the —"

"H-u-s-h, boss," said the man nearest to him, "we don't want her to know."

He looked up and saw a little face at the window—the face of a delicate child, whom he now remembered to have seen playing lately about the stable.

"It's Jim's kid. Her mother is dead, and we've taken her to help fetch up for Jim. She's a right nice little thing, and she thinks her pap just hunky, and we don't 'low her to get wind of any wrong doin', and if enny man uses a swear word before her we'll break his—gosh, I nearly done it. Well, we're all just a-bustin' with meanness, but it's got to stay there, 'cause you see Nellie's a real little lady."

"I see," said the livery man goodhumoredly, "that Nellie is going to be a missionary round here, and keep all you fellows straight."

And the little face at the window smiled down on them, and Nellie was happy because they were "pap's" friends.—*Selected.*

DEATH FROM TRICHINÆ.

DEATHS from trichinæ are becoming so frequent that they have almost ceased to be the subject of remark. The last victim is a young woman seventeen years of age, residing in Paoli, Ill. The flesh of the patient was found to be filled with trichinæ.—*Washington Temperance Magazine.*

MUCH mischief comes from the habit children have of putting things into their mouths while out-of-doors. Dangerous diseases are introduced into the system through the mouth, and such pernicious habits as biting the gloves, gnawing the carriage strap, as some babies do, and, worst of all, holding money or car tickets between the teeth, as is a common trick with little ones, ought to be persistently discouraged. Too often this habit is fostered in infancy by a thoughtless nurse, who lets baby suck balls, spools, and all small objects indiscriminately. Teeth must be helped through the gums, they say, and friction helps. Yes, but let us choose our appliances. Give baby a clean rubber or ivory ring and let him learn to discriminate between that and harmful objects. Then when he goes, at six, to walk in the park, he will not chew acorns, suck his gloves, nor bite rotten sticks to allay his craving.—*Childhood.*

Mission Fields.

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

MISSIONARY HARVEST SONG.

AWAKE! the morning cometh!
The east is all aglow!
Go, join the busy reapers,
As forth to the fields they go.
Wake, for the Lord of the harvest
Hath need of thee to-day.
The fields gleamed white in the dawning light;
Awake! and haste away!

In distant sea-girt islands,
In many a summer clime,
Where seed was sown with weeping,
'Tis now the harvest time.
Wake! for the Lord of the harvest
Hath need of thee to-day;
He calls again, and the waving grain
Still beckons thee away.

Art thou not strong for the reaping?
Yet haply thou shalt find,
While sheaves are bound by others,
Some gleanings left behind.
Wake! for the Lord of the harvest
Hath need of thee to-day;
Act well thy part with a willing heart;
His strength shall be thy stay.

And you who cannot labor,
The Lord hath need of you.
Pray for the earnest reapers,
The toilers faint and few;
Pray ye the Lord of the harvest
That laborers he will send
To work with their might in the fields so white,
Till harvest time shall end.

—Selected.

JUGGERNAUT.

INDIA, with her long line of history, her strange customs and peoples, is a fascinating country to learn about. All the opulence and mystery of the East clusters around that name. We have always marveled at this wondrous land, with its "Black Hole of Calcutta," its Thugs, its peculiar "Baboo" English, and its horrid customs of throwing infants into the sacred river Ganges, and immolating its devout believers beneath the monster Juggernaut.

Vishnu, the second person of the Hindu trinity (Brahma, Vishnu and Siva), was the preserver of creation. He had nine avatars, or incarnations. The eighth one is known as Krishna, and Juggernaut was the form in which he appeared to men. The name comes from the Sanskrit, *jagannatha*, meaning "lord of the world," and the original and principal seat of worship was at Puri, a small seaport on the Bay of Bengal, in the extreme east of the Indian peninsula. Every year over 300,000 pilgrims repair to this shrine, which contains 120 temples.

The object of most reverence, however, is the great car of Juggernaut. On a large platform, 200 feet high, are three wooden figures made of rough wooden logs. They are armless, and crudity itself, but they represent the great Juggernaut, his brother Balabhadra, and sister Subhadra.

The trappings and jewels which adorn this car are magnificent, and there is a tradition that one of the large diamonds now in the crown of the queen of England once formed one of the eyes of this idol, whence it was stolen by a French soldier in the early part of the eighteenth century and sold to a British nobleman, who presented it to the crown.

The first historical appearance of Juggernautism was in 318 A. D., but myth carries back its history for several millions of years previous to this. The story runs thus: In the golden age, that is, long before history commences, King Indradyumna was ruler of Malva. Vishnu, the Preserver, had gone from the earth, and the king sent holy Brahmins

out to find him. Those who went northward, eastward, and westward came back with no tidings. But the one who went southward, after penetrating a great jungle, came to Orissa on the sea. There dwelt a fowler named Basu, and with him the Brahman lodged. Basu, proud at having a holy Brahman as a guest, gave him his daughter for a wife, and they lived happily together. One day the Brahman asked Basu to whom he presented his daily offerings of fruit and flowers. For answer the fowler blindfolded him and led him out to a secluded spot. When he again saw, the Brahman perceived a coarse blue stone at the foot of a sacred fig tree. Then a voice from heaven said: "Return to King Indradyumna. Thou hast found the Lord of the World." The Brahman returned, and Indradyumna marched to Orissa with an army of 1,300,000 footmen and stonecutters and built the great temple. For a subsequent act of arrogance the blue stone god disappeared from earth, and now he and his confrères are represented by wooden images.

Once every year the great car, with its wheels 16 feet in diameter, is drawn out from the temple and pulled for the distance of about a mile by the enthusiastic pilgrims, amid the incantations of the priests and the songs of the worshipers, who sometimes work themselves up into a frenzy, and have been known to throw themselves beneath the ponderous wheels, thinking thus to secure a passport to eternal bliss. Of late, however, travelers and writers of authority deny that this immolation is or ever has been a custom, averring that it is only the wild act of some of those fierce zealots who have become exhausted by the great pull in the intense heat, and wrought up to a pitch of semi-insanity by their religious zeal.—*The Voice*.

THE ABOMINABLE HOLI FESTIVAL.

BY REV. T. E. F. MORTON.

Of all the festivals that are celebrated in India the Holi, in my judgment, is the most horrible. A trip to the post office a few days ago gave me an opportunity of witnessing some of the doings of the uncontrolled participants of the feasts. Large tubs of colored water could be seen at different points in the city, into which the rollicking scamps would plunge their brazen, tin, or bamboo syringes and then freely discharge their crimson contents on the Hindu passers-by. In the absence of syringes and paint, some would descend to the office of scavengers, by scraping up gutter filth and bedaubing their friends with it. Men and children would be forcibly seized and their persons abundantly supplied with red powder, and those who managed to extricate themselves, would have a red shower bath in flight. Hindu women would make themselves scarce on those wretched festival days, but those who dared to venture out received no little of the worst of abuse.

Rich and poor, great and small, old and young, strong and weak, men, women, and children—all participate in the filthy feast. The grogshops are freely visited by the men. Madak (betel leaf mixed with opium), charas (a kind of intoxicating drug), and bhang (the leaf of the hemp plant) are constantly smoked; and under these maddening and intoxicating stuffs, they sally forth with country cymbals and drums, singing monotonously all over the place, to the infinite disgust of the Christian ear. The place overrun with the rowdy crowd is a perfect pandemonium. These are high days for the old devil.

Certainly there are many and cogent reasons for the immediate stamping out, by the government, of this heaven-accursed festival.

Such high license as has been above reported is destructive of life and property. Under the maddening influence of opium and

drink a quarrel ensued the other day at Undilla, a village near by, in which eighteen men were wounded and one almost killed. While seated at the civil dispensary last Friday an old man was brought in from a village, who, from the nature of the wounds sustained, must have been severely belabored with a club; for he had three broad gashes on the head. From a small station like this such cases as the above are reported, but what must the large centers furnish? Drunkards and opium eaters and smokers are no respecters of persons; they are devoid of those nice, tender, filial feelings which are the heritage of the sober and the righteous, and are in danger any day of ruthlessly destroying others and themselves.

I was indeed glad to read in the *Guardian* the other day of the move in the right direction which some of the educated Hindus had taken with reference to the modification of the Holi evil. I was also pleased to hear of the efforts in that direction even in the Punjab.

There are educated Hindus all over this great empire who are verily ashamed of the outrageous doings at the Holi, who, I have not the least shadow of doubt, would rejoice should the government rise in all its strength and authority to wipe the evil out of existence. The officer in charge of the civil dispensary here, an educated Brahman, regards the Holi as a nuisance, and would be glad if the government knocked it on the head.—*Gospel in All Lands*.

Steps to Christ.

BY MRS. E. G. WHITE.

WE have much pleasure in announcing an important and exceedingly helpful work, under the title of **STEPS TO CHRIST**, by Mrs. E. G. White. The rare ability of the author in the presentation of Scripture truth has never been used to better advantage than in this little work. **STEPS TO CHRIST** is not alone suitable as a guide to the inquirer and young convert, but is rich in thought and suggestion for the most mature Christian. Some idea of its scope and practical character may be gathered from the following table of contents.

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

Our Work and Workers.

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

ANGEL HELPERS.

BY VIOLA E. SMITH.

When temptations crowd our pathway,
And our foes are great and strong;
When the right seems crushed and helpless,
Trampled down by sin and wrong;
If we saw the host of angels
Sent to help us on our way,
Would our courage fail so quickly?
Would we yield to dark dismay?

If we could, amid earth's discord,
Catch an echo of their song,
If we could but know the rapture
Of the bright angelic throng,
How life's darkest scenes would lighten,
And its heavy clouds roll by,
While our hearts would chime in chorus
With the singers of the sky!

When by friends we are deserted,
As our Saviour was of old,
And the hearts once warm and tender
Have become estranged and cold,
If we knew that all around us
Hands were stretched to grasp our own,
That we were beloved of angels,
Would we cry, "Alone, alone"?

Nay; though earth and hell combining
Should assail the trembling soul,
Leaning on our mighty helpers
We are safe from their control;
For when trusting Heaven to lead us,
Loving ones and wise, to guide—
"Who in heaven behold our Father"—
Ever linger at our side.

NOT SELFISH.

"AFTER this manner therefore pray ye: Our Father who art in heaven." Why are we commanded to say *our* Father instead of *my* Father?—Manifestly, because it is not God's design that any man should make a selfish petition. It shows that God designs his people to be united, and not that each individual should be independent. "No man liveth to himself." When we pray to God, we are to identify ourselves with the whole body of his people; we are to indicate that we are members of the body, and are to remember them in our petitions. The man who ignores church fellowship, and thinks that he can be as good a Christian outside the church as in it, cannot use the Lord's prayer; it was not intended for him.—*Waggoner*.

A LETTER FROM ONE OF OUR MISSIONARIES.

Just about the time of our camp meeting in California, a letter came from Brother Elliott Chapman, one of the company who left on our good ship *Pitcairn*. We have not been able on account of more local matter to find space for it till now; but although a personal letter we are sure extracts of it will be gladly read even at this late date. It was dated Tahiti, April 6, 1892:—

DEAR BROTHER: Since bidding adieu to our many friends in California and casting loose from the physical ties that bind us to our native land, we of the *Pitcairn* have experienced the guiding hand of an ever-merciful Heavenly Father. We have all enjoyed a reasonable degree of health and strength, and have been kept from the dangers of the sea. Seasickness for a time made life seem miserable, but this unpleasant condition finally wore off, and we are all now able to come to the dinner table, and spend the passing hours of day in profitable employment.

After leaving San Francisco we were favored with a good breeze most of the way until we reached 7° north latitude, where we made little headway for two days. After rolling about there for a while, our sails were once more filled with wind, which carried us across the equator and bore us along to 11° north latitude, where we experienced another calm of about four days. The remainder of our voyage was made with light winds, frequent squalls, and sultry weather.

Sabbath afternoon, February 18, we sighted Pitcairn Island, and bright and early Sunday morning we were greeted by two boat loads of happy islanders, including Elder Gates, who was rejoiced to see us. After nearly thirty-three days on shipboard, we were cheered by a right hearty welcome to the shores of Pitcairn. Our stay on the island will ever be pleasant to look back upon. There were words of cheer and smiling faces wherever we would turn. Our time was spent quite profitably while there, as we had some excellent meetings and received a better fitting up for the work that is before us. While part of our company remained on the island, the *Pitcairn* sailed over to Mangareva, a neighboring island of the Gambier Group. Elder Gates went along, also Edward Young, in the hope of finding an opening for missionary labor among that people. The natives were much interested, although Catholic influence was so strong that no place was found for a missionary to locate among them at present. This trip to Mangareva occupied three weeks as the wind was very light.

The time for departure from those on the island of Pitcairn came at last. We had learned to love those islanders, because we found in them brothers and sisters, fathers and mothers who were serving the same Master as we. As we all knelt down on the beach and thanked the Lord for the blessings of the past, and sought his guiding hand to be over us as we separated, our hearts were knit together, and we longed for the time to come when such partings will be no more. The setting sun had disappeared beneath the sea, as we once more found ourselves on the deck of the *Pitcairn*, and bound for Tahiti.

There was scarcely any wind blowing, and as that is our motive power, we made headway slowly, and after six days had passed we were still less than three hundred miles from Pitcairn Island. The sea all around us was smooth and unbroken by a ripple, while we rolled from side to side over the swells that are ever present. Our course to Tahiti lay through the dangerous archipelago where there are a great many small, low islands and reefs. A good breeze came at last and we were carried along past the islands of the Gambier Group on the left, with Maria Island on the right. Wednesday morning, April 5, we sighted the loom of Maitea in the distance. This is the most easterly of the Society Islands. In the afternoon of the same day the dark shade of Tahiti was seen against the western sky, and with a good breeze we glided up as near as it was safe and lay to for the night. In the evening the pilot came out, but the breeze went down and here we are becalmed within sight of Papeete, where we hope is some mail for us.

A good breeze came up later in the day, and we are now safe in the harbor. Elder Read met us with a quantity of good letters and a hearty welcome. It has been decided for Elder Cole and wife to go to Norfolk, Elder Cady with the ship for the present, and the case of my wife and I is still on the ragged edge of uncertainty. It was decided at Pitcairn that we either go to Nukalofa, Tonga, or to Fiji, but since coming here Elder Read has about persuaded the captain and Brother McCoy to think that we had better stop here.

We are all of good courage and rejoice to find so good news from home.
Your brother in Christ, ELLIOTT CHAPMAN.

FIELD NOTES.

At Thermal City, North Carolina, five persons were recently baptized by Elder D. T. Shireman.

ELDER S. S. SHROCK reports a tour among German brethren in Oklahoma, and the addition of ten to our ranks.

BROTHER J. W. COLLIE is holding meetings at Oakland, Florida, where he is very kindly received. Elder Crisler, who was so brutally assaulted not long ago at Grand Island, expects to connect with Brother Collie as soon as he is physically able.

A SERIES of tent meetings was inaugurated in San Francisco on the evening of the 17th inst., by Elder H. A. St. John, R. S. Owen, and F. M. Wilcox.

ELDER J. O. CORLISS has removed his family to Washington City, which for a time will be his field of labor. His address is 1240 Maryland Avenue, N. E. Washington, D. C.

BROTHER W. H. FALCONER reports sixteen additions to the faith as a result of meetings held at Maynard's Mills, Michigan. A church of twenty-five members was organized.

ELDER D. T. BORDEAU, who has been laboring among the French in the vicinity of McDonald, Pennsylvania, baptized fifteen on the fourth inst. Most of these were Roman Catholics but a short time ago.

THE new church building at Albuna, Ontario, the first in the province, was dedicated some three weeks ago. Elder A. T. Jones was present, together with Elders Burrill and Leland, and meetings were continued five days, with a number of additions to the church. Elders Burrill and Leland will remain in the province. Bible readers are now at work in Toronto, the capital.

At a country place called Beulah, in Natchitoches Parish, Louisiana, Brother B. L. Diefenbacher has organized a Sabbath school of twenty-two members. A peculiar circumstance is reported in connection with his work there. He was preaching in a schoolhouse, and on petition of the Methodist congregation in the vicinity the house was closed against him, on the ground that his company would burn it down. A short time afterward the house took fire during school hours and was burned.

THE *Review* of the 13th inst. has the following significant letter from Elder H. E. Robinson, president of Atlantic Conference: "I have just learned that three more of our people at Ford's Store, Maryland, have been arrested and convicted for Sunday labor, and whose cases will come before the County Court on appeal, we suppose, in November, along with Brother Baker's. One of these is a woman who was sewing in her own house. One of the brethren was arrested on complaint of his own father, and the chief witness was his brother."

THE annual meeting of the Seventh-day Adventists of the Maritime Provinces was held in Moncton, New Brunswick, in May. Elder I. D. Van Horn, of the General Conference Committee, was present. The following officers were elected: Executive Committee—R. S. Webber, F. I. Richardson, Levi Longard; Secretary and Treasurer, D. G. Scott. Sabbath School Association officers were chosen as follows: President, John F. Archibald; Vice Presidents, H. R. McKay, T. S. H. Berry; Secretary and Treasurer, Fannie Gibson. Mrs. I. H. Cowie was elected Tract Society Secretary.

LITERARY NOTICES.

THE *Preachers' Magazine* for June is filled with suggestive topics. A very helpful article is that of Mark Guy Pearce on "Moses: His Life and Its Lessons." "How to Begin the Study of New Testament Greek," by Rev. R. Martin Pope, M. A., is another worthy article. In Homiletics are good suggestions on "Christ Sanctified for His People," "The One Foundation," etc. Wilbur B. Ketcham, publisher, 2 Cooper Union, New York. Monthly, price, \$1.50 per year in advance.

A new magazine asking the favor of the public is *McClure's*, published by S. S. McClure, 743 and 745 Broadway, New York, at 15 cents a number, \$1.50 per year. The first number (June) is creditable. It is well illustrated, and has some novelties peculiar to itself, such as giving real conversations between noted men, sketches and portraits of noted men at various times in their lives. Among articles of interest are "Wild Animals," "The Edge of the Future," (what is said by Edison and Professor Bell), "A Day with Gladstone" (illustrated), "Europe at

the Present Moment," by M. de Blowitz, etc., etc. We do not know why *McClure's* will not hold its own among all its older compeers if it goes on as it has begun.

The *Californian* for July is the Columbian number. "The California Poppy," by Ina D. Coolbrith; "The Missions of California," by Laura Bride Powers; "The Ambition of Cleveland," by R. H. McDonald; "Dawn through the Golden Gate," by Joaquin Miller, are among the many important and interesting articles. The *Californian* is the peer of any Eastern magazine. Price, 25 cents.

"Register of the University of California" for 1892-93. Replete with information on the University, its organization, faculty, etc., etc. Address Recorder of the Faculties, Berkeley, Cal.

"The Past and Present Steam Navigation on Long Island Sound" is a pamphlet published by the Providence and Stonington Steamship Company, New York. It is written by Henry Whittemore, author of "History of Steam Navigation in America." It is profusely illustrated and shows from what beginning the now magnificent steamers, or floating palaces, of Long Island Sound grew.

"*Tusculum Periodicum Latino-Græcum*" is a serial devoted to the teaching of Latin and Greek, and is designed for students, aiming to teach Latin and Greek as spoken languages. No. 1 contains two lessons each of Latin and Greek. Edited by Rugby Academy, 1415 Locust St., Philadelphia. Single copies, 10 cents.

"The Philosophy of the Real Presence," by Robert A. Holland, S.T.D., an essay delivered twelve years ago before the Philosophical Society in Chicago. The subject is discussed purely from a speculative standpoint, with the evident desire to make philosophy support an unscriptural dogma. Price, 25 cents. Thomas Whittaker, New York.

"The Illustrated Apocalypse" (new edition revised and enlarged), by Thomas William Greenwell, F.R.S.L. Pamphlet, 50 pp. Price, 25 cents. The Craig Press, 176 and 178 Monroe St., Chicago, Ill. It contains merely a statement of the belief of the author, without proof, and holds to a past, present, and future fulfillment of much of the Revelation. His theory is an accommodating one; in fact, it is an evidently honest desire to harmonize the various schools of interpreters.

"The Siege of Cuatla," the Bunker Hill of Mexico," is a neatly printed pamphlet giving an address before the New York Historical Society, April 4, 1893, by Walter S. Logan. Interesting in giving Mexico's struggle for independence. Knickerbocker Press, New York.

"Mortal Man," a pamphlet of 50 small pages, by A. Easton, being No. 25 of *Unity Library*, published by Charles H. Kerr and Company, Chicago, Ill. Price of *Library* \$5.00 per year. It is a poem on man, placing him at the beginning as an ignorant, untutored savage, with an ancestry of apes. It is erroneous in philosophy and theology, and indifferent in poetry. Man begins a polynog and ends in nothingness.

From Fleming H. Revell Company, 112 Fifth Avenue, New York, we have received a neatly printed pamphlet of 68 pages, entitled "The Mosaic Record of the Creation Explained, Scripture Truth Verified," by Abraham G. Jennings. The author takes the same ground as Morris in his "Work Days of God," that the work recorded in the first verse of Genesis was no part of the six days' work, and that the six days were literal, and that the work of the six days is described by Moses as it would have appeared to a spectator on the earth. The author's faith in the verity of God's word we admire. The author says, "Moses made no mistake in his narrative; it is the scientists who have blundered;" but we opine that the word sometimes suffers as much from its interpreters as from the scientists. The writer sustains the serpent's falsehood to man in regard to his nature, and endeavors to lay a foundation for Sunday keeping in the account of the institution of the Sabbath. Let God be true in this also, even if it upsets theological as well as geological theories. Price, 20 cents.

"Small Talk about Business." By A. E. Rice. A banker's business hints for men and women. Published by Fremont Publishing Co., Fremont, Ohio. Sixty pages. Paper, 40 cents; cloth, 75 cents, by mail, postpaid. Descriptive pamphlet free. This book, as its name indicates, is a talk about business, a banker's talks to men and women about the common, everyday business affairs of life. It is full of useful ideas for young and old, and is a book that should be on every desk and in every home.

SUNDAY LAWS OF THE STATES AND TERRITORIES. A comprehensive collection of laws and decisions regarding Sunday observance, especially useful as a compendium of information. Paper covers, 25 cents. Pacific Press Pub. Co., Oakland, Cal.

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ANGELS; THEIR NATURE AND MINISTRY. Contains also some hints on the origin, history, and destiny of Satan as gleaned from the Scriptures. *Bible Students' Library*, No. 82 Pacific Press Pub. Co., Oakland, Cal. 140 pp.; 20 cents.

CHRIST AND THE SABBATH: Or Christ in the Old Testament and the Sabbath in the New, by Elder James White. Paper covers, fifty-six pages, sent post-paid for ten cents. Address. PACIFIC PRESS, Oakland, Cal.

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

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International S. S. Lessons.

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

LESSON II.—SUNDAY, JULY 9, 1893.

PAUL AT PHILIPPI.

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

Lesson Scripture, Acts 16:16-34.

16. And it came to pass, as we were going to the place of prayer, that a certain maid having a spirit of divination met us, which brought her masters much gain by soothsaying.
17. The same following after Paul and us cried out, saying, These men are servants of the Most High God, which proclaim unto you the way of salvation.
18. And this she did for many days. But Paul, being sore troubled, turned and said to the spirit, I charge thee in the name of Jesus Christ to come out of her. And it came out that very hour.
19. But when her masters saw that the hope of their gain was gone, they laid hold on Paul and Silas, and dragged them into the marketplace before the rulers,
20. And when they had brought them unto the magistrates, they said, These men, being Jews, do exceedingly trouble our city,
21. And set forth customs which it is not lawful for us to receive, or to observe, being Romans.
22. And the multitude rose up together against them; and the magistrates rent their garments off them, and commanded to beat them with rods.
23. And when they had laid many stripes upon them, they cast them into prison, charging the jailer to keep them safely;
24. Who, having received such a charge, cast them into the inner prison, and made their feet fast in the stocks.
25. But about midnight Paul and Silas were praying and singing hymns unto God, and the prisoners were listening unto them;
26. And suddenly there was a great earthquake, so that the foundations of the prison house were shaken; and immediately all the doors were opened; and everyone's bands were loosed.
27. And the jailer being roused out of sleep, and seeing the prison doors open, drew his sword, and was about to kill himself, supposing that the prisoners had escaped.
28. But Paul cried with a loud voice, saying, Do thyself no harm; for we are all here.
29. And he called for lights, and sprang in, and, trembling for fear, fell down before Paul and Silas,
30. And brought them out, and said, Sirs, what must I do to be saved?
31. And they said, Believe on the Lord Jesus, and thou shalt be saved, thou and thy house.
32. And they spake the word of the Lord unto him, with all that were in his house.
33. And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, immediately.
34. And he brought them up into his house, and set meat before them, and rejoiced greatly, with all his house, having believed in God.

Golden Text.—"Believe on the Lord Jesus, and thou shalt be saved." Acts 16:31.

SUGGESTIVE QUESTIONS.

1. How did Satan first oppose Paul and Silas at Philippi? Verses 16, 17.
2. What effect did it have on Paul? and what did he do? Verse 18. Note 1.
3. What did her masters do? and why? Verse 19.
4. What charge did they make? Verses 20, 21. Note 2.
5. How did people and rulers regard this charge? Verse 22. Note 3.
6. What did they do to Paul and Silas? Verses 23, 24.
7. What did these men of God do under this sore affliction? Verse 25. Note 4.
8. How was God's power manifested? Verse 26.
9. How was the jailer saved from self-destruction? Verses 27, 28. Note 5.
10. What effect did this manifestation of God's power, and the attitude of Paul, have upon the jailer? and what question did he ask? Verses 29, 30.
11. What answer was given? Verse 31.
12. What followed the preaching of the word of God? Verses 32, 33. Note 6.
13. Why did he receive the apostles so generously and rejoice so greatly? Verse 34.
14. How much is comprehended in believing in Christ? John 14:6. Note 7.

NOTES.

1. **Paul being sore troubled.**—This poor slave was doubtless possessed of a demon. Jesus would not allow the demon to confess him (Mark 1:34), because it was no benefit to his mission to be confessed by such characters. It was so with Paul.

The people would get the idea that the spirit of his message was the same as that possessing the poor girl. He was therefore troubled, and God by his power rebuked the evil spirit. Satan's opposition to the cause of Christ is better than his friendship.

2. **Trouble our city.**—The real cause of the complaint was that their unjust, ungodly gains were gone; but this they knew would not stir up the people, so they appealed to their prejudice through their religious customs. Every act of the Roman almost was connected with his religion through State law; Christianity was against the Roman religion. The city was troubled because of sin. The truth of God does not make men sinners, but it shows their real condition. Then follows trouble. Those who believe find peace in the gospel; those who reject go on to greater trouble, the cause of which is within instead of in that which revealed the cause.

3. **Multitude . . . magistrates.**—The slave owners stir up the people, and the popular clamor moves the magistrates. Pilate would not have condemned Christ had he not feared the mad, thoughtless mob, stirred up by the priests. The magistrates probably would not have "shamefully entreated" Paul and Silas if it had not been for the people. The Congress of United States would not have committed itself to religious legislation on the Sunday question last year if it had not been for the people.

4. **Praying, etc.**—Note, they were stripped by the magistrates and scourged by the lictors on their bare backs, and thrown into the damp, dark, underground prison. Their feet were fast in the stocks, and the only way they could rest except in a painful sitting posture was prone on the lacerated back. They first prayed, committed themselves to God. They were his; it was his work, and he knew all about it. Then they sang praise for his goodness, for he was with them in the cell. It was a new thing to the jailers. Let praise be ever joined with prayer.

5. **Do thyself no harm.**—When there was no hope for the jailer, the servant of God escaped, and the guards were slain, not of God, but by the tyrant king, who in slaying them rejected God's power. At Philippi the jailer is to be saved, and the prisoner remains. It must have seemed a strange thing to the jailer,—the singing, praying prisoner, the supernatural power, and the prisoner's kindness to him. His heart was broken.

6. **Baptized.**—The jailer's whole household believed, because only those who believe are proper subjects of baptism. Baptism is an expression and profession of faith in Christ; it is the marriage ceremony which unites the believer with Christ. As all were baptized, all believed.

7. **The Way and the Truth and the Life.**—Such Christ declares himself to be; all the fullness of God dwells in him. To accept Christ is to accept him for all,—the way to God as laid down in his word, the truth of God as declared in that word, and the life of God as offered and contained in that word. He who professes to accept of Christ and yet rejects one of his commandments, one obligation of that word, rejects Christ. "Why call ye me Lord, Lord, and do not the things which I say?" "With the heart man believeth unto righteousness"—right doing.

LESSON II.—SABBATH, JULY 8, 1893.

THE GREAT SALVATION. I PETER 1:10-16.

REVIEW QUESTIONS.—(a) What does faith do for us? (b) What is the character of the joy which it gives? (c) What graces are connected with this faith? (d) What is its end?

I. What the Prophets Revealed.

Verses 10-12: "Concerning which salvation the prophets sought and searched diligently, who prophesied of the grace that should come unto you: searching what time or what manner of time the Spirit of Christ which was in them did point unto, when it testified beforehand the sufferings of Christ, and the glories that should follow them. To whom it was revealed, that not unto themselves, but unto you, did they minister these things, which now have been announced unto you through them that preached the gospel unto you by the Holy Ghost sent forth from heaven; which things angels desire to look into."

1. Who before us sought diligently of the salvation in Christ?
2. Of what did they prophesy?
3. Does this mean that the prophets did not know of God's salvation and grace? Note 1.
4. Why did they search their own writings?
5. What point did they especially search to know? Note 2.

6. To what did the Spirit through their writings testify?

7. What did God reveal in answer to their inquiries?

8. Through what power is the gospel truly preached?

9. What other beings desired to look into these things? Note 3.

II. Practical Applications.

Verses 13-16: "Wherefore girding up the loins of your mind, be sober and set your hope perfectly on the grace that is to be brought unto you at the revelation of Jesus Christ; as children of obedience, not fashioning yourselves according to your former lusts in the time of your ignorance; but like as he which called you is holy, be ye yourselves also holy in all manner of living; because it is written, Ye shall be holy; for I am holy."

1. In view of what God has thus revealed, what should we do? Note 4.

2. Like whom should we act?

3. Against what are we admonished?

4. After whom should we be fashioned?

5. How is it possible for us to be holy? Note 5.

NOTES.

1. **Sought and Searched Diligently.**—The holy men of old certainly knew the salvation of Christ personally. (See Gen. 49:18; Ex. 15:2; Ps. 9:14; 51:12.) The whole inspired psalmody of Israel breathes of the salvation of God, both present and future. Yet they did not understand the plan of salvation in its fuller development, as did and do those of the Christian era. This is expressly declared in the Scripture (verse 12), in the prophets themselves (Dan. 12:4, 9), by Christ (Matt. 13:16, 17), by the apostles (Rom. 16:25, 26; Eph. 3:5); but this understanding of what they wrote for generations future was not necessary, for God by his Spirit spoke through them things which they did not know nor understand. They were the instruments; it was the *Spirit of Christ* which was in them that testified, not the prophets themselves. The Spirit of God knows the mind and thoughts of God (1 Cor. 2:11), and therefore it was necessary that the Spirit of God must give the words which should convey the thoughts of God to future generations (2 Sam. 23:2; see also 1 Cor. 2:13; 2 Tim. 3:16; 2 Peter 1:2). Paul says that he spoke in the words which the Holy Ghost taught (1 Cor. 2:13); and again, that the holy writings were themselves "given by inspiration," or "God-breathed" (2 Tim. 3:16); and Peter declares that holy men spake as they were moved by the Holy Ghost (2 Peter 1:21). In all cases in Scripture it is the word which is exalted, not the man; in the wisdom of the world it is ever the man which is exalted above the word.

2. **Time.**—We are often told that prophetic time is nothing. But the prophets of old searched not only "what time," that is, just how long, but the "manner of time," whether literal or symbolic. They were anxious to know what God meant by the words spoken through them. As they spoke for us, how much more anxious we should be.

3. **Angels desire to look into.**—It is a wonderful thought that on this little world is being wrought out God's wondrous mystery, the fullest manifestation of his divine attributes, and that through fallen man who connects with God, namely, the church of Christ, the inhabitants of heavenly worlds receive knowledge of God's wonderful plan. The gospels reveal how anxious were the angels in the work of Christ at the time of his first advent (Luke 2:9-14; Matt. 4:11; 26:53); they reveal to us that at that time was the judgment (literally *crisis*) of this world (John 12:31); that the controversy between Christ and Satan at that time reached its climax; that Satan and his angels were conquered by the power of Christ (Rev. 12:7-9; Luke 10:18); and in that triumph for his people and church the purity and power of Christ's love for his creatures were revealed to angels as never before (Eph. 3:10, Revised Version), causing them to raise the song of praise and rejoicing recorded in Rev. 12:10, and the song of triumph which heralded the conqueror home (Ps. 24:7-10). Upon this point take also the following:—

The Lord Jesus is making experiments on human hearts through the exhibitions of his mercy and abundant grace. He is effecting transformations so amazing that Satan, with all his triumphant boasting, with all his confederacy of evil united against God and the laws of his government, stands viewing them as a fortress impregnable to his sophistries and delusions. They are to him an incomprehensible mystery. The angels of God, seraphim and cherubim, the powers commissioned to co-operate with human agencies, look on with astonishment and joy that fallen men, once children of wrath, are through the training of Christ developing characters after the divine similitude, to be sons and daughters of God, to act an important part in the occupations and pleasures of heaven.—*Mrs. E. G. White.*

4. Revelation of Jesus Christ.—Note the marginal reading: "Wherefore girding up the loins of your mind, be sober and set your hope perfectly on the grace that is being brought unto you at the revelation of Jesus Christ." Note, that the "girding" is not a single act, but a constant work, a binding up with the truth of God (Eph. 6: 14), as that truth is constantly revealed in the onward path of the Christian (Phil. 3: 15, 16). And note also that this grace is not all future, but is constantly flowing from a full fountain to which we have access by faith (Rom. 5: 2), as Christ is revealed to us more and more in his word; for to the faithful Christian student of the word is constantly revealed new manifestations of the glory of the Master (2 Cor. 4: 6), which will increase from glory to glory (2 Cor. 3: 18), until the day of the revealing of the glory of his presence (2 Thess. 1: 7, 10; 2: 8), when his people shall be made like him (Phil. 3: 20, 21; 1 John 3: 2).

5. Be ye. . . . Ye shall be.—There is both command and declaration, both precept and promise. See Lev. 19: 2. God commands impossibilities for us of ourselves. He says, "Be ye holy;" but of ourselves we have no holiness about us. "We are all as an unclean thing, and [even] all our righteousnesses are as filthy rags" (Isa. 64: 6); but as he who called us is holy, so he called us in our uncleanness to holiness (1 Thess. 4: 7; Eph. 1: 4); Christ sanctified, or made holy, himself that we might be holy (John 17: 19), and those who submit to him he cleanses from all their pollution and gives a new heart and new spirit (Eze. 36: 25-27), created in righteousness and true holiness (Eph. 4: 24); and being made free from the power of sin, we have, by God's grace, fruit unto holiness, and the end everlasting life (Rom. 6: 22), so the expression, "Ye shall be holy, for I am holy," is a pledge of God's holiness and power, that, if we will but submit to him, we shall be established unblamable in holiness before God, even our Father, at the coming of our Lord Jesus Christ (1 Thess. 3: 13). Our part is to submit to God's plan, to yield to his holy conditions; God, by the Spirit of holiness and his word, does the work.

6. WORD STUDIES.—"Sufferings of Christ" (verse 11), margin, literally, "unto Christ;" that is, destined for Christ. "The glories," plural, showing the successive manifestations of Christ's glory, like the resurrection, ascension, priesthood, and second coming. "Desire" (verse 12), meaning intense desire. See Luke 22: 15; 15: 16. "Girding" (verse 13), suggested perhaps by the binding around of the loose Eastern robes preparatory to running or fighting. Christ calls to a pilgrimage, to active service. "Be sober," better "being sober," a continued state of self-control. "Not fashioning" yourselves after the changeable world or vile lusts (Rom. 12: 2), but "after the Holy One which called you" (margin), the Unchangeable.

News and Notes.

FOR THE WEEK ENDING JUNE 19.

RELIGIOUS.

—Since 1865 the colored Baptists in the United States have increased from 400,000 to 1,400,000.

—The Moravian Church has assumed permanent control of the Protestant Lepers' Asylum at Jerusalem.

—The General Assembly of the Southern Presbyterian Church has decided that members may be excommunicated for "lascivious dancing."

—The name of the American Home Missionary Society has been changed to the Congregational Home Missionary Society, in compliance with the condition of the \$150,000 bequest of a Mr. Stickney, of Baltimore.

—This suggestive item appears in the New York *Independent*: "Within forty years fourteen Episcopal congregations below Fourteenth Street, in this city, have been given up or moved up town. Within that time the Roman Catholics have gained as many in the same district."

—Monsignor Satolli, apostolic delegate in the United States, is on an extended trip to the North Pacific Coast. From St. Paul he will ride in the sumptuous private car of President Hill, of the great Northern Railroad, and will be accompanied by Mr. Hill and Archbishop Ireland.

—Bishop K. H. Gezvonsheel, special envoy of the king of Sweden to the Swedish-Lutheran Synod recently in session at Rock Island, Illinois, is making a tour of the Pacific Coast. The Synod requested him to use his influence in hindering the work of Mormon missionaries in Sweden.

—It is said that all the Catholic bishops of Ireland have joined in a memorial to the English Government to close all the saloons on Sunday and early Saturday night.

—The *Jewish Exponent* aptly remarks: "Now that the Presbyterian General Assembly has pronounced against enlistment in the United States Army, and another Presbytery, less prominent, against voting, Christian Speakers will have to let up on their use of Christianizing and nationalizing as synonymous."

—The Sunday Rest League is making progress in France. One of the largest dry goods establishments, "Le Louvre," recently sent out ten thousand circulars to as many lady customers, asking if they would consent to not receiving goods on Sunday. The answer "Yes," was almost unanimous. Other business houses are following the example.

SECULAR.

—President Cleveland is to act as arbitrator in a territorial dispute between Brazil and Argentine.

—In the Senate of Paraguay there is said to be a determined opposition to the president's proposal to nominate his successor.

—The upsetting of a coal oil lamp caused a fire in the Chinese department of Salinas, Cal., on the 13th inst., which destroyed about forty houses.

—An organization of women has been formed in Philadelphia to secure the cleaning up of the city in anticipation of a possible outbreak of cholera.

—Late advices from Japan report a destructive earthquake and eruption in the interior, in which many lives were lost and much property destroyed.

—A repetition of earthquakes is reported from various parts of Greece. Serious damage has been reported at Thebes, in Boetia, where the houses are in ruins and the inhabitants are camping out in tents.

—A certain class of people have a weakness for denominating themselves and their adherents "the best citizens of the country," but they have no authority for the claim beyond their own assertions.

—By the carelessness of a watchman, some dynamite was exploded in West Hoboken, N. J., on the 15th inst. Three houses were wrecked, and several stores and dwellings damaged. Six persons were injured, one fatally.

—The Society for the Suppression of Vice in San Francisco has begun a vigorous war on the sale of indecent and suggestive books, periodicals, and photographs, of which there is an ever-increasing abundance in the market.

—A disastrous rain and wind storm passed over the southern part of Georgia on the 15th inst. It is said at Valdosta and Thomasville many houses were blown down, and the melon and pear crops were badly damaged.

—The refusal of a barber in Cambridge, Mass., to serve a student in the University because of his color, has been speedily followed by an Act of the Massachusetts Legislature making it a punishable offense to draw such distinctions.

—A London dispatch of the 18th inst. says: "Cholera reports from the south of France are distinctly bad. During the last week the disease spread more than during the eight weeks since it first found lodgment in those squalid towns."

—The anti-cigarette law passed by the last Legislature of Washington is to be tested in the United States Supreme Court. It is claimed that the small bundle of cigarettes is an "original package," and its sale cannot be abridged by a State law.

—According to reports received from Berlin it appears that the British East Africa Company has evacuated Uganda, and that Sir Gerald Porter, the special commissioner, has raised the British flag and proclaimed a protectorate over the region.

—In his lectures at Stanford University, California, ex-President Harrison proposes to outline an international code of law to govern the leading nations of the world, with the purpose of rendering resorts to arms to settle international differences unnecessary.

—The United States is not the only country with a "Chinese Question." The East Indian possessions of all European powers are overrun by the citizens of the Celestial Empire, and the natives of Java, one of the most important Dutch colonies, are demonstrating against them.

—The *Prohibitionist* of San Jose, this State, says that in that city last week a saloon keeper was on trial for assaulting a Salvation Army captain, and that nearly an entire venire of twenty-five reliable citizens were excused from duty because they were opposed to the use of liquor.

—The last steamer from China to San Francisco brings news that the Chinese Government's first act of retaliation against the United States over the Geary act is the prohibition of the use and sale of American kerosene, or coal oil. The official declares that if the act is carried out other and much more severe retaliatory measures will follow.

—Governor West, of Utah, recently went on a trip to the East, leaving Secretary Richards as acting governor. Mr. Richards is a Mormon, the son of an apostle, and is the first Mormon to occupy the gubernatorial chair since Brigham Young was deposed in 1857 by President Buchanan.

—The latest victims reported in the torrent of bank failures now sweeping the country are the First National, of Arkansas City, Kansas; the Farmers and Merchants' State Bank, of Fairmount, Indiana; S. Bonham, of Fairfield, Illinois, and the Exchange Banking Company, of Weston, Ohio.

—France's aristocratic prisoners, five in number, under sentence for complicity in the Panama Canal swindles, have all been liberated by the highest court of the nation, on the ground that the statute of limitations covered the charges, the indictments not being found until after the lapse of three years.

—The Illinois Legislature has passed a kindergarten bill, which provides for the establishment and maintenance of kindergartens in common with the common schools wherever ordered by the Board of Education. Children between the ages of four and seven years are to be admitted to the kindergarten, just as other children are admitted to the common schools.

—A large meeting in favor of universal suffrage was held in Weissenberge, Austria, on the 18th inst. The police attempted to disperse the assemblage, when an officer was killed and five policemen critically injured, and twenty-six workmen were wounded. Another meeting held in Prague led to a similar encounter, when thirteen policemen and fourteen workmen were wounded, one fatally.

—The New York *Sun* says that we cannot compel or even request of Russia to grant the rights of human beings to its Jewish subjects; but if we can bully little Chile into granting extraordinary privileges of asylum to local political offenders not American citizens, then certainly we ought to be able to enforce treaty rights for citizens of the United States who cannot travel in Russia because they are Jews.

—German colonists in Russia are heartily tired of the continual persecution. They have been for some time past negotiating with the Roumanian Government, which is only too glad to receive them. This government has signed a treaty with the representatives of the German Russians, which secures to them freedom of language, creed, and customs. In consequence of this they are now emigrating *en masse* into Roumania.

—The trial of Armenians accused of or concerned in the rioting at Cesarea and Marsovan last spring has just been concluded at Angora. Seventeen of the prisoners, including Professor Thoumaian and Professor Kayayan, were condemned to death; six, including the Protestant pastor at Gimeric, were sentenced to fifteen years' imprisonment; eighteen were sentenced to imprisonment for terms ranging from seven to ten years, and fifteen were acquitted.

—Reports are received of disastrous forest fires in Minnesota and Wisconsin. In the former State the mining towns of Virginia, Biwabik, and Mountain Iron, are said to be almost entirely destroyed, the property loss being at least \$1,000,000. Fires are said to be raging all through Northern Wisconsin, and thousands of people were taken to Ashland on the 18th inst., many of whom were badly injured. The town of Iron River, 2,000 population, which was entirely destroyed one year ago, is again in ashes.

—An armed guard of Wells, Fargo's Express was shot and killed while riding on a stage with the driver between Ione and Jackson, this State, on the 15th inst. The assassin was concealed by the roadside. The team of six horses became frightened and ran, when two of the horses were wounded by subsequent shots, but no attempt was made to rob the stage. It was supposed that the culprit was an ex-convict bent on revenge, as Tovey, the murdered man, was an old guard and had incurred the enmity of several criminals by causing their conviction.

—O. H. Simons, United States Consul at Hong-kong, China, has informed the State Department that he believes, as a result of investigations made, that from 500 to 1,000 fraudulent notarial certificates have been distributed to intending Chinese immigrants each month for the past three or four months. Consul Simons refused to certify two certificates, as the persons presenting them, while ostensibly having been in the United States, as their certificates showed, could not give any account of the country, and, in fact, declared that "sedan chairs were the only means of traveling in America."

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

NOT A CHRISTIAN NATION. Political and Scriptural reasons why the popular claim that this is "a Christian nation" is utterly unfounded and impossible. 8 pp.; \$1.00 per hundred. Pacific Press Pub. Co., Oakland, Cal.

Signs of the Times

OAKLAND, CAL., MONDAY, JUNE 19, 1893.

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Our thanks are due to John F. Shaw & Co., 48 Paternoster Row, London, for the eighteenth annual report (1892) of "Mission to Lepers in India and the East."

It is now stated that colonies of Mohammedans are about to emigrate to this country and settle in the South. What will they do when the "Christian" decrees of this "Christian nation" are carried out?

The International Religious Liberty Association purpose to give No. 7 of the *Religious Liberty Library* a circulation of nearly one and one-half million of copies. Let the good work go on and the seed sowing continue.

A METHODIST minister in Aberdeen, Maryland, lately expressed the opinion that, the Supreme Court having declared this a Christian nation, all that Christians have to do is to ask for laws according as the majority may wish them, and the minority must suffer the consequences.

The *Christian at Work* says there are 14,000 Christian converts in the new Hebrides Islands, and that the work of the missionaries is being undone and hindered by rum brought in by traders. Great Britain has forbidden her traders to give liquor and firearms to the natives, and France and Germany stand ready to do so when "Christian" America concurs.

In speaking of the closing of the World's Fair on Sunday, the *Christian Inquirer* (Baptist), which believes the Fair ought to be closed, says: "We are content to rest the argument on the fourth commandment." But what has this to do with Sunday? If the managers of the Fair kept the fourth commandment, Sunday opening would be assured, and the seventh day would be observed.

The *Evangelists Sendebud* or *Sandhedens Tidende* is the name of a new religious weekly paper in the Danish language, published at Battle Creek, Mich.; or, rather, it is the transformation of a monthly into a weekly. May God bless it on its gospel mission among the Danes and Norwegians of this country. The first number is dated June 2, and is excellent in typographical appearance and matter also, we should judge from a hasty examination. Price, \$1.50 per year.

THE *Medical Missionary*, No. 5 of which lies before us, is an excellent little monthly, published in the interest of missionary and benevolent work, by the S. D. A. Medical Missionary and Benevolent Association, Battle Creek, Mich., edited by J. H. Kellogg, M. D., and Mrs. E. H. Whitney. The first article, "Organized Christian Help Work," shows what can be done in this line. It is an excellent journal, and is worthy of a wide circulation. Price only 25 cents a year. Address as above.

It is a great mistake to call Sunday-law people "Sabbatarians." The true Sabbatarian is he who holds to the true Sabbath of Jehovah, the seventh day; who holds that that Sabbath is a duty to be rendered to God, not to man; who recognizes that its observance must be voluntary, not coercive; who will observe the day himself, persuade others through the word if he can, but coerce them never; who has the rest of Christ in the heart, and who also finds Christ in the Sabbath, a spiritual rest and refreshing. Sunday-law people are Sundarians.

THE recent General Synod of the German Reformed Church resolved that it heartily approved the action of the United States Government in its effort to prevent (the opening of the World's Fair) by legal measures this violation of the law of God. It is only efforts at best to prevent violation of the law of God. Violation of God's law is sin. Sin exists not in overt act, but in the thought, the intent, the motive, and no government can control them. This resolution shows how little the real nature of God's law or its violation are understood.

THE *Sabbath Outlook*, which has done such faithful service in the Sabbath reform work, especially in original historical research, is now succeeded by the *Evangel and Sabbath Outlook*, weekly, at 50 cents a year. Truly the Gospel goes with the Sabbath; the Sabbath is a part of the Gospel. The *Evangel* truly says, as we have said in substance many times, "that no man can attain unto true Sabbath keeping who is not religious and has not the Spirit of Christ." May God bless the little sheet and keep it true to truth, and make it a thousand times more useful than its predecessor.

SPEAKING of Sunday closing of the World's Fair, when it was thought Sunday closing was assured, the *Harbinger* said: "Satan never surrenders without a fight, but when the church unitedly puts its heart and hand to any work, then Satan must surrender." That is true, but Satan often finds his most active ally in that which assumes to be the church of God by virtue of its being popularly so recognized. It was so in the days of Christ, in the days of the Reformation, in the days of Puritan sway in New England, and it is again looming up in these days of Sunday-law assumption.

THE *Illustrator*, in answering a question concerning the Sabbath, says: "True, Jesus said, 'If thou wilt enter into life, keep the commandments,' but he said it to a Jew," and the inference is that therefore Gentiles ought not to keep his commandments. What are Christ's sayings worth to such teachers? With but two or three minor exceptions all that Christ ever said he said to Jews. Do we therefore have no part in promise or precept? Yes; the apostles were all Jews, and Jesus was a Jew, and he says, "Salvation is of the Jews." If those who cry "Jewish" every time the Sabbath is mentioned would remember how much is involved in their cry, it would stick in their throat. Where is the Gentile code of laws?

At the graduating exercises of a class of twenty-three young women in New York University last month, among the subjects discussed were "Christianity and the Common Law," "The Evolution of Law," and "Perpetual Peace." "All this," says the *New York World*, "sounds visionary and rose-colored, for Christianity and perpetual peace seem strangely at variance with a court of law. But who can prophesy what may not be accomplished when the Portia of the future has a full and fair chance." The incident will illustrate the present drift of things.

The "Christians" are coming to believe more and more that the church ought to control the State, and the statesmen of the day are more and more looking upon Christianity as a mere worldly force, the existence of which is like any other political element; that as a religion it is a little better, perhaps, than Mohammedanism, and a religion which it is well to profess as a matter of policy.

WHAT are we going to do? Our dailies' regular issues are now too large. The Sunday editions of the great dailies are equal to many of the monthlies. But the *New York World* recently celebrated its tenth anniversary with an issue of 100 pages, an immense amount of reading matter. The *World* is the great newspaper of the world. Its daily circulation is nearing the 400,000 line. But now the *Examiner*, the "Monarch" of the Pacific Coast, presents the world an issue of 120 pages, containing a whole history of California by counties, and much other matter. These things show big enterprise, but if matters keep on what are we going to do? One copy of the *Examiner* weighed one and three-fourths pounds.

THE *Independent* has the following editorial note:—The *Catholic Review* sarcastically says that when the good time comes which shall see all Protestant divisions harmoniously united, the "300,000,000 Catholics are not to be taken into the account, but to be deliberately left out in the cold." Oh, no! [remarks the *Independent*.] Long before that millennial day arises the Catholics will have become a powerful wing of united evangelical Christianity.

Rather, the Protestant churches will have all become Romanized. It is not Rome that is yielding to evangelical Christianity. Her policy demands, as it always has, a certain conformity to the spirit of the age, but she never surrenders her faith; but Protestantism cannot yield or conform to the spirit of the age without surrendering her faith. So-called evangelical Christianity will soon be in fact as she is largely now in spirit a part of Rome.

THE *London Speaker* of recent date has this item: "The growing zeal for the due observance of Sunday on the continent has taken a curious form in Belgium. The post office of that country will issue a ten-centimes stamp with a small label attached, which may be torn off at pleasure, bearing the legend in French and Flemish, 'Not to be delivered on Sunday.' Collectors may be glad to learn that the stamp bears the effigy of the king, and that its color is between that of a salmon and that of a ripe gooseberry. Supporters of the movement for the better observance of the day of rest will, it is expected, henceforth post as many letters as possible on Saturdays. An opponent, however, has devised a caricature of the stamp—black, with the head of the Postmaster General—with which a counter demonstration is to be made."

THE following note comes to us accompanied by a copy of the most notorious infidel paper in the United States, the *Truthseeker*:—

It is with much pleasure that we send you a package of our fresh literature and we would ask for it your careful consideration. It is the object and desire of our society to reach the hearts and homes of those who wish to read along such lines of thought as religion, health, temperance and social purity. May you not only be interested in the selections sent to-day, but seek to interest others by handing the same to them. Please accept the samples sent with the best wishes of yours faithfully.

We suppress the name of the one who sent the letter. We have no need of the paper. We do not believe that it makes for either religion or morality; on the other hand, we do believe that it is against truth and righteousness and purity. But the friends of the *Truthseeker* have as much right, so far as man is concerned, to labor to pervert souls as have Roman Catholics, or as have Christians, to labor to convert souls. The only way to meet all religious error and baleful doctrine is by the truth of God's word. The judgment of every man belongs to God alone.

BIBLE ELECTION. By M. C. Wilcox. A brief presentation of God's plan and purpose concerning man, showing that the doctrine of election, or predestination, according to the Bible, is full of comfort and instruction. It throws new light on old controversies. *Bible Students' Library*, No. 67; 24 pp.; price 3 cents. Address Pacific Press Pub. Co., Oakland, Cal.