

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.

THE life of the Christian is a momentary life—constant abiding in Christ. That which unites us with him is simple faith. If faith is gone, Christ is gone, life is gone. But abiding faith in Him who is abiding brings his abiding presence.

THE life of the Christian is the life of Christ. Says the apostle: "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me." This presence, this life of Christ in us, is the Spirit of God, which was promised by him to his disciples. He said: "I will pray the Father, and he shall give you another Comforter, that he may abide with you forever, even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you, and shall be in you." John 14:16, 17. Through this Spirit the Father and Son take up their abode in the heart (verses 23-26), and that Spirit testifies of Christ (chap. 15:26; 16:13, 14). This is the Comforter, the representative of the Godhead in the world (Ps. 139:7; Rev. 5:6).

THE life of the Christian is therefore the Spirit of God within him; for "if any man have not the Spirit of Christ, he is none of His." Rom. 8:9. Life is power; and if the Christian has no higher life than the world, he has no more power than the world. But the Christian has power, but it is the power of Christ. Says Paul, "I can do all things through Christ which strengtheneth me." Said Jesus to his disciples: "But ye shall receive power, after that the Holy Ghost is come upon you." Acts 1:8. And the apostle desires that the saints may know "what is the exceeding greatness of his power to usward, who believe, according to the working of his

mighty power, which he wrought in Christ, when he raised him from the dead." Eph. 1:19, 20. But this power is of the Spirit of God, the Holy Ghost, the life of Christ. It is a power of which the world knows not, because the world hath not faith.

THE Christian therefore works *from* life, not *for* life. That is, it is not by his own works that he expects to obtain the life of Christ, but he obtains—must obtain—by faith the life of Christ before he can do acceptable works. The thorn tree by the most diligent bearing can never become an apple tree. The soul must be in Christ before it can bear the fruits of Christ. It is first *being*, then *doing*. Man must *be* righteous before he can *do* righteousness. 1 John 3:7. But God freely changes the heart. "A new heart also will I give you, and a new spirit [life] will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them." Eze. 36:26, 27. This is the secret of good works or right doing. The Spirit of God changes the heart and *causes* the converted man to "walk in," "keep," and do the statutes and judgments of God. And so Paul says that "the righteousness of the law" is "fulfilled" in those who "walk not after the flesh, but after the Spirit." Rom. 8:4.

THERE will be no objection to the commandments of God on the part of him who has the Spirit of God. The law is of God; the Spirit is of God; and God is one. Through faith in Christ the sins of the past are forgiven, and by the power of the Spirit the heart is cleansed. The sinner is forgiven, justified, made righteous (Rom. 4:1-8); and this righteousness is in harmony with the law of God, for to the genuineness of that righteousness the law bears witness (Rom. 3:21, 22). He who has not the Spirit or life of Christ is not spiritual but carnal; and the carnal mind is not subject to the law of God, neither indeed can be. Rom. 8:7. The spiritual man will say as did Christ, "I delight to do thy will, O my God; yea thy law is within my heart."

The Pope and Sunday.—One is expected to love his own; and so the Papacy would be expected to do all in its power to further Sunday interest, inasmuch as the day as a church day is wholly of papal origin. Therefore Leo XIII. in his recent Encyclical Letter on Labor to all of the powers of the world, says:—

The social question should be placed on a religious basis, if we would obtain at once a philosophical and practical solution of the difficulty. . . . It

becomes an absolute necessity in human society that legislation in accordance with the commands of God and religion should follow and keep pace with the times for protection of those who obey the universal order of the Creator.

Hours of labor should be so arranged, giving due attention to a day of rest and abstention from labor.

It may be safely affirmed that the "religious basis" and the "day of rest" will be the religious basis and the day of rest of Roman Catholics. Apostate Protestantism in the New World and Romanism in the Old may both be reckoned upon as rallying to the standard of the rival of the Sabbath of the Lord, the memorial of creation and sign of redemption.

A MODERN "CHRISTIAN" PHILOSOPHER.

SUCH Prof. Henry Drummond, LL.D., F.R.S.E., F.G.S., is reputed to be. His addresses, "The Greatest Thing in the World," "Pax Vobiscum," "What Is a Christian?" and some others have been circulated by the millions and lauded to the skies. That he has in these short, well written, and concisely put talks, articles, booklets, and speeches, said over some good things we freely admit; but he has only said over the good things; and the good things are used unconsciously, perhaps, by the learned author, but purposely by the devil to undermine faith in the word of God and the truth as it is in Jesus. For instance, the book entitled "Drummond's Addresses" closes with a little chapter on "The Study of the Bible," in which the biblical facts of inspiration are diametrically opposed. We are told "that the Bible came out of religion and not religion out of the Bible," which is both truth and error; for religion is in the Bible, and the best and only saving religion the world knows is obtained from it daily by hearts of faith. "It is not the words that are inspired so much as the men," he tells us; but the Bible nowhere tells us that the men are inspired, but it does expressly say that "all Scripture," that is, the very writings, are God-breathed," or "inspired; that holy men *spake* as they were moved by the Holy Ghost;" that the words were not "the words which man's wisdom teacheth, but which the Holy Ghost teacheth," etc., etc.

We are told that the Bible is not one book but many, and this has led to "endless mistakes in theology and practical life." Of course this would all be true if the books were of man alone, but the Spirit of God is the author, and not recognizing this is what has brought in endless mistakes. But Mr. Drummond will not even admit that the writer of the book meant what he said; for he speaks of

Paul having spent "three Sundays in Thessalonica [and] created a great disturbance by his preaching," but the Bible says "three Sabbath days." But let this pass.

Professor Drummond is an evolutionist, and has an article in the June number of *McClure's Magazine*, entitled "Where Man Got His Ears," in which this erudite doctor of the laws soberly, sagely, and learnedly tells us that they came by a process of evolution from the gills of a fish. He closes by wondering how through the centuries of the past the temple of the human body has been built up, and from what sources of lands, seas, climates, atmospheres its material has come, and what creatures, swimming, creeping, flying, climbing, contributed to its perfection, and then informs us, "How these things came to be biology is one long record." What is all this but a direct denial of the "Scriptures of truth" and of the record which they give concerning the origin of man, created in the image of God.

We do not know as Professor Drummond is so much to be blamed. He evidently learned "the wisdom of the world" first, and considers it divine; but what shall we say of those Christians who are giving the widest currency to such infidelity as this by the advocacy of Professor Drummond's works. They are of that wisdom by which the world knows not God; but we are grateful that it is yet true that "the foolishness of God is wiser than man."

TORMENTED.

"He shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb; and the smoke of their torment ascendeth up forever and ever; and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name." Rev. 14:10, 11.

"And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are [or were cast], and shall be tormented day and night forever and ever." Rev. 20:10. See also Rev. 19:3.

There are perhaps no passages in all the Bible which have a stronger bearing on the doctrine of the endless misery of the lost than these above quoted. They are both the premises and conclusion of the many who hold to man's natural immortality and consequent endless misery. He is immortal, they say, or else he could not be punished to all eternity; and if he is punished to all eternity, he therefore must be immortal. Thus they reason in a circle. They assume the premises and draw a decided conclusion, forgetting that the truth of the premises must first be established.

That these texts speak of fearful punishment to the great arch rebel and to those who deny the last message of God's mercy, we do not deny. The heart shudders to realize the sinner's fearful doom. And yet we do not believe that these texts teach the endless, conscious torment of the unsaved, for the following reasons:—

1. It would be contrary to the general scope of the Bible, contrary to what God has revealed concerning man's nature, and to specific and numerous texts which declare that "the wages of sin is death," "the soul that sinneth it shall die," and many other

expressions of the same import in both the Old and the New Testaments. Certainly, these many plain, positive texts, in connection with other reasons, ought to decide the doctrine that the wages of sin is death. Rom. 6:23.

2. Therefore as God's word is truth and no one text disagrees or is out of harmony with any other, Rev. 14:10, 11 and 20:10 must agree with Obad. 16; Ezek. 18:4, 20; Rom. 6:23; 2 Thess. 1:9, and others. The few and obscure expressions are certainly in harmony with the many plain, positive, unambiguous statements, which no fallacy can set aside, and should be so understood.

3. Those who hold to eternal misery, argue that the same Greek term, *eis tous aiōnas tōn aiōnōn*, forever and ever, is applied to God and to the righteous (Rev. 22:5; 4:9), and must there denote unending duration, or endlessness. The simple term *aiōn*, say they, may be limited, but not so with the compound term. And we readily acknowledge that the case seems a strong one.

But what is it that is eternal? The reply is, "The torment, the misery of the wicked." Then may not the "forever and ever" have reference to the finality or completion of this torment—that it is final, that is to all eternity? They say, "No, for the torment is a continued process; they are tormented with fire and brimstone to all eternity." But what is the nature of this torment? We may have imbibed erroneous views concerning it.

"Tormented" and "torment" come from the Greek word *basanos*, which is defined in its various forms by "Bagster's Analytical Greek Lexicon" as follows:—

"*Basanos*, properly *lapis Lydius*, a species of stone from Lydia, which, being applied to metals, was thought to indicate any alloy which might be mixed with them, and therefore used in the trial of metals; hence *examination* of a person, especially by torture, in New Testament *torture*, *torment*, *severe pain*. Matt. 4:24; Luke 16:23, 28.

"*Basanizō*, properly to apply the *lapis Lydius*, or *touchstone*; by *metonymy*, to *examine*, *scrutinize*, *try*, either by words or torture; in New Testament to *afflict*, *torment*; passive, *to be afflicted*, *tormented*, *pained* by diseases (Matt. 8:6, 29, *et al.*), *to be tossed*, *agitated* as by the waves (Matt. 14:24)."

"*Basanismos*, properly *examination* by the *lapis Lydius*, or by torture; *torment*, *torture*. Rev. 9:5; 14:11; 18:7, 10, 15."

We see from the above definitions, which are the same as given by Greenfield, Liddell and Scott, and others, that the literal meaning of the term is *to test* or *try*, by words or torture; for the *idea of torment* is not a necessary element in the original meaning, but is a *derived* sense. Test or trial is the primary significance; and the use of the word in the New Testament *must have some correspondence* to the *original* and *proper* use of the word. If torture alone was intended, why was not the word *odunē* used, which means "*pain of body* or *mind*;" or the verb *odunaō*, meaning "*to pain*, either bodily or mentally; passive, *to be in an agony*, *be tormented*. Luke 16:24, 25"? —*Bagster's Analytical Lexicon*. Why does Inspiration use the two words, each twice, in the same connection, in six verses, if torment alone was the idea designed to be conveyed, as is done in Luke 16:23–28. In verses 23 and 28 the word *basanos* is used, while in verses 24 and 25 the word *odunaō* is used. We know no reason which can be assigned except that

the former is used to indicate testing, while the latter is used to denote the anguish and torment alone. We do not see how it is possible to separate the idea of *testing* from the *mode* of testing. The main idea is that of testing; the mode is secondary. The idea of torment alone has been read into the word *basanos* to meet the exigencies of a false theology. "In the New Testament," say the Lexicons, just as though its original and primary meaning then vanished. But it means *to test* in the New Testament also, as other scriptures will prove.

God's *lapis Lydius*, or *touchstone*, with which he will try or test men is *fire*. Satan deceived our first parents into the belief that they could never die (Gen. 3:4), contrary to God's express declaration that they should die (Gen. 2:17; Eze. 18:4). The vast mass of humanity have all along believed Satan, and have clothed themselves and the dead with the attributes of Deity, making of themselves demigods. They have believed the falsehood in its fullest sense, "ye shall not surely die;" "ye shall be as gods." Gen. 3:4. And through the deceitfulness of sin, Satan has no doubt persuaded himself that he is immortal, that no material agency which Deity can use will bring him to naught.

But God in his infinite wisdom has decreed that none but the holy and righteous shall be immortalized; and the great final test will be the fire of his wrath. The world will be melted by fervent heat, at the end of the thousand years (2 Peter 3), and thus form the lake of fire (Rev. 20:10, 14). Upon this the holy city, with her holy children, will be borne upon the flaming sea, as was Noah's ark upon the deluge of waters. Fire can no more harm them than were the Hebrew worthies harmed when the angel of God walked with them through the fiery furnace. To this fearful time the prophet refers in the following language:—

"The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the *devouring* fire? who among us shall dwell with everlasting [age-lasting] burnings? He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions [margin "deceits"], that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil."

The boastings of the earth dwellers have died on their lips; the hope of the hypocrites is gone; the power of the Deceiver to sway them is now perished. Each must stand in his own character, possessed of the life which he has chosen. The wicked claim life within themselves, inherent immortality. The righteous possess it only as they obtain it by faith in Christ Jesus. Through faith in him they obtain righteousness and life; in his righteousness and life alone they are trusting.

Again: Satan has deceived multitudes into believing that if they were united with the nominal Christian church in some way, their salvation would be assured. Millions of this character have been built up in the nominal churches by professed ambassadors of Christ. But their work must be tested by fire. "For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble;

every man's work shall be made manifest; for the day [of God, 2 Peter 3:10] shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is." 1 Cor. 3:11-13. The precious jewels, or special treasure, of God are his people. Mal. 3:17, margin. The fires of trial and persecution have purged every dross. God has made them immortal; they are partakers of the divine nature; and the fires of the last day cannot hurt them. But those who would not accept Christ, who will not endure the fiery trials of this age, are found to be wood, hay, and stubble, when the fires of the day of God break forth upon the world. This is God's last means of trial, that which ought to be satisfactory to those who have claimed to be possessed of a life which could not be harmed by material fires, but which runs parallel with that of God.

4. Just how long these fires continue, we do not know, but there will come a time when the wood, hay, and stubble are consumed, and then the fire will go out, just the same as the "eternal fire" which burned up Sodom and Gomorrah went out when the cities were destroyed. Compare Jude 7 with 2 Peter 2:6; Gen. 19:28. That smoke went up forever. Says the Psalmist of the wicked, "But the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs; they shall consume; into smoke shall they consume away." Ps. 37:20. The very figure indicates the totality of the destruction. The ashes on earth soon mingle with and become a part of the soil; the smoke dissipates forever, or forever and ever. The punishment, the test, the death, is eternal, is for the ages of ages; for from it there will never be a resurrection. Turning from the life and righteousness so freely offered by Christ, they have reaped the fruit of sin, which is death, or utter destruction.

5. What is the effect of this testing fire?—It burns the dross; it leaves uninjured the pure metal. (See Jer. 9:7; Isa. 1:25-31.) Those who have identified themselves with sin will perish with the sin. It is said of the great harlot Babylon, "Her smoke rose up forever and ever" (Rev. 19:3), and this fire utterly burns her up; for "she shall be utterly burned with fire; for strong is the Lord God who judgeth her." Rev. 18:8.

Thus the wicked are tried, tested by fire, by that which in its very nature tortures, or causes pain and anguish. It is the last final test. The wicked were once slain by water, but men believe them still alive. Now all appear to be finally tested, eternally tried. And the test will be final. It will reveal the heavenly and the earthly. It will never be repeated. Its results are eternal. The fire of God has proved the ungodly perishable instead of imperishable, mortal instead of immortal. They are wood, hay, stubble; and day and night, as long as sun and moon shall endure, they shall never more live. The test proved them base metal. The fire has devoured them, for it is a "devouring fire." Isa. 33:14. The precious jewels of God are unharmed by the mighty element, for they have immortality, not, however, by birth through sinful, fallen man; it is the gift of God through our Lord Jesus Christ.

Doctrinal.

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

OUR COMING SAVIOUR.

BY JOSEPH REA.

CHRIST, the Lamb of God, is coming,
Midst a cloud of angels bright;
Oh! be ready to receive him,
All who have received the light.
He is coming for his people,
And his time is near at hand.
"Look ye up! redemption cometh;"
May we heed our Lord's command.

Satan now his snares is setting,
As the closing scenes draw near;
But our Advocate is coming,
And these snares we need not fear.
Revelation says he's near us,
He will shield his little flock,
From whose fold none will be missing;
They are built upon the Rock.

Praises to our God forever!
May our hearts with rapture sing;
Praise to him, for Christ is coming,
Who redeeming love doth bring;
All his mansions are now ready,
And his loving cry is, "Come,
Come and drink life's waters freely,"
In his never-ending home.

Christ, our Saviour, is soon coming;
His own word this truth has shown;
Coming with the holy angels,
To receive those sealed his own.
Glory be to God our Father,
Praises we'll repeat again;
Glory to the Son, our Saviour,
And the Holy Ghost—amen.

Lincoln, Oregon.

THE GIFT OF PROPHECY.

BY ELDER J. O. CORLISS.

EVERY gift to be exercised in the church, or in its behalf, is from God, through Jesus Christ. When the Son of God ascended to heaven, he "gave gifts unto men" for this very purpose. Eph. 4:7, 8. "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying [building up] of the body of Christ." Verses 11, 12. All these gifts, as we see, are for the uplifting of humanity to the citizenship of heaven. That work is still in order. Are evangelists, pastors, and teachers necessary factors in its accomplishment? All are agreed that they are among the gifts of Christ, for this special purpose, and therefore cannot be dispensed with. Then by the same rule, the gift of prophecy, which is enumerated with them, is necessary also.

In the common mind, a prophet is held as an infallible being, with all the prescience of divinity, while a teacher in the church is simply regarded on a common level with all others of the same natural ability. A prophet, however, in the Bible sense, is a revealer of God's will to man. This may be done by either giving the sense of what has before been spoken by the Spirit, or in uncovering future events which affect the welfare of the church, though the latter may sometimes include the former. A teacher may also reveal God's will as given in his written word, but the gift of prophecy does more; it enables its possessor to utter, with the authority of inspiration, words of warning, exhortation, rebuke, or encouragement, and thus enforce the truths of the Bible with supernatural effect.

With this gift, the church not only has a constant guardian, but possesses also one of the most potent instruments for the conversion of sinners. This was true to such an extent in the early church, surrounded as it was with danger and perplexity, that the apostle exhorted all the members at Corinth to covet that gift. 1 Cor. 14:39. Indeed, there was good reason for this; for he said that if all the church were to prophesy, and an unbeliever were to happen in, he would be convinced of God's presence there, and fall on his face in worship, saying that God is in the believers of a truth. 1 Cor. 14:24, 25. So while the gift of prophecy may be superior to that of the teacher, it is but the operation of the same Spirit, in another degree, and is not necessarily separated from the other, since the work of each is in some respects identical.

In the seasons of its greatest peril the church needs the special protection of God. In the days of the apostles, the spirit of persecution ran high, and the power of God's Spirit was given in the measure needed to meet the exigencies of the times. The cause of persecution then was the revival of true piety in some of the members of the formal Jewish Church, which claimed to be the repository of God's truth. But instead of being what they professed to be, they were selfish, bigoted, and proud, and therefore deadly opposed to anyone whose life of humility and obedience to God was a standing rebuke to their Pharisaic hypocrisy.

The church which was then developed gave way to worldly policy, and the Dark Ages followed. When the Reformation of the sixteenth century again revived men to seek after God, the church of that day, as did the Jews in the days of Christ, claimed to have a monopoly of everything good. So when the light of truth began to shine out through the humble instruments whom God chose for that purpose, the professed church of Christ called loudly for a crusade against it all, and freely put to death those who were connected with the reform. But God was with them, and many were the instances of his interposition in behalf of his cause and people.

In spite of opposition, the Protestant church thrived and grew to such proportions that her own greatness has made her boastful and proud of the eminence attained. She has commingled with the world, and adopted its policy, until she, too, has ceased in a measure to walk with God. The apostle describes her condition when he says: "This know also, that in the last days *perilous* times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false accusers, incontinent, *fierce*, *despisers of those that are good*, traitors, heady, high minded, *lovers of pleasures more than lovers of God*; *having a form of godliness, but denying the power thereof*." 2 Tim. 3:1-5.

This array of sins seems terrible enough to be confined to the very worst elements of society; but it will be noticed that the very ones here said to be guilty are those who have a *form of godliness*—church services—and yet deny the *power of godliness*. In consequence of this state of things, we are told that *perilous* times, that is, times full of danger, will come. It is easy to see that this will be but the history of early days repeated. Before the coming of the Lord Jesus to take his people to himself, he will send his reviving Spirit

abroad to draw to him those who "sigh and cry" for the abominations being done. As ever in the past, the commandments of God and the faith of Jesus will be the test of loyalty (Rev. 14:9-12), the keeping of which will cause the time-serving, ease-loving professors to look with hatred upon those who observe them (Rev. 12:17).

But amid all such surroundings, God has promised to be the hope of his people by dwelling among and in them by his Spirit, to instruct them in the way they should go. That time has now come, and the gifts of his Spirit are being manifested as in the days of old, pointing out the places where the danger lurks, giving words of heavenly wisdom, admonition, and counsel. This will continue till his people are brought safely through the perils, to stand with the Redeemer on Mount Zion, whom they shall see for themselves, and their eyes shall behold, and not a stranger. Job 19:27. Thank God that the crowning day is just at hand.

THE TIME OF CHRIST'S COMING.

WE have found thus far in our consideration of this important subject that Christ is literally, personally, visibly coming again; that he will at that time raise to immortality the righteous dead, destroy the living wicked, change the living righteous to incorruptibility, and gather his people home to the New Jerusalem, the capital city of his future kingdom. The destiny of every soul hangs upon that coming.

When will it take place? Surely it is not over-curious or irreverent to ask such a question. The importance of that event to us justifies it, and it is not rebuked of God. Such inquiry is not only not rebuked of God but it is encouraged; yea, the knowledge which such honest inquiry will bring is enjoined. But we must not be presumptuous. Faith is based on the word of God and goes no farther than that word reveals. He who goes beyond this is walking not in the path of faith but presumption. The word of God expressly declares that it is not for us to know the day or the hour of Christ's coming. Matt. 24:36. We have no scriptural right, therefore, to "set times" for that event. But at the same time we are to "know" when "it is near, even at the doors." Matt. 24:33. What are the evidences which God has given us upon which we may base such knowledge?

I. Upon the prophetic word. "Surely the Lord God will do nothing [will bring no judgment upon the earth, see context], but he revealeth his secret unto his servants the prophets." Amos 3:7. And this has been emphatically true from the beginning. Would God destroy the world by a flood?—He gave the people warning for one hundred and twenty years through Noah and his associates, among them doubtless being Lamech and Methuselah, the latter of whom died the year the flood came, the former a little before. Sodom and Gomorrah's doom was revealed to Abraham and Lot; and the latter warned the people. Doubtless there had been previous warnings. The wicked Canaanites were warned by the preaching and sojourn of Melchizedek, Abraham, Isaac, and Jacob, neither were the Israelites allowed to go thither till the Amorites had rejected every overture of Infinite Mercy, and the wretched inhabitants had filled up their cup of iniquity by so identifying themselves with the sin that they must

be destroyed to destroy the sin. Gen. 15:13-16. The Hebrews were warned again and again of the judgments which would come upon them if they continued in sin. 2 Chron. 36:15-17. Nineveh was warned of its coming doom if it persisted in its wickedness and idolatry. God in his mercy has ever given faithful warning of approaching judgments, and pointed out the way whereby man might escape them.

Now the second coming of our Lord Jesus Christ is an event before which all others, great as some of them are, pale into insignificance. Surely if he has warned the world of these lesser judgments—these lesser days of evil to a sinful world or sinful nations or cities—he will warn the world of that great day of his wrath, of that greater event of the coming of the Son of Man in all the glory of the Father. And of this the word assures us. Prophecy was not given for ancient times alone. It "is a light that shineth in a dark place until the day dawn and the daystar" arises in the hearts of God's people. 2 Peter 1:19. Some of the evidences given in prophecy are as follows:—

1. The prophecy of Daniel 2, representing the history of earth's monarchies under an image composed of five different metals or materials, namely, gold, silver, brass, iron, and a mixture of iron and clay. Succeeding this is the everlasting kingdom of God. We have existed under the iron-clay division for many years, and the mixture has been more and more evident in the monarchies of the Old World. The next great dynasty is the everlasting kingdom of Christ.

2. The prophecy of Daniel 7, in which the kingdoms of earth are represented by four cruel, blood-thirsty beasts, and the Papacy by a little horn on the fourth beast. The time of papal supremacy is stated, closing shortly before the beginning of the investigative judgment. The fall of papal dominion is also predicted, and a little while from this the kingdom is given to the people of the saints of the Most High. Daniel 7 declares, unmistakably, that we are nearing the time of Christ's coming.

3. Daniel 8 and 9 present another line of prophecy, including three of the great dynasties given in the two preceding lines, omitting Babylon, as that empire was then a matter of history not prophecy. In Daniel 8, Medo-Persia, Grecia, and Rome are portrayed till the time when earth's empire should be broken "without hand." Besides the prediction concerning these promises, the prophecy deals with our Lord Jesus Christ, pointing out the time when he should be manifested as the Messiah, how long his ministry upon earth would last, when his priesthood would begin, and the very year that he would enter upon the closing work of that priesthood, the justifying of the heavenly sanctuary, or the investigative judgment (Dan. 8:14), which would determine the worthiness or unworthiness of the characters of those who had once entered God's service (Luke 20:35). This closing work began in 1844, and, according to the type, is a comparatively brief work, which will soon be over. Then Christ will come.

4. Daniel 11 and Revelation 2-13 present no less than seven different lines of prophecy, every one of which shows that the coming of the Lord is near. We have the seven churches, the seven seals, the seven trumpets, the two witnesses, the great red dragon, the multi-formed beast, the two-horned beast, and the

scarlet-colored beast upon which Babylon sits, all declaring that the coming of Christ is near.

II. But God has not confined the proof of Christ's nearness to long lines of prophecy and symbolic representations which require some knowledge of history in order to well comprehend them; evidence is given so that the simple and unlearned can comprehend the warning and heed the admonitions connected therewith. In Matthew 24, Mark 13, and Luke 21, we have three different versions of specific instructions which our Lord taught his disciples with reference to the destruction of Jerusalem and his second coming. No one of these chapters is complete. Each to some extent supplements the others, but they are never contradictory. Matthew 24 is the most complete, and that we will take as the basis of our evidence.

In the third verse of that chapter the disciples say unto Christ: "Tell us when shall these things be? and what shall be the sign of thy coming [*parousia*, presence], and the end of the world [*age*]?"

How did our Lord answer these earnest questions? If these were matters concerning which his followers had no right to inquire, our Saviour would then have indicated it. He would have said, "Heed ye the moral and spiritual instructions of God purely, and give no thought as regards how or when the age shall terminate, and I shall come." How did he reply? We will have a portion of his reply in our next.

DID THE RESURRECTION OF CHRIST AFFECT THE SABBATH?

BY ELDER WILLIAM COVERT.

A PROPOSITION is proved to be true through the evidence that can be produced in its favor. If the evidence is wanting, the proposition is lost.

In defense of the proposition that heads this article Bible evidence is demanded. What can be brought forth from the Scriptures that will prove that the resurrection of Christ from the dead made it necessary to change the Sabbath? "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3:16, 17.

Every doctrine of faith is revealed in the Scriptures; every sin is therein reproved; and complete instruction in righteousness is therein fully given. What reasons from the Bible are offered why the resurrection of Christ should change the Sabbath?

The answer is given, "He arose on the first day of the week and therefore the change became necessary." In response, we will ask, Is the speaker certain that his *conclusion* is contained in his *premise*? He should understand that no conclusion can be drawn from a proposition that is not by logic contained in that proposition. It is admitted that Christ arose from the grave on the first day of the week, but it is denied that this fact constituted the day the Sabbath.

A work performed on a certain day does not of necessity make that a *rest* day. We will therefore continue our demand for Bible evidence. We are told that "Christ met with his disciples on the day of his resurrection, and therefore that day is the Sabbath." But again the speaker is reminded that his con-

clusions are not contained in his proposition. Did Christ say that henceforth his disciples must remember the first day of the week to keep it holy, because that on it he arose from the dead? The only true answer is, He did not. If he did not, how then can we know that such a thing is required. Christ told them to do and teach what he had commanded them. Matt. 28:20. Unless it can be shown that there was a commandment given requiring the change of the Sabbath from the seventh to the first day of the week, the case is certainly lost.

What does meeting upon a day of itself prove as to the sacred character of the day?—Nothing. If there had been a commandment given regulating its observance, and then we should find persons regularly meeting upon that day, the fact of their practice could then be taken as evidence of their regard for the commandment.

But in the matter referred to above there is no commandment, no practice, no ordination of the day, nor blessing pronounced upon it. In every instance where Christ saw his disciples on the day of his resurrection he labored to convince them that he had arisen. In not one instance on that day do we have any account of a religious meeting or divine services being held, such as characterize a meeting held for worship. At the very close of the resurrection day the majority of his disciples were unbelievers in the resurrection of their Lord. Hear the words of Mark:—

"And she [Mary Magdalene] went and told them that had been with him, as they mourned and wept. And they, when they had heard that he was alive, and had been seen of her, believed not. After that he appeared in another form unto two of them, as they walked, and went into the country. And they went and told it unto the residue; neither believed they them. Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen." Mark 16:10-14.

This testimony proves positively that at the time Christ came to them at the close of the resurrection day he found their hearts hardened in unbelief. All of them were just like Thomas. They would not believe until they themselves had seen the Lord with their own eyes. Not one believed with less testimony than did Thomas. It would appear from the testimony of Luke that it took more of an ocular demonstration to convince the other disciples of his resurrection than it did to convince Thomas. When Jesus came in their midst, they were terrified and frightened and thought they had seen a ghost. Therefore it became necessary for him to eat food in their presence before they would be satisfied that he had actually risen. Luke 24:33-42.

How grievously then do those people err who claim that Christ met by appointment with his disciples on the resurrection day to celebrate the event, and that because he did this therefore the day should henceforth be celebrated for the same reason. There never was a position taken by anyone on any subject that was more at variance with the facts that cluster around the subject than is this one. The disciples were not only not commemorating the resurrection of Christ, they had no thought of a change of the Sabbath. They had devotedly kept the day before the resurrection according to the commandment. Luke 23:56.

What is the next supposed evidence that is offered?—After eight days Jesus again met with

the disciples. Very well—what day was that? There are only seven days in a week and only six of these can ever come in between two Sundays. What then does this meeting prove as to the change of the Sabbath. We are not told even so much as what day of the week it was, only as we count eight days from Sunday night, and then settle down on some time after that still. But even if it had been on a Sunday, nothing would thereby be proved as to the sacred character of the day.

The fact that Christ met with his disciples did not sanctify the time upon which he met, that it should henceforth be used each week for the same purpose for which he used it. The third time that Jesus showed himself to his disciples was at the Sea of Tiberias, when they were fishing. When Jesus came to where they were in their boats, he directed them concerning the casting of their net, and the result was the catching of one hundred and fifty-three fish. Surely it will not be argued from this that a certain day of the week should be devoted to this business. John 21:4-11.

It will be noticed that the disciples had toiled all the night before without catching a fish; but when Jesus directed the throwing of the net, a multitude were inclosed. Just so is it with those who fish for men, they must let Jesus Christ direct in their labors. In teaching a doctrine we should be sure that Christ is teaching, and not we, independent of him. If we are teaching apart from him, we will only be found false witnesses at last.

But we are told that just as soon as the Saviour arose from the dead, he went forth with great activity in the work of salvation; therefore that day should be kept as a Sabbath. This is most illogical. Shall we be required to observe a day as a day of rest, a Sabbath day, because of the fact that that day was one of great activity? and shall we do this in obedience to a commandment which we are required to keep because there was not any work performed upon the day?

The fact is that the Sabbath day is not changed in the least by the resurrection of Christ from the dead. Yet the Lord has seen fit to give to man a divinely appointed memorial of the resurrection, and in this memorial is also set forth the death and the burial of our Saviour. These have not been left to man's appointment. Here is the testimony:—

"We are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." Rom. 6:4, 5.

The resurrection of Christ has in it the idea of birth and newness of life. If we want to keep it constantly in mind, let us labor for the conversion of sinners, and then through the Lord's own appointed way introduce them into the church of Christ. In every coming forth of the candidate from the baptismal grave there is to be seen a veritable illustration of faith in the resurrection of Christ from the dead.

Oh, that men would leave the Lord's divinely appointed memorials to be observed in the order and for the purpose that God has given them! They would not then make void the law of God, that they might keep their own tradition.

"BLESSED are the sorrowful who carry a cheery face."

THE CHURCH OF CHRIST.

BY ELDER A. T. JONES.

IN the Scriptures the Christian's relationship to Christ is described under the symbol of the marriage tie: "Ye also are become dead to the law by the body of Christ; that ye should be married to another, even to Him who is raised from the dead, that we should bring forth fruit unto God." Rom. 7:4. "I have espoused you to one husband." 2 Cor. 11:2. And the individual Christian is in this represented as having been espoused "as a chaste virgin to Christ."

Such individuals, gathered in fellowship, form the church of Christ. And the relationship to Christ of such collection of individuals is also described under the symbol of the marriage tie: "Husbands, love your wives, even as Christ also loved the church, and gave himself for it. . . . So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church. . . . For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery; but I speak concerning Christ and the church." Eph. 5:25-32.

In accordance with this idea, the church of Christ is represented in the Scriptures as the purest and fairest of women, leaning upon the arm of her beloved, drawn to him with the drawings of his love, her only thought being of her beloved, to her the chiefest among ten thousand and altogether lovely, whose banner over her is love, and who would present her to himself "a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." Such is the church to Christ; such is Christ to his church; and such is the relationship between Christ and his church.

To such a church as this Christ committed his gospel, to be by her made known to every creature. It is only such a church as this that can make known the gospel of Christ. That gospel "is the power of God unto salvation to everyone that believeth." Rom. 1:16. No one can make known that power who does not know that power for himself and in himself. And the church could make known the power of God only by knowing the power in and for herself. And that power being known only by faith, in the nature of things it is only by abiding faithful to her Lord that the church could fulfill the work of the gospel committed to her trust.

Again: The gospel is Christ in men the hope of glory. Col. 1:27. This is what the church of Christ is to make known to men. No one can make known Christ in men who for himself does not know Christ in himself. It pleased God "to reveal his Son in me that I might preach him." Gal. 1:16. But Christ dwells in men only by faith: "That Christ may dwell in your hearts by faith." Eph. 3:17. It is evident, therefore, that the only way in which the church can make known Christ in men the hope of glory, is to have and to know Christ revealed in herself. And as this is only known by faith, it is evident that it is only by abiding faithful to Christ that she can know Christ in herself or make him known in men.

Once more: In the gospel the righteous-

ness of God is revealed, and the righteousness of God only. And it is the righteousness of God only which the church of Christ is to know, and which she is to make known to all the world. This is the ministry of the gospel which is committed to the church of Christ. This righteousness is known only by faith, and revealed only to faith. "Therein is the righteousness of God revealed from faith to faith." "Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe." Rom. 1:17; 3:22. As, therefore, this righteousness is known only by faith, and is revealed only to faith, it is plain that it is only by abiding steadfast in faithfulness to Christ that the church can know or make known the righteousness of God which is revealed in the gospel. And the sum of all these counts, and of many more that might be given, is simply to demonstrate over and over that it is only by abiding wholly in Christ, by trusting in him entirely, by depending upon him completely, by perfect faithfulness to him, that the church can be what she must be in order to do what she is established to do.

Such was the church of Christ in the beginning. Such is always the church of Christ indeed. But such neither is nor has been the professed church of Christ. For there has been an apostasy from Christ and from the true church of Christ. In the apostles' days the warning was given, "Of your own selves shall men arise speaking perverse things, to draw away disciples after them." Acts 20:30. And there shall come "a falling away first, and that man of sin be revealed, the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God. . . . For the mystery of iniquity doth already work." 2 Thess. 2:3-7.

The Lord exalted his church, and clothed her with the beautiful garments of salvation and righteousness, and the power of godliness, before the eyes of all the nations. He made her exceeding beautiful, and she prospered, and her renown went forth to all the world for her beauty; for it was perfect through *his* comeliness which *he* had put upon her; but, not satisfied with the exaltation which the Lord gave, which could come and remain only through her own humility, the church grew haughty and exalted *herself*. Not content with the beauty of the Lord, which he had put upon her, she prided *herself* upon her own beauty; and instead of trusting in him for her beauty, she trusted in herself. Not content that God alone should be glorified in her, she glorified *herself*, and lived deliciously. Then, trusting in herself, priding herself upon her own beauty, magnifying her own merit, and satisfied with her own sufficiency,—this in itself was to put herself in the place of God. Then it was natural enough that she should seek to draw disciples to herself rather than to the Lord. Not only this, but having exalted herself, and magnified herself, and trusting in herself, it was impossible for her to draw disciples to anybody but herself. Thus came the apostasy. And thus, instead of remaining the church of Christ in truth, manifesting to the world the mystery of God and of godliness, she became, though still professedly the church of Christ, only the manifestation to the world of the mystery of *self* and of selfishness, which is the very mystery of iniquity.

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.

OUR LIFE, OUR LIGHT.

Sun of our life, Thy quickening ray
Sheds on our path the glow of day.
Star of our hope, Thy softened light
Cheers the long watches of our night.

Lord of all life! below, above,
Whose light is truth, whose warmth is love,
Before thy ever-blazing throne
We ask no luster of our own.

Grant us thy truth to make us free,
And kindling hearts that burn for thee,
Till all thy living altars claim
One holy light, one heavenly flame.

—Oliver Wendell Holmes.

SANCTIFICATION THROUGH THE TRUTH.

BY MRS. E. G. WHITE.

"WHEREFORE laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as newborn babes, desire the sincere milk of the word, that ye may grow thereby; if so be ye have tasted that the Lord is gracious. . . . Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into his marvelous light; which in time past were not a people, but are now the people of God; which had not obtained mercy, but now have obtained mercy. Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles; that, whereas they speak against you as evil doers, they may by your good works, which they shall behold, glorify God in the day of visitation."

Among many who have claimed to accept the precious light of truth, there is a perverted idea of what constitutes Christian character. They have not performed the words of Christ, and instead of advancing, following on to know the Lord, they have been retrograding, backsliding. Christ represents the truth as a treasure that is hid in the field, for which, if men would possess it, they must search diligently. In the field of revelation are hid the unsearchable riches of Christ. As yet we have only come in possession of the most accessible treasures, and yet many have settled down, feeling that they are rich and increased in goods, and in need of nothing. Every part of the field of revelation is to be diligently explored, and searched with persevering effort, in order that precious jewels of truth may reward the diligent seeker, and may be restored to their proper framework in the plan of redemption. Let the shaft sink deep into the mines of truth. If you come to the searching of the Scriptures with contrition of soul, with a humble, teachable spirit, rich and precious treasures will reward your search.

The Lord sends his ministers to hold forth the word of life, to preach, not "vain philosophy" and "science falsely so called," but the gospel, which is the power of God unto salvation. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." Paul gives his dying charge in the following words: "I charge thee therefore before God, and the Lord Jesus Christ, who

shall judge the quick and the dead at his appearing and his kingdom: Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry." In this charge every minister has his work laid out before him, and this he can do through the fulfillment of the promise that Jesus gave to his disciples: "But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

In the teachings of Christ, the doctrine of the Holy Spirit is made prominent. What a vast theme is this for contemplation and encouragement! What treasures of truth did he add to the knowledge of his disciples in his instruction concerning the Holy Spirit, the Comforter! He dwelt upon this theme in order to console his disciples in the great trial they were soon to experience, that they might be cheered in their great disappointment. He said: "These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. 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 world's Redeemer sought to bring to the hearts of the sorrowing disciples the strongest solace. But from a large field of subjects, he chose the theme of the Holy Spirit, which was to inspire and comfort their hearts. And yet, though Christ made much of this theme concerning the Holy Spirit, how little is it dwelt upon in the churches! The name and presence of the Holy Spirit are almost ignored, yet the divine influence is essential in the work of perfecting the Christian character. Some are not at peace, not at rest; they are in a state of constant fretfulness, and permit impulse and passion to rule their hearts. They know not what it means to experience peace and rest in Christ. They are as a ship without anchor, driven with the wind and tossed. But those whose minds are controlled by the Holy Spirit walk in humility and meekness; for they work in Christ's lines, and will be kept in perfect peace, while those who are not controlled by the Holy Spirit are like the restless sea.

The Lord has given us a divine directory by which we may know his will. Those who are self-centered, self-sufficient, do not feel their need of searching the Bible, and they are greatly disturbed if others do not have the same defective ideas, and see with the same distorted vision that they do. But he who is guided by the Holy Spirit has cast his anchor within the veil wherein Jesus has entered for us. He searches the Scriptures with eager earnestness, and seeks for light and knowledge to guide him amid the perplexities and perils which at every step compass his path. Those who are restless,

complaining, murmuring, read the Bible for the purpose of vindicating their own course of action, and they ignore or pervert the counsels of God. He who has peace has placed his will on the side of God's will, and longs to follow the divine guidance, while he who is full of unrest is constantly struggling to sustain himself, and make it appear that he is right, and is sustained by what he estimates as wisdom. But he is controlled by caprice and by the changing passions of a soul not abiding in Christ. To the sincere, contrite heart, truth is truth; and if it is allowed, it will sanctify the soul and transform the character into the divine image. To the other, truth is a theory, and is not brought into the practical life. Those who realize what is the character of the work that they must do in order to represent Christ, will walk softly and tremblingly before God, looking unto Jesus, who is the Author and Finisher of their faith. They dare not trust themselves, they dare not kindle a fire of their own, and walk in sparks of their own kindling, for the Lord has said that all such shall lie down in sorrow. The Lord has intrusted to his people the treasures of sacred truth, and in no case will they be excusable if they present the truth in their own unsanctified spirit, or use the truth as a scourge by which to afflict others.

CHRISTIAN GROWTH.

BY ALFRED MALLETT.

TO THE Romans Paul wrote: "For 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. The apostle realized that the gospel of Christ was, indeed, the power of God unto salvation to him. He knew that from Christ came all the power and strength that he possessed. He had been made to realize by experience that there was no strength in himself. He tells his experience in the seventh chapter of the same epistle, and at the end of it he exclaims: "O wretched man that I am! who shall deliver me from this body of death [margin]? I thank God through Jesus Christ our Lord." This will be the language of all who have felt their weakness, and have taken Christ as a personal Saviour,—the only source from which they can gain strength and power to overcome sin.

Through Christ Paul had boldness to preach the word, and it made no difference how much he was persecuted, he still exalted Him who is mighty to save. And so to the Romans he wrote, "For I am not ashamed of the gospel of Christ." Why?—"For therein is the righteousness of God revealed from faith to faith." Now what is the righteousness of God? We find in Isa. 51:6, 7 that the righteousness of God is the perfect law of God. Those who keep the law of God have the righteousness of God; for it says: "Hearken unto me, ye that know righteousness, the people in whose heart is my law." And David says in Ps. 119:172, "My tongue shall speak of thy word; for all thy commandments are righteousness."

"All unrighteousness is sin" (1 John 5:11), and "sin is the transgression of the law" (1 John 3:4). The gospel of Christ is God's remedy for sin; to bring men into harmony with the law, and to give them power to keep that

law. In Eze. 36:27 the promise is given: "And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them."

But this is wholly a work of faith; for the "righteousness of God" is "revealed from faith to faith"—faith in the beginning and faith in the end; for "the just shall live by faith." "Without faith it is impossible to please Him." Heb. 11:6.

All the good deeds a man can do will never save him unless he has faith. "This is the victory that overcometh the world, even our faith." And the faith we have to-day will not suffice for to-morrow. It must be faith all the time,—“for therein is the righteousness of God revealed from faith to faith.”

The Christian life is a continual growth—from faith to faith, from one step to another. In John 15:1-5 the Saviour has illustrated Christian growth by the vine and its branches.

The branch grows gradually; but it is only by drawing sap from the vine that it can grow. So likewise is it with the Christian; he cannot grow without Christ. It is only by drawing new life daily, hourly, from him that the Christian can grow, and the only way we can draw this life from him is by faith. Says the True Vine, "Without me ye can do nothing." "I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit." By abiding in him we shall bring forth fruit, and thereby glorify God. But if we are professed Christians and bring forth no fruit, what then?—"Every branch in me that beareth not fruit he [the Father] taketh away. . . . If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned." So if we are not growing up into Christ, we are becoming withered, and will at last be cut off. On the other hand, if we abide in him, we shall grow. "Every branch that beareth fruit, he [the Father] purgeth it, that it may bring forth more fruit."

How can we abide in Christ?—By faith, and seeking to do his will, not our own. By dying daily to self, and always remembering the words of the Master, "Without me ye can do nothing."

"As ye have therefore received Christ Jesus the Lord, so walk ye in him." Col. 2:6. "If ye then be risen with Christ, seek those things which are above. . . . Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God." Col. 3:1-3. How did you receive Christ? Was it not by faith? Then "as ye have received Christ Jesus the Lord, so walk ye in him." Die to the things of this world; set your affections on things above; trust in Jesus fully, and realize that he is indeed all in all to you, as the vine is to the branch. Speak of his wonderful love to you, and say with Paul, "For I am not ashamed of the gospel of Christ." Exalt Christ, and as you do this, and think of him hanging on the accursed tree for you, your heart will be filled with love for him. You will grow in grace and in the knowledge of him, and Christ says, "And I, if I be lifted up, will draw all men unto me."

As said before, the Christian life is a continual growth. The divine admonition is: "Beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness. But grow in grace, and in the knowl-

edge of our Lord and Saviour Jesus Christ." 2 Peter 3:17, 18. And again we are told that the righteous man "shall be like a tree planted by the rivers of water." Ps. 1:3. A tree planted by the rivers of water will grow and thrive. The word of God is given us that we may grow. We must study that, for it is life to us. "The words that I speak unto you, they are spirit and they are life," says Christ. Through the word he is revealed to us, and the less we study it the less faith we shall have in him.

To the Thessalonians Paul wrote: "And the Lord make you to increase and abound in love one toward another, and toward all men." 1 Thess. 3:12. Love is the outgrowth of true faith; therefore increasing love is the result of increasing faith. If we would grow, we must look to Christ, for in him is life. We can no more live without Christ than the body can live without the blood. As the blood runs continually through the arteries, so must Christ be ever running through the thoughts; and if we have him dwelling in the heart, we shall go on to perfection; "for it is God which worketh in you both to will and to do of his good pleasure." Phil. 2:13. Our only work is to submit our wills to his; he will do the rest, and his work will be a perfect work—a work which will gain for us a home in his everlasting and glorious kingdom. "Being confident of this very thing, that he which hath begun a good work in you will perform it unto the day of Jesus Christ." Phil. 1:6.

Paul says: "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." Gal. 2:20. "I am crucified with Christ." Self is dead; the world has no more pleasure for me. I think only of Christ, "who loved me and gave himself for me." Oh, that each one of the professed followers of Christ might have this precious experience, be crucified with Christ, our lives "hid with Christ in God," and then the words of the wise man would be exemplified in us: "The path of the just is as the shining light, that shineth more and more unto the perfect day." Prov. 4:18.

If our lives are filled with the light of the Sun of Righteousness, we shall shine. "God is light, and in him is no darkness at all;" so if he dwells in us, we shall be light, and in us will be no darkness. God loves us each one as he loves his own Son, and he will care for us if we have placed ourselves in his hands. "Every branch that beareth fruit he purgeth it, that it may bring forth more fruit." Oh, the wonderful love of God! Let us live for him, and "grow in grace and in the knowledge of our Lord and Saviour Jesus Christ."

Brooklyn, N. Y.

UNWISE CAUTION.

THERE is such a thing as being too cautious. This is the case when men hesitate to act upon the word of the Lord. How often it happens that people will acknowledge the clearness of the word of God, and still will hesitate to let themselves rest upon it. "I know that the Bible says so, but I believe in being cautious. I do not believe in moving too hastily." Such caution is sin. It is simply unbelief. How differently Mary did when the angel announced to her the birth of a son! "Behold the handmaid of the Lord; be it

unto me according to thy word." And the Holy Ghost, by the mouth of Elizabeth, pronounced a blessing upon her for her ready belief. See Luke 1:45. Note also the ready belief of the shepherds when the birth of Jesus was announced to them. As soon as the angels departed, they said one to another, "Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us." Luke 2:15. The people who are too wise to take things hastily would have said, "Let us go to Bethlehem and see if this thing is so." But those shepherds were just simple enough to believe the word of the Lord without any questioning. That is the kind of faith with which the Lord is pleased.—*E. J. Waggoner.*

A REVISED VERSION OF THE GOSPEL.

BY W. E. HOWELL.

HAVE you heard that the gospel is being revised? Our National Reform friends have gone so far in their work of reform (?) that they have begun to print a new edition of the gospel, and have kindly given us a few advanced sheets. Having long felt a lack of that power which alone is effective in promulgating the gospel of Jesus Christ, it has evidently occurred to them that if they would revise the gospel and make it conform to their course of operations, instead of conforming their work to it, they might at least appear a little more consistent in using it as one of their "pries" over which to "elevate the nation."

Naturally the first step in the work would be to find a new definition for the gospel. The Bible definition is "the power of God unto salvation to everyone that believeth." Rom. 1:16. Then the preaching of the gospel is the preaching of the power of God. What is the new definition? "Preaching the gospel is telling men in good round English their sins and the penalty of them." (*Christian Statesman*, July 15, under the heading "Reform Articles.") And this is the very gospel they are preaching, and the very reform they are instituting. Their burden seems now to be for the "heathen" in Chicago, especially those connected with the World's Fair, both officially and otherwise. Consistently with their definition they have been faithfully telling the management of the Fair their sins in opening the Fair on Sunday, in such terms as the following: "Lawless and gilt-edged anarchy," "national outrage," "rebellion against the national government little short of those who fired on the flag in 1861," "sabbath breaking, law breaking, contract breaking," "another edition of rum, Romanism, and rebellion," "what is the difference between the conduct of Higginbotham and Spies," "compromising sot to Satan," etc., etc. They characterize the directors as "broadcloth mob," "little squad of inflated officials," "Sabbath breakers, law breakers, contract breakers," etc.; and style the Fair a "pagan show," "gigantic grogshop," "propaganda for untruth," etc.

The penalties are, "consumed like Sodom and Gomorrah, with fire from heaven," visitation of the death-dealing cholera, a great tidal wave from the lake to sweep the Fair out of existence, financial failure, ruin of the nation, America disgraced by setting a bad example before the world, etc.

A gospel contains good news. But what is

there either good or new in "telling men in good round English their sins and the penalty of them"? Men are already conscious of their sins and the penalty of them, and what they want is release from them. And so far from its being good news to remind them of their sins and their consequent penalties, without pointing out the remedy, it only increases their misery and remorse of conscience. But do they not offer a remedy?—Yes, what they consider a remedy. The nature of it may best be understood perhaps from that adopted for "Sabbath desecration." Mr. Crafts, in a mass meeting at Boston, May 18, said American people were bound as Christians to enter their protest, and call upon President Cleveland to send troops, if necessary, to enforce the laws of the State and laws of the sacred sabbath. And at the close of the meeting it was unanimously decided to telegraph Cleveland "to suppress with Jacksonian firmness Chicago sabbath nullification . . . with troops if necessary." The *Pittsburg Advocate* said, "The only way to reach the management," who "trampled on . . . the sabbath for greed," "is with a financial club, and the Christian people are ready to swing it." In harmony with this idea of clubbing, the *Michigan Advocate* says, "Sabbath breakers generally will never receive any very hard knocks from the secular press, especially from the Sunday newspaper." So, in short, the remedy is the use of armed troops, financial clubs, and "very hard knocks."

"I marvel that ye are so soon removed from Him that called you into the grace of Christ unto another gospel; which is not another; but there be some that trouble you, and would pervert the gospel of Christ." Gal. 1:6, 7. Satan is satisfied as long as he can get everything "wrong end to," persuade men to believe that to lead means to drive, and to mistake deform for reform. But, judging from the forerunners of this new edition of the gospel, someone who is at least well acquainted with the devil's method must be the reviser. Reader, do you want to buy?

STRIFE.

BY J. E. KIMB/LL.

THIS world is filled with struggles and contentions. A varying scale of strife is everywhere seen. The world seems one vast battle field, filled with enmity between man and God, and never-ending strife between man and man. Strife in the family, strife between neighbors, strife between great political bodies and nations, has made the world a wilderness and taken peace and quietude from the earth.

Back of all the strife of words and contentions of humanity lies strife in the heart (James 3:14), which simply means that man loves himself more than God and his fellow men. But God commands to "hate our own life," and to love our brother.

Strife in the family is perhaps the sorest evil in the world; for if strife no longer appeared in the household, it would disappear from the neighborhood and altogether from the world. In the family especially the peace and quiet and repose which are so eagerly desired in this world, ought to be realized. Here the lines along which the children are to travel through life are marked out for them. If strife were a thing unknown in the family,

if the children were not inured to it from infancy, how soon would the world present a new phase! How sad a thing it is that in almost every family in the world there is spiritual strife, resulting in strife of words, ill feelings, bodily strife, wounds, sickness, the breaking up of families, death!

Now if the affections and thoughts ran in the same channel, if their spirits led in the same direction, lives would flow together as naturally as water. Why can it not be?

Ah, it can be! There is this possibility within the reach of every family in the world. It lies in the hearty acceptance of Christ and the practical application of his every word in the life and works. For strife and variance will come so long as self-indulgence is at all allowed. To deny self is the only hope for the world. Until two spirits agree in a common standard, there cannot be oneness.

It is a wonderment to many why there is more strife and ill feeling seen in Christian families at times than among the worldly minded. But there is legitimate reason for this. Every Christian who hungers and thirsts for righteousness knows that he is very imperfect. He is struggling to remodel his life and actions by the renewing of the mind and the renewing of his strength in God. The Spirit of God is striving with him. He cannot tolerate in himself what he once could. He cannot tolerate in his family what he once could. Among the worldly there is a corrupt harmony. None feels especially concerned. Wife and children tolerate the faults of the husband and father, and he tolerates and humors them. Quite commonly the lives show a great degree of harmony. But this kind of harmony is seen even among thieves and murderers. A common object is followed so intensely that their lives show almost perfect oneness. At other times and more commonly self seeks indulgence, the paths cross and recross, but they worry it through.

Now the Christian feels it an imperative duty to come up to the God-given and perfect standard. A thing which to the worldly is passed by unnoticed, looks large in his eyes, and gives acute pain. He must see all these wrong ways corrected in himself and his household. As the Spirit of God strives with him so he must strive; but not as a worldly man, not to please himself. It gave Jeremiah no pleasure to be "a man of strife and a man of contention to the whole earth." Some persons among professed Christians are more willing to tolerate faults than to strive against them. This is the significance of the word. "Strive to enter into the strait gate."

When self is all abolished, the Lord enthroned as father and king, and we accept the place of little children, and we eagerly follow our guide, Christ Jesus, the least crossing of his will becomes painful. Then will peace and quiet and fullness of joy and hope be experienced, and the grandest, loftiest expectations will finally be realized.

Jamaica, Vt.

THE TEST OF GREATNESS.

I BELIEVE the test of a truly great man is his humility. I do not mean by humility doubt of his own power, or hesitation in speaking his opinions, but a right understanding of the relation between what he can do and say and the rest of the world's doings and sayings. All great men not only know their own business, but usually know that they

know it, and are not only right in their main opinions, but usually know that they are, only they do not think much of themselves on that account. They do not expect their fellow men to fall down and worship them; they have a curious under-sense of powerlessness, feeling that the greatness is not in them, but through them; that they could not do or be anything else than God made them. And they see something divine and God-made in every other man they meet, and are endlessly, foolishly, incredibly merciful. They do their work, feeling that they cannot well help it; the story must be told, the effect put down; if people like it, well and good; and if not, the world will not be much the worse.—*Ruskin.*

EUROPE'S NEXT WAR.

WHEN war comes in Europe, as it must come some time, people think it will be seen that a new era has begun in the art of destruction. The Belgian historian, Emile de Laveleye, sums up the terrible factors of the next conflict. The Civil War in the United States was but child's play in comparison. With Russia and France on one side and Germany, Austria, and Italy on the other, 7,000,000 men can be instantly put in the field, with 10,000,000 in reserve.

The facilities for concentration and the improved arms are such that more men may easily be killed in one day than have ever before been killed in a whole war. The continuous preparations for war, even when there is no thought of its immediate occurrence, are far greater and more expensive than ever before. France has surrounded her frontier and her capital with a continuous line of forts and entrenchments.

Germany has made Metz, Strasburg, Mayence, and Cologne gigantic fortresses, which seem absolutely impregnable. Italy has fortified her Alpine passes, her seaports, and even the Eternal City itself. Belgium has spent forty millions of francs in the construction of redoubts with cupolas of steel, to close the passage by the Maas Valley.

The war budgets are everywhere increasing in enormous proportions. "And it is under this continual menace of the most frightful shock of armies that our planet will ever have looked upon," writes M. de Laveleye, "that we live. And the most extraordinary thing is that we get used to it. We go about our business, our pleasures; we rush in crowds from all parts to the Exhibition, while each one says, 'It may be for to-morrow!'"—*World.*

WHO IS IT?

BY R. A. PRICKETT.

JESUS says, "My sheep know my voice." When our sins are shown us, it is sometimes a question whether it is Satan or the Spirit of truth that presents them to us. One little test will help us to understand the source, and will perhaps save some from a great deal of darkness and discouragement. Does there come with the revelation of sin a darkness, a feeling that God will not help? and do we feel as though there is no use in trying any longer? Then the condemnation is from the devil; he is trying to entangle us. But if there comes a determination to conquer, if there is a sense of the willingness of God to help, if the promises of the Bible are cheering, and if we can see sinfulness in the sin, then we may be sure it is the Comforter trying to lead us on to perfection. The Lord would have us know his voice.

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.*

AS YOU GO THROUGH LIFE.

BY ELLA WHEELER WILCOX.

Don't look for the flaws as you go through life;
And even when you find them,
It is wise and kind to be somewhat blind
And look for the virtue behind them,
For the cloudiest night has a hint of light
Somewhere in its shadows hiding;
It is better to hunt for a star
Than the spots on the sun abiding.

The current of life runs ever away
To the bosom of God's great ocean.
Don't set your face 'gainst the river's course
And think to alter its motion.
Don't waste a curse on the universe—
Remember it lived before you;
Don't butt at the storm with your puny form,
But bend and let it go o'er you.

The world will never adjust itself
To suit your whims to the letter.
Some things must go wrong your whole life long,
And the sooner you know it the better.
It is folly to fight with the Infinite,
And go under at last in the wrestle;
The wiser man shapes into God's plan
As water shapes into a vessel.

—Selected.

JENNY'S HAPPY YEAR.

"I REMEMBER," said the doctor's wife, "the day that Jane Marshal first came to school. There were about ten of us, and we were like other girls, and we thought we never could endure it when it leaked out that Mrs. Vance was going to take a poor clergyman's orphan, to prepare for teaching.

"Betty Kenneth declared she would never see her; she 'would pass her as though she were a blank wall,' which we thought a fine revenge on the girl for being poor. We all resolved to do the same.

"But when the day came, Mrs. Vance led in a thin little cripple, with an appealing face and a hump on her back.

"This is Jenny Marshal," she said. There was a moment's pause, and then Betty marched straight up to her and kissed her, and we all followed her. Mrs. Vance looked surprised and pleased, but she soon led the new scholar out.

"I can't make war on a cripple," said the roughest girl in the class.

"Betty's face was red, and she spoke vehemently. 'I know what we will do. She thinks of her deformity all of the time; I see it in her face. We must make her forget it. Do you hear, girls? It's a little thing for us to do—make her forget it.'

"If a teacher had told us to do this we should probably have disobeyed her; but Betty was the wildest among us. We were ready to follow her.

"We all went to work. We took Jenny into all our sets; we told her all our secrets. Not a word or a look ever touched on her deformity or that there was any difference between us.

"If she had been a whining girl, our good intentions might have been thrown away; but she was an affectionate little soul, ready to laugh at all our jokes. I fancy she was little used to jokes or fun. People had kept that terrible hump in her mind always as though that was to be the chief thing in life for her.

"She was not clever at her books, but Betty found out that she could embroider ex-

quisitely. Then we asked Mrs. Vance to offer a prize for needlework, and Jenny of course took it.

"She had a voice fine and tender as a lark's, and Betty always contrived that people who could understand it should hear her sing. I have seen old men come to her with their eyes wet with tears and thank her for her songs.

"What was the end of it? Oh, it was not like a story, with some blessing at the close! It was a severe winter, and several of the girls had colds, two of them pneumonia. Jenny was one. She was not strong enough to fight against it. She was the only one who died.

"Yes, her poor little story came to a sudden end. We all saw her on that last day. Betty even whispered to her a great secret. 'You can tell the other girls when you are well,' she said, nodding.

"Jenny laughed; but she looked at each of us as we kissed her, in a queer, steady way.

"I never was so happy in my life, girls, she whispered, 'as here with you. Never. I wish I could stay—'

"That was all; but when we looked at her dead face the next day, there was a quiet smile on it.

"Betty's little effort had made the last year of the tired child's life peaceful and bright."—*Selected.*

IN WHAT DOES EFFICIENT VENTILATION CONSIST?

How MUCH fresh air do we need? An average person, in middle life, exercising in a normal manner, uses in respiration, according to Dalton, an amount of air measuring one hundred and forty times the bulk of his body, in twenty-four hours; the very old and the very young use less, while a man exercising briskly will "spoil" considerably more. All the blood in the body makes the entire round of the circulation in twenty seconds, so that three times in every minute all the red globules of the blood, which are the oxygen carriers, must each have its fresh modicum of oxygen.

People sometimes erroneously apply such measurements as these to the calculation of cubic space required for health in an apartment; but if they think of nothing beyond, they have only half solved the problem. Dalton says: "The successful ventilation of a room depends not so much on the quantity of air which it contains as on that introduced and expelled within a certain period. The air of a small room, if properly renewed, may be amply sufficient for respiration, while that of a large room, if it remain stagnant, will become unfit for use." It is the lack of means for getting rid of these products of human combustion in many of the rooms of palatial office buildings, well supplied with steam heat, that they become injurious to the most robust, and most unendurable to persons of a delicate organization.

There is very clear proof that the salubrity of a room does not depend on its size. In London there is a series of industrial dwellings known as the Allen-Waterlow buildings, the sites selected with no reference to good or bad soil, but solely so as to be near the work of the occupants. It was through the enthusiasm of Mr. Allen, named above—who was himself a practical mason—that Sir Sydney Waterlow was persuaded to procure the funds needed, and the first principle laid down was to construct in such a manner as to give safety to every room and every individual. They put up their first "Improved Dwelling" in 1860. Careful statistics have been kept from the first, and it appears that the death rate in these buildings is less than it is in the aristocratic West End—in fact, is less than in the best parts of rural England; yet the rooms average 9x13 and 13x12 feet by 8 feet high, giv-

ing 636 feet of cubic space; but this is shared by more than one person. Some of the apartments have but two rooms and a scullery, but each is a complete separate home, with sanitariously perfect plumbing. But other buildings have this, with no such light death rate to show. The greatest factor in the salubriousness of these buildings appears in the statement that every room has an open grate, with a constantly warmed flue communicating with the outer air. In the sleeping rooms a simple open grate is found; in the kitchens, a stove grate, which the English laborer's wife makes into an open grate, so as not to waste her precious "black diamonds," the moment her cooking is done, by turning down the damper. With these constantly warmed air ducts once in twenty feet, there can be no stagnant air. We shall have to inaugurate a *flue crusade* in America before our palatial office buildings will be perfectly, *i. e.*, healthfully, ventilated.

Look at some of the old New England schoolhouses, perched up on brick piers, with the children sitting elbow to elbow in them, and all the "airs that blow" coming up through the cracks in the floor and in at the ill-fitting windows. Did anybody ever hear of "closeness" in connection with them?

What does *ventilation* mean? The Latin *ventus* means "wind," and the English definition of wind is "rushing air," and it is not till the air about us ceases to rush, and becomes stagnant, that we realize the blessing and comfort of rushing air. How people swelter and groan, "The air is so close," when a warm fog, with no breath of air stirring, envelops us! A whole city can be so imperfectly ventilated as to become dangerous. In the second week of December, 1873, London had one of the densest fogs that ever visited it. The products of combustion from thousands of smoke stacks and chimneys, and the emanations from its millions of human lungs, and all the deleterious effluvia from all other sources, were caught and held right in the houses, or on the respiratory levels; no merciful rushing air swept them away. The Registrar General's report showed 780 more deaths than had been known in any previous week for ten years, and the details of the record showed that the physical disturbances were almost incredibly profound; and a curious confirmation of the fact that atmospheric pollution caused the morbid condition came from a very unexpected source. The Smithfield Club Cattle Show in the midst of London was in operation on the 9th and 10th of that month, and the *Times* of the 11th relates that the show was interfered with by the sickness and death of many animals, and that others were rescued only by being sent out into the pure air of the country. The human mortality of this unventilated week, with no rushing air, was far greater than in the panic week of cholera in 1866.

How shall we secure *safe ventilation*—a constant renewal of air about us, yet in such a manner as not to cause draughts—for the foul air is slow poison; a blast of cold air may slay like a sword? The old proverb says:—

"If the wind strikes you through a hole,
Go count your beads and mind your soul;"

and the million subtle ills that come from "a sudden check of perspiration," says Dr. Austin Flint, "everybody knows about, but not the wisest physician can explain."

In England it is against the law to sell infected clothing; but there is reason to believe that it is often given to tramps and gypsies, and yet these out-of-door people almost never have the "catching" diseases. The free air of heaven desiccates and blows away the germs. Shall we then all become tramps and gypsies? Certainly not till our country is furnished with a new climate. Our air must be impounded—shut up—and warmed for at least six months of every year, and in this day of elaborate and costly and "scientific systems"

of ventilation, when a world of intellect is being spent on trying to get good ventilation, by dispensing with and circumventing the simplest and most direct methods, of a flue from each room communicating directly with the outer air, and when some of these "systems" that have cost thousands of dollars are failures, one doesn't like to dogmatize; but it is perfectly certain that the simple, direct, efficient method of opening doors and windows, especially in intervals when apartments are not occupied, is much overlooked and neglected, while the owner maybe is dreaming of "systems," on the same principle that a man goes searching all over for his spectacles while they are calmly resting on his forehead.

Schoolteachers are learning that it is a valuable help to ventilation to open the windows while pupils are out at recess, and we must all learn that rebreathed air is poison; and, though it is an expensive process, we must make sure that fresh air enough is taken in and properly warmed to feed each hungry blood corpuscle its due quota of oxygen three times each minute.

When men undertake to win in a philanthropic cause, they act on the motto, "Agitate, agitate, agitate," and when individuals resolve to preserve a high state of health, they must "ventilate, ventilate, ventilate."—*Independent*.

CLERICAL REPORTEE.

A GOOD story is told of the Methodist Bishop Ames, that, while presiding over a certain conference in the West, a member began a tirade against universities and education, thanking God that he had never been corrupted by contact with a college. After proceeding thus for a few minutes, the bishop interrupted with the question, "Do I understand that the brother thanks God for his ignorance?" "Well, yes," was the answer, "you can put it that way if you want to." "Well, all I have to say," said the bishop in his sweetest musical tones, "all I have to say is that the brother has a good deal to thank God for."—*Selected*.

THE LIQUOR CURSE.

BY MRS. P. R. BAGLEY.

TEMPTATIONS, through easy access to drink places and the skillful display of intoxicants and environments, together with the practice of treating, are among the direct causes of the beginning of the drunk habit. It is not the second-class resorts nor the low-down dens of strong drink that do the most mischief; it is the rich sample rooms, with their glittering bewitchments, their gay paintings on the walls, their enticing games, their free lunches, their glowing warmth, their magnificent bars. These are the traps which entice some of our most promising youth; these are the snares that year after year ruin some of the choicest young men in all our land, before whose tender feet the people of our government have placed 200,000 pitfalls.

The responsibility of wrong, and waste, and misery that attaches to the traffic, by no means rests entirely upon the retail vender. The entire traffic, with all its hideousness, should be banished forever. It is a traffic that blockades the highways and byways of honest business men, and reaches out its iron hands all over this world for clients who are at last consigned to the wretched haunts of suffering and despair.

Who does not know that the traffic is a curse to society, a burden to the State, a menace to the nation, a public nuisance, and a private wrong? It debauches citizens, and corrupts official life.

It is a great mistake that the prosperity of any community can in any sense be promoted

by a traffic whose sole function is to beat down integrity and self-respect. Whoever helps to introduce an agency whose tendency is to tempt youth to unwise indulgence, is guilty of a great sin, saying nothing about moral consequences that follow in its train.

When we enjoy our pleasant homes, let us remember that the curse of the dramshop has cast gloom into just such bright homes as ours. Fair and accomplished girls sometimes marry men who are thought to be worthy, and are suspected of no evil habits, but who turn out to be drinking men. God grant that no fond daughter of yours, reader, may return to your home with a broken heart.

The life of intoxicating drinks on earth has been one of ruin to the bright hopes of youth and the peace of old age. It has robbed children of their pleasures and delights. It has touched old age like the tip of a poisoned arrow. It is a blight and curse everywhere.

SCIENTIFIC AND CURIOUS.

THE speed of the falcon often exceeds one hundred and fifty miles an hour.

At a depth of more than four miles the ocean is without life, without vegetation, and without light.

It is estimated that from 40,000 to 50,000 slaves are yearly carried away captive from Zanzibar and neighboring ports.

No bird can fly backward without turning. The dragon fly, however, can do this, and can outstrip the swallow in speed.

SMALL HOLES.—The smallest holes pierced by modern machinery are 1-1000th of an inch in diameter. They are bored through sapphires, rubies, and diamonds by a machine which makes 22,000 revolutions a minute.

IRON VISITING CARDS.—In Berlin, instead of pasteboard, iron visiting cards are used. They are dead black in color, of the usual size, and the name is engraved in silver. The pieces are so thin that more of them can be packed into a cardcase than of the paper ones.

DEW RESPECTS COLORS.—Dew is the greatest respecter of colors. To prove this take pieces of glass or boards and paint them red, yellow, green, and black. Expose them at night and you will find that the yellow will be covered with moisture, that the green will be damp, but that the red and black will be left perfectly dry.

THE PLUME OF A PRINCE.—The plume of the Prince of Wales, worn on state occasions, is said to be worth \$50,000. The feathers are pulled from the tail of the feriwah, one of the rarest and most beautiful birds of India. Great expense and trouble are necessary to capture the bird, which is found only in the wildest jungles.

THE DEEPEST BORING.—The Prussian Government is carrying on boring operations in the Rybnik district (Upper Silesia). They have now reached a depth of 6,565 feet, which is about equivalent to twenty times the height of St. Elizabeth's Church steeple at Breslau. The operations are being chiefly carried on in the interests of science.—*Schlesische Zeitung*.

WHOLESALE PLATING.—One of the most remarkable illustrations of progress in electrical appliances is electrolytic painting. Hitherto if copper or other metal had to be deposited electrically, a bath of solution was needed. Now all this is changed, and a ship's hull can be plated as easily as a spoon or a teapot. Instead of a bath, insoluble salts, ground to a fine powder and mixed with water, are used. This mixture is painted on the metal to be plated by a fine wire brush, to which one pole of a dynamo conductor is attached, the other pole being connected to a plate. Not only pure metal but all sorts of alloys can be used.—*New York World*.

Mission Fields.

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

THE HARVEST CALL.

BY ANNIE TEAGUE.

FORTH with the dayspring flies,
Far o'er the wide plain's sweep,
A swift-winged call that cries,
"More laborers to reap!"

The yellow harvest stands;
I see what great reward
Awaits the willing hands
That gather for their Lord.

And if I bring at length
No garner running o'er,
But, burdened as my strength,
On me is laid no more,

What tho' the gift be small?
Laid on that altar fair
Where heavenly grace doth fall,
Grows measureless and rare.

And so I heed the call,
While yet the sunshine lies,
Before the shadows fall
'Twixt me and paradise.

—Gospel Sickle.

THE GOLD COAST, AFRICA.

FROM a letter to the corresponding secretary of the International Sabbath School Association we obtain the following interesting items:—

There has been for more than a century an establishment of English merchants in the country, which has been the means of disseminating some knowledge of the English language. In 1836 the Wesleyan Methodists entered the field and established schools along the coast line from Apollonia to Lagos, under the superintendence of European and native missionaries. At the present time, however, the majority of these are native ministers, and their operations have been extended to the interior, where they have built chapels and established schools.

In Accra District the Basel Mission, established in 1843, is educating the people in the English language and in the Vernacular, also in the gospel of Christ. The headquarters of this mission is at Akropong, about thirty-five miles from the coast. Here is also a theological seminary, where they train young men for the ministry, besides an institution for the instruction of females in the ordinary industries. Another female institution is located at Abokobi, about eighteen miles from the coast.

At Christiansborg, the seat of the Gold Coast Government, the Basel Mission has churches and schools under the superintendence of European ministers, with some native ministers, catechists, and teachers. Most of the students here are clerks in the employment of the government and mercantile houses and shops. There is also a workshop here, where young men are taught the various trades, and they find considerable employment on government buildings and public works of various kinds.

In Accra, besides the Wesleyan school and chapel, there is a government school under the superintendence of a colonial chaplain (European), with native teachers. There is also a girls' school, under an efficient lady teacher. The Roman Catholics have also opened a school here, the present year, for training young men. Besides this they have schools at Cape Coast and Elimina.

Kwitta, about ninety miles from Accra, is the headquarters of the Bremen Mission, where they teach both English and the Vernacular. They have also girls' schools all

over the interior, where is given industrial training, as in the Basil Mission schools at Abokobi and Akropong.

The writer of the letter from which the foregoing facts are gleaned solicits the extension of our mission work to the Gold Coast country, and expresses the decided opinion that it will receive a hearty welcome. We have no doubt that by some means the way will be opened ere long to respond to the call.

THE CAPITAL OF SIAM.

A CORRESPONDENT of the San Francisco *Chronicle* gives the following curious account of everyday scenes in the great city of Bangkok:—

An American finds Bangkok full of the strangest contrasts and oddest sights. He sees the river banks lined for miles with floating houses, the homes of many thousands, and the scene of busy trade. On one corner is the splendid palace of a nobleman, and on the next the hovels of the very poor. Here are groups of Buddhist priests in yellow garb, shielding their faces with fans for fear the sight of women will induce unholy thoughts, and near them are gangs of the toughest of convicts clanking their chains as they toil in the streets. Here are lepers horribly repulsive, unrestrained, and clamorous for alms, and soon, perhaps, the king passes with a brilliant retinue, sitting on his state chair. Fine ladies have teeth as black as polished ebony. It is only the vast army of female outcasts whose teeth are white. When a member of the royal house dies, the cremation ceremonies cost a fortune, and while thousands are witnessing the imposing display, vultures are tearing dead bodies to pieces in the heart of Bangkok, and the poor are burning their dead, a couple of armfuls of wood serving as the funeral pyre.

One would have to travel far to witness a more remarkable sight than that which is often seen in the very heart of Bangkok. It is a place where the bodies of human beings are thrown on the ground to be torn to pieces and devoured by vultures. This place is at the foot of a mound on which a great temple stands. You see the ground is covered with the bones of victims, and here is a leg from which the flesh has not yet been entirely stripped. Here is a man's body that was thrown on the ground only a minute before the picture was taken, and at a little distance the carrion feeders, standing on the ground and perched on the fence, are greedily eyeing it. That young man who is crouching over the body is keeping the vultures away while the photographer is taking the picture. Around him are a number of little boys who have gathered to see the disgusting spectacle. This is what they saw a few minutes later:—

All the vultures were allowed to light upon the body and tear it as they liked. For a while the great birds completely hid the corpse from view. Each tore off a large piece of flesh, and grabbing it with bill and claws, fluttered away a little distance to quietly eat it without being jostled by its mates. They bolted the food like starving dogs, and it was not long before the bones had been stripped of everything eatable. Persons who die of contagious diseases, and many paupers and criminals, are thus fed to the vultures.

One would think that such practices in a great city would breed a pestilence. Here is a great capital in which nearly 800,000 people live who have absolutely no sanitary regulations. No quarantine guards the port against contagious diseases from abroad. The refuse of the kitchen is dumped in front of palaces and splendid temples.

A SOUL occupied with great ideas best performs small duties.—J. Martineau.

MEXICAN HOMES AND CUSTOMS.

BY HENRY WARE ALLEN.

BURGLARY and that twin dread to the house-keeper, fires, are almost unknown in Mexico. The houses, being constructed almost entirely of stone and plaster, are in no danger of conflagration, and as each house has all lower windows barred with iron, with but one door, and that a huge one of oak, bolted and braced at night as if to withstand a battery, and guarded by a potero who sleeps by it, one feels when going to rest as if he were quite safe from all danger.

The houses face abruptly on the sidewalk—the Mexican's house being his castle—but within one always finds a square open patio, often a garden adorned with statuary and fountains.

Mexican housekeeping is peculiar. Servants are generally faithful and honest, and work for five to ten dollars per month. Rations, nine to eighteen cents a day, are always extra. A mat on the floor is generally accepted as a good enough couch, but cot beds are supplied in the better houses. Everything is done on a cash basis—the cook going to market for the day's supplies and rendering her account at night. Little or nothing is kept on hand, a few cents' worth of this, that, and the other being purchased every day.

Instead of stoves little grates are fixed in masonry of brick, over which, on charcoal fires kept bright by fanning, everything is cooked. Kitchen utensils are almost entirely of earthenware and cost but a trifle. The markets are in the morning great hives of chattering, expostulating, bargaining humanity—more business being accomplished with twenty-five cents than anywhere else in the world. There is no Chinese question in Mexico—John Chinaman would starve if he tried to compete with the peon.

This is the land of contracts—none sharper than in the prices of commodities. Goods that have passed the custom house are often double or treble a normal price, while native products are sold for a pittance.

The people of Mexico are much misunderstood in the United States. Americans are apt to think of their Southern neighbors as "greasers," judging the nation by that type which is too numerous at the border on either side of the Rio Grande. But as Cortez found here a civilization higher in many respects than that of Spain, so it happens now that visitors from the North find a great deal in Mexico that is superior.

An urchin at the public school who has never worn a shoe, and whose ancestors never saw one, will always say, "With your permission," when passing in front of his teacher, and when asked his name will add, in reply, "Entirely at your service." That politeness which comes to an American child, if at all, only after much training, seems to be second nature to a Mexican.

When a servant is discharged, instead of raising her voice in wrath, she will say good-by quietly, at the same time asking to be forgiven for all her faults.

Kindest of parents, extremely courteous and polite, passionately fond of music and flowers, skillful in many branches of art, these people, the peons of Mexico, are away ahead of their environment.

Rich and poor are equally courteous to each other; the best of feeling seems to exist between them. A cochero will pull up his horses to allow "el Señor," who lifts his hat in acknowledgment, to pass. Indeed that dream in *Puck*, where two Broadway draymen, just after a collision, are pictured as begging each other's pardon, each claiming all blame in the politest language, is almost a realization in Mexico.

The spirit of democracy, the absence of snobbishness, is noticeable everywhere. Silks

and rags mingle freely in all public places and worship together in the churches. That Mexico City is the quietest and most orderly on the American continent is due more to the disposition of the people than to the exceptionally good police service.

Sometimes undue importance seems to be given to customs of etiquette. Two Mexican gentlemen will bow and gesticulate before an open door, each urging the other's precedence, when Americans would save the time thus consumed. When walking together, each must take the inside; and the breaking up of a party is accompanied by endless handshakings and farewells. Even on leaving street cars, if the ride has been one of any duration, a gentleman must raise his hat to those left behind, and purchasers at the stores commence and end their dealings by shaking hands with the salesman. Sombreros are always lifted when passing church doors, and at noon, when the cathedral bells ring, every good Mexican within hearing uncovers.

The peon population of Mexico live in adobe houses or shanties of cornstalks, own but two or three garments each, sleep on straw mats, and exist on next to no wages. As an official of the treasury department recently stated it, "The population of Mexico is only half fed, a quarter clad, and an eighth illuminated" (petroleum retails for seventy-five cents per gallon). Yet after all there is, without doubt, more real poverty, more distress and desperate hardship, in a single New York tenement house ward than in the whole republic of Mexico—for here the climate is gentle, nature is prodigal, the necessities of life are easily obtained, and the horrors of many-storied tenement houses are unknown. On the one hand, is a race of sunny-natured people, whose condition is steadily improving; on the other hand, a race whose social adjustment is so out of order that an increasing proportion of the population is being crushed under the wheel of unavoidable poverty.

The peon is nothing if not contented. He could no more be induced to join a band of "calamity howlers" than could the most villainous "plutocrat" of Wall Street. This characteristic is due partly to the fatalism which prevails, and is further a result of centuries of servitude. Fatalism is said to be a factor in the army. The Mexican soldier goes into battle, believing that if death comes, it was foreordained, and so he does not try to evade the danger.—*Review of Reviews*.

CHRISTIAN LIVING IN CHRISTIAN AND HEATHEN LANDS.

THE effect produced upon the minds of converts from heathenism when they visit Christian lands is often quite the reverse of what was anticipated. They are always impressed by the marks of skill and enterprise everywhere visible in America and in Europe; but they are often shocked beyond measure to see so many unbelievers, and such open disregard of Christian morality. They are not prepared to find that the lands which are called Christian are not Christian, and, worst of all, they are amazed at finding the church of Christ so like the world.

In a brief memorial of Mrs. Ahok, the well-known wife of a Christian native merchant at Foo-Chow, China, it is said that when she came to England, not as a traveler to amuse herself, but on a mission in behalf of her countrywomen, she was so overcome by the sight of Christians living in luxury instead of giving their thought and endeavor to Christian work, that her friends felt it to be too great a strain for her faith to let her remain in such circumstances. Her own faith and zeal were so far beyond what she witnessed in the body of professed Christian believers, that she seemed like one who had received a staggering blow. Oh, for a witnessing church!—*Missionary Herald*.

Our Work and Workers.

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

A PRAYER OF FAITH.

BY ELIZA H. MORTON.

UPON my soul is a burden,
A burden for one I love.
My heart goes out in its fullness
For help and strength from above.

I pray to thee, O my Saviour;
With tears I bow at thy feet;
I claim by faith the blest promise;
'Tis mine, 'tis mine, oh, how sweet!

The one I love will be troubled;
I know the work will be done.
That will so proud will be broken;
The work e'en now is begun.

And He who works will accomplish
Far more than I dare to ask;
That face will light up with glory,
That soul in thy sunshine bask.

I know, I have the assurance;
Thy promise stands fast to-day.
I'll praise thee now for the answer,
I'll praise thee while I pray.

I'll never let go, O Jesus,
Till I with my eyes shall see
Salvation and joy and gladness
To one that is dear to me.

PRISON WORK.

THE following letter is from Brother H. Clay Griffin, secretary of the Arkansas tract society. It was designed for the *Missionary Echo*, organ of the California society, but we deem it worthy of a larger circulation than that afforded in the *Echo*, and therefore give it a place here:—

VAN BUREN, Ark., July 29, 1893.

DEAR ECHO: Under the heading "Prison Work" in a recent issue, you ask if others are doing anything in this line of work. We have been visiting the jail at this place once a week since the 1st of September last. Three have given their hearts to the Lord. Two of these were acquitted. One was sent to the State prison for four years. He accepted our doctrines and would keep the Sabbath if he was free. I have sent him over 1,000 pages of tracts, which he distributes among his fellow prisoners,—taking them up and giving them out to others. He reports quite an interest in the prison to know the truth.

One of the men in the prison here said: "You have no idea how it cheers us up for you to come. All appreciate your visits from the bottom of our hearts. And if ever you are put in prison and we can reach you, we will visit you." He said to tell the *Echo* for him that the people of all other denominations who visit the jail walk through and gaze at them as though they were wild animals, never so much as speaking to them, much less shaking their hands and singing and praying with them.

We have had some good meetings with them. Hard-hearted men, when cut off from the world, will take an interest in religion if presented in the right way. We take from three to eight young ladies of our church with us to these meetings, and generally a few of the brethren go and take a part in the exercises.

I have just received a letter from Brother J. D. Kessee, the one who was sentenced for four years. He is now at Spadra in the coal mines; he would appreciate a letter from any of the brethren or sisters, and would distribute tracts or papers if sent to him. If any should write to him please inclose stamp, paper, and envelope, as he is a poor man and can only write as the material is furnished.

There is a great deal we could tell you that is encouraging in this branch of the work, but the best way to obtain this knowledge is to get it by experience—by visiting the prison and cheering up the inmates.

The letter from Brother Kessee, above referred to, breathes a true Christian spirit.

There is no complaint of his lot as a prisoner, or any attempt to create an undue sympathy in his own behalf. Brother Griffin sends us the letter, from which we take the following extract:—

I am trying to become stronger in the cause every day, and I don't know how to express my gratitude for the interesting reading I have received from your hand and through you from others. And I praise the Lord when I see the interest some of my fellow prisoners have taken in the Sabbath question and other items of interest in the papers and tracts. If you send me more I hope and believe I may use them to the advantage of the Master's cause. Direct to Little Rock, care of R. W. Worthen.

BEATING THE AIR.

BEATING the air is quite common in the church. The minister who spends his time and strength preaching against errors which do not exist in his community "beateth the air." The preacher who preaches on secular topics and about the fringes of truth, and never comes home to the center of the gospel, who preaches to the intellect, and not to the heart, who delights the refined taste of the cultured, but never arouses the conscience of the ungodly, "beateth the air." The church that conducts revival meetings for six weeks in succession without witnessing the awakening of one sinner or the revival of one lukewarm soul, beats the air. The Christian people who labor hard to build up Zion and pull down the strongholds of wickedness in the community by holding festivals and sacred concerts and other entertainments, are engaged in beating the air. They weary themselves out of breath and out of temper, but accomplish nothing. The soul that struggles to subdue lust, to overcome temptation, and to become righteous by fasting, by bringing to bear the strength of his will and all his energies, without giving his heart to God, beats the air. The more he struggles the worse become his entanglements and the more his strength is wasted. To overcome a sinful heart we must open the door and admit the Conqueror, who stands knocking. To pull down the strongholds of sin we must use the weapons God has provided, laying aside all carnal weapons. Effectual blows can only be dealt with the gospel of the Son of God.—*Christian Advocate*.

FIELD NOTES.

THE address of Elder B. J. Cady is Ieturoa, Raiatea, Society Islands, South Pacific Ocean.

It has been decided by the New Zealand Conference to hold a camp meeting at Auckland in November.

At Lead Hill, Ark., eight have accepted the faith through the labors of Brethren W. F. Martin and Thos. I. Roffe.

FROM the *Bible Echo* we learn that Sister E. G. White is at Wellington, N. Z., engaged in writing on her forthcoming "Life of Christ."

A NEW meeting house has been erected at Kellyville, New South Wales, Australia, under the supervision of Elders David Steed and Robert Hare.

ELDER CLARENCE SANTEE reports twelve accessions to the faith at Mountain Grove, Mo., nearly all of whom were formerly Quakers, one a minister.

WITH reference to meetings being held at Bonne Terre, Mo., Elder J. B. Beckner says his forty-foot tent is not nearly large enough to seat the people who attend.

A CHURCH of sixteen members was organized at Green Top, Mo., July 14, by Elder W. S. Hyatt. Since that time a considerable addition has been made through the labors of Brother Geo. M. Ellis.

UNDER the labors of Brother Swin Swinson at Antigo, Wis., ten have accepted the Seventh-day Adventist faith.

ELDER E. J. VAN HORN states that on the 22d ult. twelve were added to the church at Cleveland, Ohio, six by baptism.

TEXT meetings are being held at Mankato, Minn., with services in both English and German, by Elders J. S. Shrock and J. H. Behrens.

THE brethren who are sending papers to F. A. Hopkins, 529 Wall Street, Los Angeles, Cal., will please discontinue them for the present.

BRETHREN F. H. WESTPHAL and Wm. Schaffer are engaged in colporteur work among the Germans at Freeport, Ill., and they say that reading matter is eagerly received.

THE South Dakota Worker reports an unusual interest in the Sabbath school at Vilas. It had about outgrown the meeting hall. One young man had come eighteen miles on foot, and others came twelve miles.

A CHURCH has been organized at Ellicottville, N. Y., the membership being composed of brethren residing at various points in the vicinity. At the organization there were eighteen members, but it was expected that as many more would soon be added. A new meeting house has been erected.

AMONG the "deeply interested" attendants on tent meetings held at Pine City, Minn., by Elder W. B. Hill and others, are an Indian and his wife. It is time the red man's attention was called to the law of God. Many people have told him that he is a sinner, but with few exceptions he has not been given an intelligent idea of what sin is,—that it is "the transgression of the law" of God. 1 John 3:4.

THE Bible Echo of July 1 announces the following faculty for the present term of the Australasian Bible School: L. J. Rousseau, principal, history, and natural sciences; Geo. B. Starr, biblical history and ethics; John Bell, Jr., mathematics; Eliza J. Burnham, higher English; Mrs. L. J. Rousseau, assistant in English language; May Israel, phonography and typewriting; Mrs. G. B. Starr, matron; John S. Reekie, steward.

ELDER R. G. GARRETT reports a novel experience in Sutherland, Ky. The pastor and trustees of the Methodist Church granted him the use of the meeting house when there was no regular appointment. But some of the members began questioning the authority for Sunday keeping and demanded of the pastor Scripture proof for the alleged change of the Sabbath. This was too much for the pastor, and he objected to the further use of the house by Brother Garrett.

A WORD FROM TAHITI.

THE fruit donated to the Pitcairn by the brethren and sisters of California was much appreciated and relished, and has led us to long that those who were so kind as to send it might see how much we enjoyed it. There is nothing in the tropics that takes the place of the apples, pears, peaches, plums, and raisins of the temperate zone, nor will we ever become so weaned from the tastes of our childhood as not to look back on those scenes of well-loaded apple trees, and long for even the smell of America's fruit trees. We of Tahiti are especially thankful to the sisters of the Santa Rosa church for a box they sent, as it was our good fortune to have that allotted to the mission here. We know not who sent the raisins, prunes, and other boxes, but the Lord does.

We are well supplied at present, but should anyone feel disposed to help this mission in the future, anything sent to my brother, E. A. Chapman, Pacific Press, Oakland, Cal., will be forwarded to us by the mail boat which leaves every month. Our family here consists of Elder A. J. Read and wife, a little native girl, my wife and myself. We are of good courage in the work of the Lord.

Your brother in Christ,
ELLIOT C. CHAPMAN.

LITERARY NOTICES.

ONE of the neatest little Parliamentary Manuals we know is contained in the "AMERICAN POCKET PRO-NOUNCING DICTIONARY," published by Glenwood Company, 5007 Calumet Avenue, Chicago. Price, 25 cents. Besides the manual the dictionary contains 30,000 words in common use, besides other useful things. An excellent pocket companion.

The General Electric Company, 44 Broad Street, New York, sends out a finely illustrated folder showing the wonderful progress which electricity has made during the last dozen years. This is the electric age and it moves rapidly.

The Drexel Art Science and Industry Institute, of Philadelphia, sends out a neat descriptive circular, illustrating and describing the various parts and branches of this great institution. It includes in its educational facilities training for every department of life.

"HOW TO SEE THE WORLD'S FAIR WITH LITTLE MONEY" is a little pamphlet, price 25 cents, published by M. Parker, P. O. box 836, Chicago, Ill. It offers some excellent suggestions to those who would be left in Chicago to the mercy of strangers.

"SATAN'S FIRST LIE, OR MAN IN DEATH," by Mrs. L. D. Avery-Stuttle, price 15 cents. Michigan Tract Society, Battle Creek, Mich. This is the presentation of man's nature in rhyme. The plan of the work being didactic, based upon definite Scripture statements, prevents to a great extent in the very nature of the case the display of the poetic gift which the author possesses, but the subject is presented in a pleasing, forcible style, fortified by abundant scriptures in footnotes at the bottom of the page. From what we have read of it, we believe that it will do much good if widely circulated.

"LETTERS FROM A MOTHER TO A MOTHER ON THE CARE OF CHILDREN'S TEETH," by "Mrs. M. J. W." Published by the Wilmington Dental Mfg. Co., Philadelphia, Pa. The writer of these letters is the wife of a dentist who has evidently placed much more study on the subject of the teeth than many dentists. She writes pleasantly, lucidly, and earnestly, and in the sixteen different letters or chapters she presents many excellent hints and timely suggestions, with much good advice. Among the most important topics treated are: Importance of the Teeth, When and How Formed, Food Principles, Where the Elements of Tooth Substance Are Found, Care of the Teeth Temporary and Permanent in Sickness and in Health, Why the Baby Teeth Should Be Preserved, etc., etc. Address as above.

METHODS OF PRECISION IN THE INVESTIGATION OF DISORDERS OF DIGESTION, by J. H. Kellogg, M. D., superintendent of the Sanitarium at Battle Creek, Mich., member of the American Medical Association, and nine other medical and scientific associations. Modern Medicine Pub. Co., Battle Creek, Mich. This pamphlet is the reprint of a paper read before the Cincinnati meeting of the Mississippi Valley Medical Association. The methods herein explained, and the illustrative cases given, would, we judge, prove of great value to medical men.

"Chart of the Doctrine of the Soul or Spirit of Man," by Lloyd J. Caldwell, Battle Creek, Mich. Price, 5 cents each, 20 cents a hundred, \$1.00 a thousand. This chart gives in a condensed form the evils which have grown out of the first falsehood of Satan, in the pagan and papal worlds, together with a synopsis of the teachings of the Bible on the resurrection, judgment, and second coming of Christ. We wish some of the statements could be modified and some eliminated, but on the whole it states many important facts. It is 23x18 inches, on heavy paper, printed on both sides. One-half of one side is taken up with "Chart of American Politics." Address as above.

Worthington's Illustrated Magazine for August opens with the second of the interesting papers entitled "Random Notes on Hawaiian Life," written by C. T. Rodgers, M.D., a prominent physician, now and for many years a resident of Honolulu. The article treats of the native feasts; of Honolulu's picturesque mountain background, with a description of the Pali and the superb view from its summit; of beautiful Waikiki, "the Long Branch of Honolulu;" of the fern and shell and wild animal hunting of Hawaiian youths, and furnishes a very graphic account of life and work upon the great sugar plantations, from the planting of the cane to the granulating of the sugar. The third paper will treat of Mauna Loa, with its lonely crater dome rising nearly 14,000 feet, and of Kilauea, "the volcano," where nature's fires are never extinguished. The illustrations from special photographs are noticeable for their beauty and artistic reproduction, adding greatly to the enjoyment and value of the article. Mrs. Livermore's eighth paper of personal experience, "In 'Ole Virginny'—Fifty Years Ago," "Mental Characteristics of the Japanese," and "Reminiscences of an Army Bride" of twenty years ago, are interesting papers. The departments are well sustained. Price, 25 cents. A. D. Worthington & Co., Hartford, Conn.

CAMP MEETINGS FOR 1893.

DISTRICT NUMBER ONE.

Atlantic, Newark, Del.....Aug. 17-27
Vermont, Waterbury.....Aug. 24 to Sept. 3
Maine, Bath.....Sept. 1-10
New England, West Lynn, Mass.....Sept. 7-17

DISTRICT NUMBER TWO.

Tennessee, Nashville.....Sept. 5-12

DISTRICT NUMBER THREE.

Indiana, Indianapolis.....Aug. 8-14
Ohio, Mt. Vernon.....Aug. 11-21
Michigan (State), Lansing.....Sept. 21 to Oct. 1
Michigan (northern), Traverse City.....Aug. 21-28
Illinois (State).....Aug. 28 to Sept. 4
Illinois (northern), Streator.....Sept. 13-19
Illinois (southern), Olney.....Sept. 13-19

DISTRICT NUMBER FOUR.

Iowa, Castana.....Aug. 8-15
Nebraska, Seward.....Aug. 22-29

DISTRICT NUMBER FIVE.

Texas, South Park, Dallas.....Aug. 10-20
Arkansas, Clarksville.....Aug. 24 to Sept. 3
Colorado, Denver.....Aug. 30 to Sept. 10
Colorado (western), Delta.....Sept. 27 to Oct. 2
Kansas, Phillipsburgh, Phillips Co.....July 20-30
Kansas (southeastern), Thayer, Neosho Co.....Aug. 3-13
Kansas (southwestern), Turon, Reno Co.....Aug. 17-27
Kansas, Herrington.....Sept. 7-17
Missouri, Sedalia.....Sept. 13-24
Oklahoma.....Oct. 3-9

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UNION BETWEEN PROTESTANTS AND CATHOLICS. Some prominent points showing the prospects of such a confederacy. 8 pp.; \$1.00 per hundred. Pacific Press Pub. Co., Oakland, Cal.

International S. S. Lessons.

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

LESSON IX.—SUNDAY, AUGUST 27, 1893.

PAUL BEFORE AGRIPPA.

[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 26: 19-32.

19. Wherefore, O King Agrippa, I was not disobedient unto the heavenly vision;
20. But declared both to them of Damascus first, and at Jerusalem, and throughout all the country of Judea, and also to the Gentiles, that they should repent and turn to God, doing works worthy of repentance.
21. For this cause the Jews seized me in the temple, and assayed to kill me.
22. Having therefore obtained the help that is from God, I stand unto this day testifying both to small and great, saying nothing but what the prophets and Moses did say should come;
23. How that the Christ must suffer, and how that he first by the resurrection of the dead should proclaim light both to the people and to the Gentiles.
24. And as he thus made his defense, Festus saith with a loud voice, Paul, thou art mad; thy much learning doth turn thee to madness.
25. But Paul saith, I am not mad, most excellent Festus; but speak forth words of truth and soberness.
26. For the king knoweth of these things, unto whom also I speak freely; for I am persuaded that none of these things is hidden from him; for this hath not been done in a corner.
27. King Agrippa, believest thou the prophets? I know that thou believest.
28. And Agrippa said unto Paul, With but little persuasion thou wouldest fain make me a Christian.
29. And Paul said, I would to God, that whether with little or with much, not thou only, but also all that hear me this day, might become such as I am, except these bonds.
30. And the king rose up, and the governor, and Bernice, and they that sat with them;
31. And when they had withdrawn, they spake one to another, saying, This man doeth nothing worthy of death or of bonds.
32. And Agrippa said unto Festus, This man might have been set at liberty, if he had not appealed unto Caesar.

Golden Text.—"Christ the power of God, and the wisdom of God." 1 Cor. 1: 24.

SUGGESTIVE QUESTIONS.

1. Mention the most important intervening events between this and the last lesson. Note 1.
2. Give the summary of the first part of Paul's speech before Agrippa. Acts 26: 1-18. Note 2.
3. How did Paul regard this vision of the Lord and its instructions? Verse 19.
4. What did he say of his work? Verse 20.
5. What did this preaching of Christ cause? Verse 21.
6. Who helped him in this preaching? Verse 22.
7. What only did he preach? Verses 22, 23.
8. What was proclaimed by the resurrection of Christ? Note 3.
9. What did his noble defense lead Festus to think? Verse 24.
10. What was Paul's reply? Verse 25.
11. To whom did he appeal as to the facts concerning Christ? Verse 26.
12. With what earnest appeal did he turn to Agrippa? Verse 27.
13. What did Agrippa reply? Verse 28.
14. What earnest wish did Paul express? Verse 29.
15. To what conclusion did Festus, Agrippa, and Bernice come? Verses 30-32.
16. Who was ever the defense of Paul and the subject of his preaching? Golden text. Note 4.

NOTES.

1. For two years Paul remained a prisoner at Caesarea, but was allowed large liberty. Acts 24: 27. When Festus, the new governor of Judea, came to succeed Felix, the Jews renewed their complaint against Paul, and asked that he might be sent to Jerusalem, which request was refused. At Caesarea Festus heard their charges, which they could not prove; but Festus, anxious to please the Jews, asked Paul if he were willing to go to Jerusalem, whereupon Paul appealed unto Caesar, knowing that he would have no justice among the Jews. Festus after some time brings Paul before Herod Agrippa II., king of the country east of the Jordan, and Bernice, who was both his sister and mistress, that he might better know what he should say to Nero when Paul was sent to him. Chapter 25. Before these

Paul was permitted to defend himself by preaching Christ.

2. In his wonderful defense before Agrippa Paul first expresses his thankfulness that he is permitted to speak before one who is acquainted with the customs of the Jews (chapter 26: 1-3); he next speaks of his manner of life, of the sect of the Pharisees (verses 4, 5); and then of the hope of the fathers, the resurrection of the dead (verses 6-8); of his own former position and work toward Jesus and his disciples, even to persecution (verses 9-11); of his journey to Damascus bent on this very object (verse 12); of how the Lord appeared to him in the way, arrested his work, and told him that he was chosen as a minister and witness of Christ to the Gentiles, to open their eyes, to turn them from darkness to light, and from the power of Satan unto God, that they might be saved (verses 13-18). Here begins our lesson scripture.

3. **By the resurrection of the dead.**—By the resurrection of the dead Christ proclaimed the absolute victory over death, and hence over sin, the cause of death. His resurrection was a pledge of all other resurrections. His resurrection to immortality was a pledge of the resurrection to immortality of all who will put their trust in him.

4. **Christ.**—When Paul was brought before courts for trial, he preached Christ; when speaking to defend himself, he gave his own experience; when accused, he simply told the story of the cross. What better defense did he want? Did not Christ promise words for such an occasion? Did he not promise to be with his people always, even to the end of the age? Could we ask for a better defense? Paul and Christ were more than all earthly courts.

LESSON IX.—SABBATH, AUGUST 26, 1893.

THE GODLY LIFE. 1 PETER 4: 1-8.

REVIEW QUESTIONS.—(a) What care has the Lord for the righteous? (b) How should we regard the evil which may come upon us? (c) What great example have we in this? (d) What is our duty in view of such trouble?

I. Suffering with Christ.

Verses 1-6: "Forasmuch then as Christ suffered in the flesh, arm ye yourselves also with the same mind; for he that hath suffered in the flesh hath ceased from sin; that ye no longer should live the rest of your time in the flesh to the lusts of men, but to the will of God. For the time past may suffice to have wrought the desire of the Gentiles, and to have walked in lasciviousness, lusts, wine bibbings, revelings, carousings, and abominable idolatries; wherein they think it strange that ye run not with them into the same excess of riot, speaking evil of you; who shall give account to Him that is ready to judge the quick and the dead. For unto this end was the gospel preached even to the dead, that they might be judged according to men in the flesh, but live according to God in the spirit."

1. Who has suffered for us? Note 1.
2. In view of this what should we do?
3. What effect does God design that this suffering shall have on us?
4. How should we regard our past life?
5. How will the world regard this turning away from sin?
6. What will they do?
7. To whom must they give account?
8. To whom may we commit our cause?
9. What warning and privilege has God given all in view of the judgment? Note 2.

II. Positive Duties and Virtues.

Verses 7, 8: "But the end of all things is at hand; be ye therefore of sound mind, and be sober unto prayer; above all things being fervent in your love among yourselves; for love covereth a multitude of sins."

1. What great event does the apostle declare to be at hand?
2. What should we do in view of that event? Note 3.
3. What grace should we cherish above all others? Note 4.
4. What will this charity or love do?

NOTES.

1. **Suffered in the flesh.**—Christ took upon himself the infirmities and sins of the flesh (Heb. 2: 14; 4: 15; 2 Cor. 5: 21); but to every sin he died; every lust he crucified; every selfish desire he denied himself; and all for our sakes. We are to reckon ourselves dead unto sin (Rom. 6: 11), to put to death the passions and sins of the flesh (Rom. 8: 12, 13; Gal. 5: 24), to deny ourselves (Matt. 16: 24), to renounce all and follow him (Luke 14: 33). Thus, dying to sin, in Christ we cease from sin and live

unto God. Rom. 6: 11; 7: 4. This death to sin is in a sense instantaneous when the soul by faith yields all to God and accepts of Christ's death for his death and Christ's life for his life. Rom. 6: 3-7. It is progressive in the sense that, day by day, moment by moment, the soul, by the Spirit of God, yields every upspringing lust of the flesh to the will of God. He died to sin when he yielded himself to God. When the lust of the mortal body asserts itself, he reckons it dead; it is crucified by the Spirit, and Christ reigns instead of carnal lust. Rom. 6: 11, 12. The lust is not sin; it is yielding to the lust that is sin. James 1: 15. The suffering for Christ and with Christ is when we by the Spirit crucify or put to death the lust when it rises, in the very thought which gave it birth. As long as we wear the mortal flesh, temptation will arise, but Christ gained the victory in the flesh for us (Rom. 8: 2, 3), and we in him may also gain the victory (1 Cor. 15: 57, 58). See Rom. 8: 12, 13; Col. 3: 3-6. Let the past in evil be sufficient; live for Christ now.

2. **For unto this end.**—For this object; that is, the object of the gospel is to save us from sin and that we might live unto righteousness. **To them that are dead.**—Dead in trespasses and sins (Eph. 2: 1); the gospel is preached to them that the life in it may give life to them, so that they might live unto God. See 1 Peter 2: 24. God warns us of the judgment, but gives to all the privilege of living according to God a spiritual life.

3. **Of sound mind.**—Rightly weigh between the things of time and eternity. Be sober, not intoxicated with the pleasures or pursuits of life, sober even unto constant prayer. "Pray without ceasing." We are not safe a single moment without God.

4. **Fervent in your love.**—"By this shall all men know that ye are my disciples, if ye have love one to another." The more closely we resemble our Saviour in character, the greater will be our love toward those for whom he died. Christians who manifest a spirit of unselfish love for one another are bearing a testimony for Christ which unbelievers can neither gainsay nor resist. It is impossible to estimate the power of such an example. Nothing will so successfully defeat the devices of Satan and his emissaries, nothing will so build up the Redeemer's kingdom, as will the love of Christ manifested by the members of the church. Peace and prosperity can be enjoyed only as meekness and love are in active exercise. . . . Love 'rejoiceth not in iniquity, but rejoiceth in the truth.' He whose heart is imbued with love is filled with sorrow at the errors and weaknesses of others; but when truth triumphs, when the cloud that darkened the fair fame of another is removed, or when sins are confessed and wrongs corrected, he rejoices. . . . The fruit of the Spirit is love, joy, and peace. Discord and strife are the work of Satan and the fruit of sin. If we would as a people enjoy peace and love, we must put away our sins, we must come into harmony with God, and we shall be in harmony with one another. Let each ask himself: Do I possess the grace of love? Have I learned to suffer long and to be kind? Talents, learning, and eloquence, without this heavenly attribute, will be as meaningless as sounding brass or a tinkling cymbal. Alas that this precious treasure is so lightly valued and so little sought by many who profess the faith!"—*Testimony 31.*

WORD THOUGHTS.—**Arm** (v. 1), put on you as an armor the same mind, the same thought; wear it constantly, as does the soldier in service. The whole armor is "in the mind of Christ." See Eph. 6: 13.—**Lasciviousness** (v. 3), "wantonness" (Rom. 13: 13), excesses of all kinds.—**Lusts**, fleshly lusts, the inner passions of licentiousness.—**Wine bibbings**, insatiate desire or appetite for drink, drinking wine to the full.—**Revelings**, the word originally meaning only "merry-making," but, like all selfish pleasures, degenerating to carousing. Referring to old village celebrations, accompanied with music and "a revel, lascivious feasting" (Gal. 5: 21), dancing.—**Banquetings**, literally "a drinking bout."—**Abominable**, "unlawful, wicked," violation of divine law.—**Run not with them** (v. 4), that is, as Bengel observes, "in a troop," like a company of revelers; compare with chap. 2: 24, "going astray like sheep."—**Excess**, "pouring forth," margin, "flood."—**Riot**, "profligacy, wastefulness, debauchery."—**Ready** (v. 5), "implying a near judgment." (Vincent.) See v. 7.—**Is at hand** (v. 7), is come near, "has come nigh."—**Sober**, R. V. "sound mind." Compare with Mark 5: 15.—**Watch**, R. V. "sober." See chap. 1: 13.

News and Notes.

FOR THE WEEK ENDING AUGUST 7.

RELIGIOUS.

—Since the beginning of the present year seven of Bishop Taylor's missionaries in Africa have died.

—At a Japanese Mission in San Francisco, July 30, sixteen adults were taken into the church (M. E.) by Pastor Jshizaka. Two were women.

—In this city a new mission has been opened, which a local paper describes as being a combination of old-fashioned Methodism and First-day Adventism.

—All the retail stores in this city will hereafter be closed on Sunday. The Clerks' Association, backed by the Federated Trades, has induced the merchants to take this step.

—A Rome dispatch of the 5th inst. says that it is expected there that Satolli, the papal delegate to the United States, will soon be officially recognized by the government.

—The Missionary Society of the M. E. Church has in China 118 American missionaries and assistants and 502 native helpers of all grades. The appropriation for the support of this work the current year is \$183,501.

—Mr. Minas Tcheraz, now of London, will be one of the representatives of the Armenian Church at the World's Parliament of Religions to convene at Chicago September 11. He represented the Armenian people in the Congress at Berlin, for which service he was banished from Turkey.

—The annual synod of the Catholic diocese of Denver, Colorado, last week, passed a resolution approving Bishop Matz' policy of denying the sacrament to children who attend the public schools. As Papal Delegate Satolli, only a month ago, condemned the bishop's school policy, the synod stands in virtual antagonism of the delegate's position.

—While the Presbyterian General Assembly one year ago withheld its indorsement of the proposed Parliament of Religions at Chicago, yet a large number of Presbyterian ministers are coming to its support and will no doubt participate in its work. It is hard for a popular denomination to stand aloof from any popular move on the mere matter of principle.

—The ministerial fraternity of San Francisco work somewhat at cross purposes in the matter of the proposed Midwinter Fair. One class advocate the Fair from their pulpits as a means of providing work for many needy people, while others virtually discourage the project by demanding that it must not be held unless there is a guarantee that the gates shall be closed on Sunday.

—During the past year the American Tract Society has circulated 2,430,700 periodicals and 202 colporters have made 154,329 visits. The Benevolent Department has received in gifts and legacies \$101,471.73, the amounts from other sources making a total of \$204,142.25 in this department. The Business Department has received \$256,624.02. In fifty-two years the colporters have made 14,163,167 family visits.

—M. Pobedonostseff, the Russian Minister of Religion, is said to have made use of most opprobrious epithets with regard to the two English Quakers who have been recently visiting Russia with the object of inquiring into the condition of the persecuted Protestants, and expresses his determination to thoroughly cleanse Orthodox Russia of these pestilent heretics, though all the fools in England try to prevent him.

—Dr. Edward Thomson, Pacific Coast secretary of the American Sabbath Union, reports the following victories in California,—the suppression of Sunday saloons in the counties of Los Angeles, San Bernardino, Lake, and San Benito, and in the cities of Santa Ana, Santa Barbara, and San Jose. Sunday traffic has been discontinued by agreement in Bakersfield; the State Citrus Fair was closed on Sunday, and the last Legislature passed a one-day-in-seven rest law. As to the latter, however, many advocates of Sunday laws disclaim it as a victory.

SECULAR.

—A telegraph line is to be constructed through Africa from the Cape of Good Hope to Cairo.

—Editor Charles H. Jones, of the *St. Louis Republic*, has become editor in chief of the *New York World*.

—The Pacific Iron and Nail Works of this city suffered a loss of \$120,000 by fire on the morning of the 6th inst.

—All but one of the recently closed Los Angeles banks have resumed business, showing that the run was in the main a panic of unnecessary fright on the part of depositors.

—A Manchester (N. H.) dispatch says that the large Amoskeag Mills closed on the 31st ult., leaving 8,000 operatives idle.

—A bark from Cherbourg, France, arrived at Gravesend, twenty miles from London, on the 2d inst., with cholera on board.

—Port Louis, the capital of the island of Mauritius, was the scene of a disastrous fire July 23, which destroyed 208 houses.

—There is beginning to be a reaction against the Hungarian and other cheap foreign labor in the Schuylkill Valley (Pa.) factories.

—Fire in the town of Birsik, Orenburg, Russia, on the 3d inst., destroyed 180 houses. Seven persons were killed, and many others wounded.

—It is said the Southern Pacific Railroad Company has retired 1,000 employes of various classes, and has taken off several regular trains. The wages for June will not be paid until September.

—Not only has the revolution fever in Central America become chronic, but it is now asserted that the president of Salvador is ambitious to become dictator of all the Central American States.

—The city of Fresno, this State, had another destructive fire last week, which caused a property loss of \$100,000. This is the third extensive fire in that city within a month, the losses aggregating \$300,000.

—Fifty-six of the crew of the new coast defense war ship *Monterey* deserted at Portland, Oregon, last week. They allege that, owing to the intense heat, their quarters on the vessel were unendurable.

—The latest report from Nicaragua is to the effect that peace has been proclaimed and a treaty signed; but as neither of the hostile armies have been disbanded, hostilities may break out afresh at any time.

—The \$100,000,000 mark in the gold reserve in the U. S. Treasury was again reached on the 2d inst., for the first time since April 20, and \$10,000,000 in gold was started from England to America last week.

—The Osage Indians refuse to treat with the government for the sale of their reservation of nearly 2,000,000 acres. They are well to do, with nearly 1,000 acres apiece, and don't want to be crowded by whites.

—An El Paso, Texas, dispatch of the 5th inst. reports great damage to railroads by a two days' rain. The Southern Pacific, the Santa Fe, and the Mexican Central have all suffered heavy loss from damaged roadbeds.

—On account of the prevalence of cholera, the Italian Government has consented to the adoption of measures for complete isolation for five days of immigrants on board vessels at Naples before sailing to the United States.

—Advices from the manufacturing towns of Lowell and New Bedford, Mass., say that many of the largest mills are either closing indefinitely, suspending for short terms, or cutting down time. The result is thousands of idle operatives.

—The Russian newspapers show great irritation on account of the tariff action taken by Germany. They fear the prejudice aroused on both sides may endanger the State. The excitement is likely to create dangerous political antagonism.

—A fire in San Francisco July 31 destroyed goods and other property to the value of about \$300,000. The principal losers are Buyer & Reich, woolen and fancy goods dealers, and Buckingham & Hecht, dealers in rubber and leather goods.

—The distillers in the Cincinnati district are obliged to come to time with their government tax on liquors that have been in bond for three years, as Secretary Carlisle has refused an extension. The amount due is \$3,000,000, and just now it is hard to raise.

—Hon. John Daggett, the new superintendent of the U. S. Mint at San Francisco, has 179 positions to fill by appointment, and has 3,000 applications for the places. Of these places forty-three are occupied by women, and he has more than 500 applications.

—Judge Stein, of the Superior Court of Chicago, has fined five of the directors of the World's Fair \$1,000 each, one director \$100, and Director-General Davis \$250, for closing the gates on Sunday, July 23, in violation of the injunction of the court. The case has been appealed.

—A festival in honor of the birthday of the czar of Russia was held in the Greek Church, Chicago, on the 3d inst. About 300 people were present, and when it was proposed to drink to the health of the czar, a man named Czechki made a vehement speech against crowned heads in general and the czar in particular. Snatching a portrait of the ruler from the table, he dashed it upon the floor and stamped upon it. A free fight followed, but Czechki made his escape by fighting his way through the crowd with a dirk knife, severely cutting several people who attempted to arrest him.

—Congress was convened in extra session on the 7th inst., and there is a prospect of an unprecedented political-financial wrangle, ostensibly for the monetary relief of the country; but whether the result will be for better or worse the future alone will demonstrate. There will be about 100 new members.

—It is said that the Japanese Government is now closing the schools which were established for the higher education of girls. Missionaries think this is largely due to the fact that polygamy is sanctioned by the government, and fears are entertained that if the women become educated they will rebel against the practice.

—The *London Lancet* says that cholera has been epidemic in Marseilles, France, for three months, but the local officers have kept the matter so well concealed that even the government was deceived in regard to its extent. It transpires that there have been 900 deaths from the disease since the middle of May.

—It is asserted by the Washington correspondent of the San Francisco *Examiner* that the Chinese Six Companies are raising a \$500,000 corruption fund, to be used in procuring the repeal of the Exclusion Act. A United States judge in Los Angeles has decided that the section of the Exclusion Act providing for imprisonment of Chinese who failed to register is unconstitutional.

—Now that the Siamese trouble is settled by France consenting to return to Siam certain territory which England claims that Siam had no right to cede, the powers look back to the critical two days (July 28 and 29) and tremble at the thought of the very narrow escape from war. Lord Rosebery, with a sigh of relief, says, "We were nearer to war with France than at any time since Waterloo."

—Owing to the rapid decline of traffic in the States through which much of the Union Pacific Railroad lines are extended, the company is compelled to greatly reduce its working force in order to curtail expenses. In Kansas and Nebraska the wheat crop is very short, and in the States further west the mining interests are practically at a standstill, necessitating the withdrawal of many of the regular trains.

—There have been 6,666 deaths from cholera in Mecca and 2,318 in Jedah since the present epidemic broke out. Most of these victims were pilgrims to the holy city of the Mohammedans. The caravans in which they travel are breeding places of disease, while in Mecca itself there is absolutely no heed taken to prevent the spread of disease. The pilgrims crowd certain quarters and even in the best years hundreds perish.

—Reports of bank and other business failures are still rife throughout the country. Several large manufacturing houses have closed during the past week, and many are running on short time. That such general stringency should prevail in a year of fairly good crop returns is a mystery to many, although it is generally attributed to the enforced depreciation of silver by the great money dealers of the world who have it in their power to manipulate the currency.

—The city of Toronto is to have another contest in the matter of Sunday street cars. For some time the cars have been prohibited from running on that day, and the company has proposed to pay the expenses of another election to test the mind of the public. The city council has accepted the proposition and named the 26th inst. as the day for a special election. The church element is protesting against a special election, and urging that the matter be postponed until the regular election in January.

—A pitched battle near Apia, Samoa, July 8, finally decided the long-standing feud between the government of King Malietoa and the revolutionary chief, Mataafa. The forces of the latter were completely overcome, and Mataafa and twenty-eight of his chiefs were at last accounts prisoners on a British gunboat. They were to be kept there until the three protectorate powers, through their representatives, should decide what to do with them. The Samoans are all nominal Christians, but the victors celebrated their victory in the old style—beheading a number of their enemies and carrying their heads to the capital as trophies.

THE MEDICAL MISSIONARY.

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

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

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Signs of the Times

OAKLAND, CAL., MONDAY, AUGUST 7, 1893.

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READ the article on "The Church of Christ," beginning on page 629.

THE various articles of Brother Corliss on the power and Spirit of God in us and in the world, with its various manifestations and gifts, close with this number. We know that all have been carefully read, and we ask for such a reading of the one in our present issue on "The Gift of Prophecy."

FROM a circular issued by the publishers of the STANDARD DICTIONARY, the Funk & Wagnalls Co., 18 and 20 Astor Place, New York, we learn that it is probable that the dictionary will be published before 1893 closes. We know many are anxiously waiting for it, and we believe that we can assure those who have subscribed through the influence of the SIGNS, that they will not be disappointed when they receive the work. We believe that the "Standard" will be the standard.

WE are about to begin a series of articles on the question of religious legislation as related to spiritual and religious things from the standpoint of the word of God. These will be written by different persons who have given this subject special thought and study, and we hope that the series when completed will form a complete groundwork of the Bible teaching on this important subject. If the articles we present cover this ground, they will help our readers who really desire the truth, to become intelligent upon that subject which ere long will shake the religious and political worlds as they have never before been shaken. To be forewarned is to be forearmed.

SOME of our Oakland contemporaries which have spoken so emphatically against the unchristian boycott of the World's Fair because it opened on Sunday, are justifying the very things they have condemned, in their appeal for the Clerks' Union. They really advise a boycott of those merchants who will not close Sundays. Now we believe that every clerk ought to have his day of rest, but we do not believe in coercion or oppression to force someone to give them that day of rest. Let them have the manliness to stand by principle, whether the merchants will stand with them or not; it always pays in the long run, and principle which will not endure a little test is worthless. In fact, it isn't principle. It is policy or expediency.

THIS is the Christian(?) spirit of the *Christian Statesman* as expressed in its issue of July 29:—

We hear of a preacher who did not mention on July 16, either in prayer or preaching, the great Sabbath-closing victory at Chicago. He would do for the leading part of another story on "The Man without a Country." He ought to be anchored in a balloon between heaven and earth, as useless for either.

Probably this minister felt that he was called upon to preach the gospel of Jesus Christ, the word of God; with that the Sunday-closing question has no common interest.

REALLY how strong is Germany against Socialism? By concessions she purchased the Polish vote. Had she not done this, the Army bill would have been defeated. Imperialism is doomed, and the pope is about the only great ruler who is astute enough to see it. He declares in his recent Encyclical on Labor that "economists and lawmakers" "must acknowledge democratic socialism to have ripened into a power of which it is necessary to take account, and in face of which it is incumbent to adopt wise and prudent tactics." And the pope is doing it. His horn has eyes; the horns of the powers of Europe are not only blind but eyeless.

Our ably edited Presbyterian contemporary across the Bay, the *Occident*, has again changed its form and dress. It is now published by the denomination. Dr. W. W. Faris, who has published and edited it for some months in the past, is still retained on the editorial corps of twelve, the first named of whom is Dr. R. F. Coyle, of Oakland. The office editor is Florence H. Miller. The appearance of the *Occident* in its enlarged form is much improved, with the exception of the heading, "The Occident," which is about the worst-looking specimen of its class we remember ever to have seen, unless we except one of the several styles tried in the space of a few months by our W. C. T. U. sisters on the *Union Signal*. We advise the *Occident* to try again.

God Is the Same.—The following is the introduction of a sermon on John 14:7, by Dr. A. J. Gordon (Baptist), preached in Chicago, and reported in the *Inter Ocean* of July 17:—

This text, containing the promise of the Comforter, marks the transition from the old dispensation to the new. *Hitherto the Spirit had moved men from without; henceforth he was to impel them from within.* The external commandment written on tables of stone had up to this time given guidance to men; now the inward decalogue, "the law of the spirit of life" written on the tables of the heart, was to give direction to Christ's disciples. It is a great word of the new covenant: "He shall be in you."

This is a sample of modern day theology. It does not know God's word. Men who were truly moved in the past dispensation were just as much impelled by the Spirit of God within them as they are in this dispensation. Read David's prayer: "Behold, thou desirest truth in the inward parts [a work which the Spirit of God alone could do]; and in the hidden part thou shalt make me to know wisdom." "Create in me a clean heart, O God; and renew a right spirit within me [compare with Acts 15:9; Eph. 2:10; Col. 3:10]; cast me not away from thy presence; and take not thy Holy Spirit from me. Restore unto me thy salvation and uphold me with thy free Spirit." Ps. 57:6, 10-12. Compare with Rom. 3:9; Eph. 4:30; and 2 Cor. 3:17. Even Pharaoh recognized that the Spirit of God was within Joseph (Gen. 41:38), and Nebuchadnezzar saw the same power in Daniel (Dan. 4:8, 18). The same Spirit was in Joshua (Num. 27:18), and dwelt in all the holy prophets (1 Peter 1:10, 11). It was by that Spirit that Noah was impelled to preach (1 Peter 3:18, 19; 2 Peter 2:5); and through faith by the power of that Spirit he was made righteous (Heb. 11:7), even as we must exercise the same faith and lay hold of the same Spirit (Gal. 3:14). And the context of the last scripture shows that it was in this very way that Abraham became righteous. See Isa. 63:10, 11, 14. The wrong idea comes from ignorance of the simple facts that men are ever the same in nature, and God is ever the same in every respect. God's Spirit has been working in the world and in man since it brooded over the primitive waters and brought order out of chaos.

SIMPLE WATER TEST.

UNDER the above title *Florida Health Notes*, the official bulletin of the State Board of Health, gives the following, which it may be well for our readers to use and preserve:—

A very good method, and simple in its procedure, to ascertain the quality of drinking water, is by the permanganate of potassium test, which chemical loses its purple color in solution through oxidation in the presence of organic matter.

By placing twelve grains of caustic potash and three grains of permanganate of potassium in an ounce of distilled water, a solution is had by which the purity of any given water can be ascertained. If to a glass of water one or two drops of this permanganate solution imparts a decided color, the water is drinkable; but if, on the contrary, the solution immediately loses its color and disappears, the water should be rejected for drinking purposes as probably dangerous.

A RECENT number of the *Catholic News* of New York has the following, which confirms what the SIGNS has said again and again:—

The Rev. Charles A. Briggs has just come out the worse for a tussle with the inspired prophets. This should prevent him from making vast prophecies, as the following: "That in time Protestants and Roman Catholics would be united, work under one standard creed, and break down the barriers which have in a great degree hindered the evangelization of the world." We hear a great deal of "union" and "unity," etc., from the Protestant end of the bargain. It takes two to make a bargain, and if the Protestants are one, then the Catholics are not the other. There is only one creed, and that is our creed. If the Protestants accept that, they are not Protestants. There is only one chance of unity, and that is the total annexation. Our Protestant friends will do well to learn that fact.

Rome changes in policy, but she never compromises with Protestants.

IMPORTANT APPOINTMENTS.

BY ELDER N. C. M'CLURE.

Northern California Camp Meeting.

THE Northern California camp meeting will be held at Eureka, Humboldt Co., commencing Thursday night, August 17, and lasting till the 27th inclusive. All who wish tents and have not already ordered will please do so at once through the elders of the churches. It is expected that Elders M. C. and F. M. Wilcox, J. H. Morrison, and the writer, also Dr. Sanderson, from the Health Retreat, will be in attendance. It is earnestly desired that all our friends throughout that part of the Conference will be present.

Dedication Services.

The dedication of the new church at Pasadena will take place Sunday, September 17.

Southern California Camp Meeting.

This important meeting will be held at Santa Ana, Orange Co., September 21 to October 1. It is expected that the attendance will be large, and it is desired that ample accommodations be made in season, so all who desire tents will please send in their order at once, through the elders of the church to which they belong, or address Elder N. C. McClure, 1491 Telegraph Avenue, Oakland, as we do not want to ship tents unless they are ordered.

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