

THE 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.

VOLUME 15.

OAKLAND, CALIFORNIA, SECOND-DAY, FEBRUARY 18, 1889.

NUMBER 7.

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PUBLISHED WEEKLY, FOR THE
International Tract and Missionary Society.

(For terms, etc., see last page.)

Entered at the Post-Office in Oakland.

ACCORDING to one of the San Francisco ministers, the numbers attending Mr. Moody's meetings were greatly exaggerated by the press. "The attendance," he said, "had been multiplied by two and sometimes by three. The great choir attracted many who did not care so much for the preaching." This sounds just a little like jealousy at Moody's ability to "draw."

As reported in the San Francisco *Chronicle* of February 8, Dr. Cruzan thinks that the relations of capital and labor and other political questions should be discussed more in the pulpit. This may be, but nevertheless it does seem to us that the apostle's was the better plan; he wrote to the Corinthians: "I determined not to know anything among you, save Jesus Christ, and him crucified." Has the subject been exhausted? has the world something really better to take its place, or has the time come when men will not endure sound doctrine?

"If I could only know that the Christian religion is true, how glad I would be," says many a soul who is struggling in the quagmire of sin and unbelief. But we may know this. Jesus gives an infallible, yet simple test, which all may put to the proof. It is this: "My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." John. 7:16, 17. Try it. Submit yourselves wholly to God, repent of your sins, believe in the Lord Jesus Christ, and by faith obey all his requirements, without reserve. This is doing God's will. Be faithful in the trials, and the religion of Christ will be to you a blessed reality.

POLITICAL matters in Europe are, as ever, in a turmoil. No one knows how soon there may be a collapse of the Floquet régime; the following of Boulanger is constantly increasing, and many think that the very existence of the French republic is threatened. The Progressive party in Germany, by which is meant those in favor of limiting the royal power, criticise the Government in asking for an additional sum of 3,500,000 marks (\$830,000) for the royal family. No necessity could be shown by the supporters of the bill for the increase, while it is sufficiently proved that the present income is every way sufficient, and the wealth of the royal family is enormous. Their lands are so extensive as to require division into seventy-seven stewardships, each comprising a number of farms. And thus German imperialism and large standing armies are crushing the

very life out of the people, not only of Germany but of other countries of the Old World. Meanwhile Germany is ready to enter into a defensive alliance with England; and Prince Bismarck warns England that she "should put her house in order," that she may be prepared for an attack from France. What turn the affairs may next take, what new figure to-morrow's political kaleidoscope may show, no one can tell. Truly it is but a fulfillment of our Saviour's words, "Distress of nations with perplexity." The coming of the Lord draweth nigh.

It is daily becoming more evident that either riot or revolution, and possibly both, are impending in Paris. It is asserted that the night before the late legislation in that city Prime Minister Floquet proposed to the Cabinet the arrest of General Boulanger as a conspirator against the Republic. The majority of the Cabinet approved the plan, but M. de Freycinet, Minister of War, protested against it, declaring it would be sure to cause blood-shed. The project was therefore given up. Counting technically illegal ballots cast for Boulanger, his majority was nearly 100,000, and it is almost certain that, had he been arrested, revolution and blood-shed would have followed immediately.

THE French *Journal les Missions* states that excellent results have followed the establishment of their college among the Basutos in Africa. But the Roman Catholic missionaries are now causing them trouble. One of the heathen customs of the Basutos, proscribed by the Protestants, was the purchase of a wife with cattle. But Rome, with her shrewd craftiness, allows it, and while formerly the Protestants had the favor of the pagan chiefs and their sanction to Christian marriages, now the chiefs complain of the strictness of their religion, and contest the validity of Christian marriage. Such is Rome everywhere. If immorality or crime is necessary to the accomplishment of her object, she will either condone it on the part of her tools, or will use it herself as a means to success.

THE following dispatch to the San Francisco *Daily Examiner* of February 10, is an excellent illustration of Catholic liberty. When in the minority without control of power, they believe in equal rights; but give them the power, and the history of the Dark Ages would again be repeated. Doctor Windthorst is a Roman Catholic; the "Center" is a Catholic party; and the object of Jesuit propaganda in the colonies is to place political power in the church of Rome. With this explanation our readers will see how much the motion of Windthorst means:—

"Doctor Windthorst has given notice that he will offer a motion to insert in the Acts regulating the judicial condition of countries under German protection, guaranties of liberty of conscience to residents and foreigners, free exercise of public worship and right of missionary propaganda. The motion has the semblance of a simple declaration of religious tolerance, but concealed under the recognition of this general principle, the Center party aims at obtaining the assent of the Reichstag to the Jesuit propaganda in the colonies."

GOD KNOWS.

God knows—not I—the devious way
Wherein my faltering feet must tread,
Before into the light of day
My steps from out this gloom are led.
And since my Lord the path doth see,
What matter if 'tis hid from me?

God knows—not I—why, when I'd fain
Have walked in pastures green and fair,
The path he pointed me hath lain
Through rocky deserts bleak and bare.
I blindly trust—since 'tis his will—
This way lies safety, that way ill.

His perfect plan I may not grasp;
Yet I can trust Love Infinite,
And with my feeble fingers clasp
The hand which leads me to the light.
My soul upon his errand goes,
The end I know not—but God knows.

—Alice Williams.

THE GIVING OF THE MANNA.

BY MRS. E. G. WHITE.

THE children of Israel traveled in the wilderness, and for three days could find no water to drink. They were suffering with thirst, "And the people murmured against Moses, saying, What shall we drink? And he cried unto the Lord; and the Lord shewed him a tree, which when he had cast into the waters, the waters were made sweet. There he made for them a statute and an ordinance, and there he proved them, and said, If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I brought upon the Egyptians; for I am the Lord that healeth thee." The children of Israel seemed to possess an evil heart of unbelief. They were unwilling to endure hardships in the wilderness. When they met with difficulties in the way, they would regard them as impossibilities. Their confidence in God would fail, and they could see nothing before them but death. "And the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness. And the children of Israel said unto them, Would to God we had died by the hand of the Lord in the land of Egypt, when we sat by the flesh-pots, and when we did eat bread to the full! for ye have brought us forth into this wilderness to kill this whole assembly with hunger."

They had not really suffered the pangs of

hunger. They had food for the present, but they feared for the future. They could not see how the host of Israel was to subsist, in their long travels through the wilderness, upon the simple food they then had, and in their unbelief they saw their children famishing. The Lord was willing that they should be brought short in their food, and that they should meet with difficulties, that their hearts should turn to him who had hitherto helped them, that they might believe in him. He was ready to be to them a present help. If, in their want, they would call upon him, he would manifest to them tokens of his love and continual care. But they seemed to be unwilling to trust the Lord any further than they could witness before their eyes the continual evidences of his power. If they had possessed true faith and a firm confidence in God, inconveniences and obstacles, or even real suffering, would have been cheerfully borne, after the Lord had wrought in such a wonderful manner for their deliverance from servitude. They had endured much in the service of the Egyptians, but now could not endure suffering in the service of God. They were ready to give up to gloomy doubts, and sink in discouragement, when they were tried. They murmured against God's devoted servant Moses, and charged him with all their trials, and expressed a wicked wish that they had remained in Egypt, where they could sit by the flesh-pots, and eat bread to the full.

The unbelief and murmurings of the children of Israel illustrate the people of God now upon the earth. Many look back to them, and marvel at their unbelief and continual murmurings, after the Lord had done so much for them, in giving them repeated evidences of his love and care for them. They think that they should not have proved thus ungrateful. But some who thus think, murmur and repine at things of less consequence. They do not know themselves. God frequently proves them, and tries their faith in small things; and they do not endure the trial any better than did ancient Israel.

Many have their present wants supplied, yet they will not trust the Lord for the future. They manifest unbelief, and sink into despondency and gloom, at anticipated want. Some are in continual trouble lest they shall come to want, and their children suffer. When difficulties arise, or when they are brought into straight places—when their faith and their love to God are tested—they shrink from the trial, and murmur at the process by which God has chosen to purify them. Their love does not prove pure and perfect, to bear all things. The faith of the people of the God of Heaven should be strong, active, and enduring—the substance of things hoped for. Then the language of such will be, Bless the Lord, O my soul, and all that is within me, bless his holy name; for he hath dealt bountifully with me. Self-denial is considered by some to be real suffering. Depraved appetites are indulged. And a restraint upon the unhealthy appetite would lead even many professed Christians to now start back, as though actual starvation would be the consequence of a plain diet. And, like the children of Israel, they would prefer slavery, diseased bodies, and even death, rather than to be deprived of the flesh-pots. Bread and water is all that is promised the remnant in the time of trouble.

"And when the dew that lay was gone up, behold, upon the face of the wilderness there lay a small round thing, as small as the hoarfrost, on the ground. And when the children of Israel saw it, they said one to another, It is manna; for they wist not what it was. And Moses said unto them, This is the bread which the Lord hath given you to eat. This is the thing which the Lord hath commanded, Gather of it every man, according to his eating, an omer for every man, according to the number of your persons; take ye every man for them which are in his tents.

"And the children of Israel did so, and gathered, some more, some less. And when they did mete it with an omer, he that gathered much had nothing over, and he that gathered little had no lack. They gathered every man according to his eating. And Moses said, Let no man leave of it till the morning. Notwithstanding, they hearkened not unto Moses; but some of them left of it until the morning, and it bred worms and stank. And Moses was wroth with them. And they gathered it every morning, every man according to his eating, and when the sun waxed hot it melted.

"And it came to pass, that on the sixth day they gathered twice as much bread, two omers for one man. And all the rulers of the congregation came and told Moses. And he said unto them, This is that which the Lord hath said, To-morrow is the rest of the holy Sabbath unto the Lord. Bake that which ye will bake to-day, and seethe that ye will seethe; and that which remaineth over, lay up for you, to be kept until the morning. And they laid it up till the morning as Moses bade; and it did not stink, neither was there any worm therein. And Moses said, Eat that to-day; for to-day is a Sabbath unto the Lord. To-day ye shall not find it in the field. Six days ye shall gather it; but on the seventh day, which is the Sabbath, in it there shall be none."

The Lord is no less particular now in regard to his Sabbath, than when he gave the foregoing special directions to the children of Israel. He required them to bake that which they would bake, and seethe (that is, boil) that which they would seethe, on the sixth day, preparatory to the rest of the Sabbath. Those who neglect to prepare for the Sabbath on the sixth day, and who cook food upon the Sabbath, violate the fourth commandment, and are transgressors of God's law. All who are really anxious to observe the Sabbath according to the commandment, will not cook any food upon the Sabbath. They will, in the fear of that God who gave his law from Sinai, deny themselves, and eat food prepared upon the sixth day, even if it is not so palatable. God forbade the children of Israel's baking and boiling upon the Sabbath. That prohibition should be regarded by every Sabbath-keeper, as a solemn injunction from Jehovah to them. The Lord would guard his people from indulging in gluttony upon the Sabbath, which he has set apart for sacred meditation and worship.

✕ The Sabbath of the Lord is a day of rest from labor; and the diet upon that day should be more simple, and partaken of in less quantities, than upon the six laboring days, because we do not have that exercise upon the Sabbath that we have upon the other days of the week. Many have erred in not

practicing self-denial upon the Sabbath. By partaking of full meals, as on the six laboring days, their minds are beclouded; they are stupid, and often drowsy; some suffer with headache. Such have no truly devotional feelings upon the Sabbath, and the blessing resting upon the Sabbath does not prove a blessing to them. The sick and suffering require care and attention upon the Sabbath, as well as upon the other six days of the week; and it may be necessary for their comfort to prepare warm food and drinks upon the Sabbath. In such instances, it is no violation of the fourth commandment to make them as comfortable as possible. The great Lawgiver is a God of compassion, as well as of justice. ✕

A DREAM WORTH KNOWING.

I WONDER how many mothers teach their children nowadays to read *Pilgrim's Progress*. It was the first romance that I read, and I cannot remember when I was not familiar with poor Christian and sweet Christiana; with Giant Despair, whose cave was strewn with pilgrims' bones; with the lions in the way; the chamber looking to the east, that was called Peace; the Delectable Mountains, and the Land of Beulah. I have a vivid recollection of the resting-place where Christian lost his roll, and of my own childish emotion at his mishap. I do not think that I was more than five or six years old when I entered this dream world of John Bunyan's. To me, at that time, the persons of the story and their experiences were perfectly real and most absorbing. In these days *Pilgrim's Progress* is an old-fashioned book, allowed to lie on the library shelf. It would be well to introduce it to the children of the present generation.

Coleridge says: "This wonderful work is one of the very few books which may be read over repeatedly at different times, and each time with a new and different pleasure. I read it once as a theologian; once with devotional feeling; and once as a poet. I know of no book, the Bible excepted, which I could so safely recommend as teaching and enforcing the whole saving truth according to the mind that was in Christ Jesus, as the *Pilgrim's Progress*. I hold John Bunyan to be a man of incomparably greater genius than any of them [the divines], and to have given a far truer and more edifying picture of Christianity." Macaulay says: "The characteristic peculiarity of the *Pilgrim's Progress* is that it is the only work of the kind that possesses a strong human interest. While it obtains admiration from the most fastidious critics, it is loved by those who are too simple to admire it. In the wildest part of Scotland it is the delight of the peasantry. Every reader knows the strait and narrow path as well as he knows the road in which he has gone backward and forward a hundred times. This is the highest miracle of genius—that things which are not, should be as though they were; and this miracle the tinker has wrought."

John Bunyan was born in the village of Elstow, near Bedford, England, in the year 1628. He is said to have been "wild" in his youth,—he belonged at one time to the army of the Parliament, and afterward became a preacher, and fell under the ban of the per-

secutors of the Restoration. He was confined in Bedford jail, with short intervals of freedom, for nearly fourteen years. It would seem that this wonderful allegory grew out of the author's peculiar experience. He lived first in the Valley of Destruction; he made desperate efforts at self-improvement; and at last dropped his burden at the foot of the cross. In prison he was separated from the world, but at the same time became acquainted with many varieties of characters. He had long solitary months for meditation; his imagination was nourished by constant reading of the Bible.

Bunyan had a wife and children, who often gathered around him in his prison, and for whose support he worked industriously at lace-making. Among his children there was a little blind girl, who was especially dear to him. We can easily see that these human cares and loves tempered and sweetened his imagination. From his lofty flights he was lured to earth by the voices of his children. Work for those who depended upon him saved him from too intense egotism. Common emotions linked him to the common people, and enabled him to write the wonderful book that may be called the people's classic.

Bunyan died in London, on August 12, 1688, in the sixty-first year of his age. The following stanza, written by him, well illustrates his courageous spirit:—

"For though men keep my outward man
Within their locks and bars,
Yet by the faith of Christ I can
Mount higher than the stars."
—Mrs. M. F. Butts, in *S. S. Times*.

A GOOD TIME.

WHAT strange ideas some people have of enjoyment, and how strange the ways in which they seek it.

A good time—how can we have it except in getting good or doing good? A good time cannot be mere pastime; for pastime is the waste and squandering of time. As well call a spendthrift a good financier, as call one wise and happy who spends the golden hours of his earthly probation in mere amusements, though he may call them innocent.

A good time is not a time of excitement, merely. It may be enjoyed as quietly as the dew falls or the sun shines. An old man in the poor-house, with a book in his hand, was asked, "What are you doing?" He looked up a moment from the printed page, and replied: "O sir, I am sitting under His shadow with great delight, and His fruit is sweet to my taste." The feeble, friendless pauper had a good time with God and his Bible.

People sometimes have a good time in very strange places. Paul and Silas sang hymns in the dungeon at Philippi, with their backs raw and bleeding, and their feet fast in the stocks. They praised God that they were counted worthy to suffer for him. And in that prison, before morning, they witnessed wonderful displays of divine grace. I have no doubt they looked back upon that as one of the happiest nights in their lives.

The angels have a good time in heaven. But it would be as dull there as a prayer-meeting, to the lovers of carnal and worldly pleasure. They could find no enjoyment in those songs of praise, which roll like the sound of many waters around the throne.

They cannot appreciate the beauty of holiness and the blessedness of the pure in heart who see God.

Hence, it is of the utmost importance that we try to interest ourselves and others in that which is truly good—that we cultivate on earth those sources of enjoyment on which we must depend for happiness in Heaven.—*Obadiah Oldschool, in the Interior.*

EVERY DAY WORK.

GREAT deeds are trumpeted; loud bells are rung,
And men turn round to see;
The high peaks echo to the pæans sung
O'er some great victory.
And yet great deeds are few. The mightiest men
Find opportunities but now and then.

Shall one sit idly through long days of peace,
Waiting for walls to scale?
Or lie in port until some "Golden Fleece"
Lures him to face the gale?
There's work enough; why idly, then, delay?
His work counts most who labors every day.

A torrent sweeps adown the mountain's brow
With foam, and flash, and roar.
Anon its strength is spent, where is it now?
Its one short day is o'er.
But the clear stream that through the meadow flows,
All the long summer on its mission goes.

Better the steady flow; the torrent's dash
Soon leaves its rent track dry.
The light we love is not a lightning flash
From out a midnight sky,
But the sweet sunshine, whose unfailing ray,
From its calm throne of blue, lights every day.

The sweetest lives are those to duty wed,
Whose deeds, both great and small,
Are close-knit strands of one unbroken thread,
Where love ennobles all.
The world may sound no trumpets, ring no bells;
The Book of Life the shining record tells.

—*Fireside Teacher.*

READING FOR CHILDREN.

To give a child a true and noble thought of God and its own life, a thought which will deepen with knowledge and widen with experience, without forcing, later on, the painful and dangerous process of doubt and reconstruction, is a duty which no intelligent father and mother will surrender to another. Above all things, keep books which teach religion on a low plane, or present it as a morbid experience, or vulgarize it by familiarity, or falsify it by untrue illustration, off your table and out of your house. An immoral book is not necessarily a shocking book; but it is always an untrue book. There are more immoral books in the hands of children than parents suspect, for the reason that many people confound the substance of immorality with its representations. There are numberless episodes in the Old and New Testaments, and numberless great works of literature which portray immorality, and which are yet profoundly moral, because they exhibit the working out of sin into its inevitable losses and penalties. There are, on the other hand, multitudes of books which do not touch flagrant sin of any sort, but which are both immoral and demoralizing, because they are untrue pictures of life; because they furnish low instead of high motives of action; because they separate actions from their consequences; because they substitute a weak sentimentalism for the health and vigor of deep principles; because they make an easy and magical thing

of something which all experience declares to be a very difficult thing, to be attained only by patient and faithful struggle. A story which deals honestly with repulsive sins, and shows how they issue in inevitable misery and degradation, is not a book for children, but at bottom it may be a much more moral work than one in which the hard and fast lines of real life fade out in an atmosphere of sentimentalism. Stories for children of a distinctively religious tendency need especially to be scrutinized with the utmost care, and no book should ever go into a child's hands which substitutes familiarity for reverence, a magical piety for downright faithful living and working, and an abnormal experience for sound, healthy, natural growth.—*Christian Union.*

"CHRISTIAN SCIENCE."

SECULAR papers have contained a great deal of late with reference to what is called by its teachers "Christian Science." Scoffers who disbelieve in this new thing under the sun say there is only one fault to be found with the name its teachers have chosen, and that is, that "Christian Science" is neither science nor Christian. It occurs to us an unusually good opportunity is just now offered to these teachers to demonstrate the truth of their claims in a way that would silence all caviling. Instead of holding conventions at pleasant watering places, let them go to Jacksonville and cure people of the yellow fever. A half-dozen clear cases of undoubted cure would do more than all the newspaper articles of a century to advance the cause of Christian science. Of course, if this great discovery is what it is claimed to be, Christian science would be valuable as a prophylactic as well as a therapeutic; that is to say, it will prevent disease as well as cure it. None of the teachers who went to Jacksonville, therefore, would be in the least danger of catching yellow fever, and they could accomplish untold good in relieving those who are smitten by this dreaded disease. We commend this idea to those who are wasting so much ink in the newspapers to prove that Christian science deserves to be accepted as truth.—*The Examiner.*

RELIGION NOT EMOTION.

TEACH young converts that religion does not consist in raptures, ecstasies, or high flights of feeling. There may be a great deal of these where there is religion. But it ought to be understood that they are all involuntary emotions, and may exist in full power where there is no religion. They may be the mere workings of the imagination, without any truly religious affection at all. Persons may have them to such a degree as actually to swoon away with ecstasy, even on the subject of religion, without having any religion. I have known one person almost carried away with rapture, by a mere view of the natural attributes of God,—his power and wisdom, as displayed in the stormy heavens,—and yet the person had no religion. Religion is obedience to God—the voluntary submission of the soul to the will of God.—*Finney.*

"EVER follow after that which is good."

WHY IT IS.

A MAN who has been out in a very dark night finds it impossible to see objects distinctly, if he suddenly enters a well-lighted room. It would be just as well, yes, even better, for him if the room were at first only partially lighted, for then his eyes would the sooner accommodate themselves to the changed conditions. So also, a man who has been in a very deep well, or a cave, cannot see when he suddenly finds himself in the blazing sunlight. Everything at first appears in a haze, then the outlines of forms begin to be seen, and finally everything stands out in full relief.

The same principle holds good in other things. If you should place a work on geometry in the hands of an Indian just from the plains, you could not expect him to understand it. Its figures would convey no meaning whatever to him. Or if you should place a Greek Testament in the hands of a bright Sabbath-school scholar, it would be unintelligible to him, although he might be able to read the English language with ease. But give him a few years' time, and he would be able to read the Greek. Yet he would not read it readily at first. He would learn the letters, then certain forms and rules, and then he would stumblingly pick out the meaning of a simple sentence. Even if a book were in a child's own language, and he were unable to read, he would have to acquire a knowledge of it gradually. And so in everything; all knowledge is gradually acquired.

Now let us apply this principle to another case. We claim that the Bible very plainly teaches that the seventh day is the Sabbath, and that no other day is, or can be, the Sabbath of the Lord. But the question comes up, Why did not all the good of past ages believe and teach thus, if it is Bible doctrine? Why did not the Reformers keep the Sabbath? The question is already answered. For centuries the Catholic Church had had supreme sway. Its policy was to keep men in ignorance, especially of the Bible; that was a proscribed book. Wherever one was found, it was burned by the priest, and the possessor treated as a heretic. The priests themselves knew nothing of the Bible. Even the cardinals and archbishops, the men in highest position in the church, were ignorant of its teachings. They were taught to look upon it as a vile book, and to look to the church for their spiritual knowledge.

Among the common people the ignorance was of course still greater. There were very few who had ever seen a Bible. If they had seen one, the most of them would have spurned it as a loathsome thing, whose very touch would contaminate. Had they ventured to open its pages, it would have conveyed no more to them than if it were blank, for the Bible had not been translated into the language of the common people. The small portions of the Bible that the church allowed the priests to have, were written in Latin. And even if the Bible had been translated, to thousands it would still have been a blank; for where there is ignorance of the Bible, there is ignorance of the deepest kind. Very few of the people could read; many even of the nobles and princes could not; there was no incentive for them to do so. This was the night, the darkest part of the night; and the

darkness, like that of Egypt, could indeed be felt.

But night does not always last. God's Spirit was at work in the hearts of men, and that always brings light. There were men who had all the wisdom that schools could bestow. They had been moved to acquire this knowledge by a desire to benefit their fellow-men. And yet in regard to the Bible they were as ignorant as the poorest peasant. But they were anxious to serve God, and Christ says that "if any man will do his will, he shall know of the doctrine." And so these men found the Bible, and, unmoved by the threats of bishops and popes, they translated it and studied it.

The Reformation gave the Bible to the people; but they could not grasp all its truth at once. Its simplest doctrines were so directly opposed to the teachings of the church, that it took a long time for their minds to comprehend them. The one great point then needed, was to make men understand that the Pope had no power to forgive sin, or to give men license to sin, or to remit the punishment due to sin; works of penance would not suffice to gain the favor of God. "The just shall live by faith," was the watchword of the Reformation. People must first learn to believe that the Bible, not the Pope, could alone point out the way of life.

Some of the Reformers had glimpses of still further truth, but not all. The Reformation had only just begun when Luther and his fellow-laborers died. Many grievous papal errors still existed. Other men followed them, who were moved by the same spirit, and now the light began to dawn more brightly, and more and more of the Bible was made clear to men. They had become somewhat accustomed to its rays of light. Some rested content with the little light they had received, and refused to receive any more. But others looked still farther, and were rewarded by finding new treasures. And now a great flood of light shines forth from the sacred page, and men are beginning to endure the sight. But this could not have been done at once, any more than men who have been long confined in a dark dungeon could look at once upon the sun at noonday. And this answers the question, "Why were these things not found out before?"

W.

BEAUTIFUL PEOPLE.

THE most beautiful people are not those alone who have the fairest complexions or the most graceful features, but those whose minds are lighted up with a moral radiance and splendor that gilds their every act with the sunshine of a heart warmed by love, and vibrating to the touch of suffering humanity. The face upon whose brow sincerity of purpose, innocence, forbearance, patient suffering for the right, and moral purity sit enthroned, is truly beautiful. The life devoted to the service of others is in the highest degree working out its own glorious destiny. In such a life is embodied all that is true, good, and beautiful in human existence. Such service not only yields the richest reward, but affords the purest and highest possible pleasure. The humility and meekness that characterize the rendering of unselfish service make life sweet and attractive; and the soul conscious of

right-doing becomes strong, yet tender; brave, yet cautious; sensitive, yet discriminating. Such a mind, while proof against all wrong influences, responds to all moral impulses.—*Students' Workshop.*

NON-CONFORMITY.

IN his manner of life and in his preaching, John the Baptist was a non-conformist. He had marvelous success for a time. Unnumbered multitudes rushed to the wilderness to see and hear this wonderful man. But after all he was unsatisfactory. The people said, "We have piped unto you and you have not danced." Would that they could say that of every professing Christian to-day—and the poor Baptist perished in prison. And yet, as everybody knows, John was right. He was called of God to be the herald of the King, and his non-conformity to the world had the divine approval. But this last fact makes a great deal of trouble in this age. So many people want to be John the Baptist. And they think that the only way to do so is to practice non-conformity in some way, and not only practice it themselves, but try to compel everyone else to do the same. So they leap on to the rostrum, or rush into print, or go preaching around in their own community, to the great disgust of all with whom they come in contact. One's non-conformity is in dress, another's in language, and another's in the aspect of his countenance.

And these non-conformists after having awakened general contempt toward themselves, draw great comfort therefrom as a marked evidence of their genuine otherworldliness. Poor souls! Don't they know that John never recommended his own style of dress nor mode of speech to anybody? And if everyone had imitated him simply in these outward affairs, how quickly would he have retired in disgust at so undesired and absurd a performance!

True non-conformity is in spirit. It consists in unfigured loyalty to God and one's Heaven-appointed mission in the earth, and is not inconsistent with the exercise of the highest common sense that God has given. It is not crushed by the fear of man, it does not feast on human praise. It does not concern itself with what is unimportant, and what is innocent in human customs it does not disturb. It simply goes right on and does its duty, modestly, humbly, earnestly, in the fear and love of God. Such practices as are in manifest opposition to the word and Spirit of God, it renounces as well as denounces. Such fashions as in their nature tend to hinder the progress of righteousness, temperance, and purity, among mankind, it gives no countenance to, but earnestly seeks to overthrow. Non-conformity, the genuine article, is an abiding benediction wherever found; but it is not the most abounding grace at present in the world. It is needed in the class-meeting and prayer-meeting, and it is wanted in the pulpit and the pew, and in the private and social life of Christians generally, where there is room for it to have a place. The prayer of the church should be the antiquated one, revived and earnest, that God would save us from "a man-fearing and a man-pleasing spirit."—*Rev. J. W. Coining, in Methodist Advocate.*

WOMEN AS TEACHERS.

THE Bible teaches us that woman was made for man; and the reason why she was made for man was because it was not good for him to be alone. God gave her the same faculties of mind which he had previously bestowed upon man, which fits her to share in all his joys, and bear a part of all his sorrows. She has the same power as man to love or hate, to be forgiving or revengeful. Observe the faithful devotion of woman at the crucifixion of Christ; she was last at the cross and first at the pulchcr.

Woman was created a help-meet for man—that is, a help fit for man. This was while man was in a state of purity, his physical labor not irksome. He did not need her to assist him in obtaining a livelihood for himself; his food was convenient and plentiful. She was not intended, or needed, as a servant or slave, but as a companion; and when she came into existence it became her duty to provide for her own wants, as much as it was the duty of man to provide for his. She had no right to sit in idleness while man labored for her support, but she was to be a help, and bear her part of the burdens of life.

A wise Creator has placed upon woman the care and early training of children. He has made her a teacher, a moulder of character to them, and so arranged the laws of nature that it is unavoidably so. The Bible speaks of woman as a help. This she should be in the family, although man is the head. She may help in religious meetings, the Sabbath-school, and elsewhere, but should not usurp authority over the man. 1 Timothy 2:11, 12.

In 1 Corinthians 14:34, where we are told that women must keep silence, it not being permitted for them to speak, it is evident from the expression, "but they are commanded to be under obedience," that Paul had reference to their speaking with authority. He is here describing a disorderly meeting, where each one is setting up his authority to be the head; one wanting to have a psalm, another desiring to teach some doctrine, and others having revelations to give, etc. See verse 26. The apostle reproves the brethren for such a course, but some of the women had evidently been taking an active part in these disputes, and claiming the authority to say how matters should be conducted. To them he says, keep silence in this matter, and however it is decided, be obedient; that is, let it go that way. After that, they could take their proper place and part in the meeting.

This is evident from the fact that in the 11th chapter and onward of this same epistle, the apostle has laid down rules to govern both men and women in speaking and praying in public. He suggests the propriety of women wearing their hair long, and of having the head covered (veiled), while prophesying or praying, which shows he had reference to the public assembly, it being common at that time for women to veil themselves in the presence of men. And Paul argues that it is more comely—becoming—for a woman to have long hair, but for a man to have short hair; and he appeals to nature to sustain him. Chap. 11:16. He says, "But if any man seem to be contentious, we have no such custom, neither the churches of God." From the above we may learn that the length of

one's hair was not made a test of fellowship, although some styles were more becoming than others.

In Titus 2:11, 12, the aged women were told to teach the younger. In Acts 18:24-26, we read that Aquilla, and his wife Priscilla, went to hear the learned and eloquent Jew, Apollos, and they saw that he was a man capable of doing much good, but that he only preached the baptism of John; so they took him and instructed him more fully. Philip, the evangelist, had four daughters that prophesied (Acts 21:8, 9), and Anna, an ancient prophetess, in the temple spoke of Jesus, the infant Saviour, "to all them that looked for redemption in Jerusalem." Luke 2:36-38. This proves that she prophesied in the presence of men, as well as women.

In Acts 2:17, 18, God has promised to pour out his Spirit alike upon sons and daughters, in the last days. May we each share in this blessing, and by its influence be fitted for some part in the great work of God upon the earth. Let husbands and wives read carefully the fifth chapter of Ephesians; and parents and children, servants and masters, the sixth chapter of the same epistle.

W. M. HEALEY.

FAITH lifts her telescope on high,
And brings the heavenly glories nigh.

Hope trims her taper with a prayer,
That she may find an entrance there.

Love stoops to earth in service sweet,
And foremost treads the golden street.
—*Christian Register.*

FAITH VS. PHILOSOPHY.

BARON VON KOTTWITZ, whose early life was spent at the court of Frederick the Great, and who was converted in a little Moravian church, devoted his life, his own estate and that of his wife, who entered into his plans with beautiful sympathy, to charity. He established new industries to cultivate self-help for the people wherever and whenever possible. In Berlin he took possession of some deserted old barracks and housed there six hundred families. The poor in Berlin are said to have been more familiar with his name than with that of the king.

Fichte, the infidel philosopher, once expressed a desire to meet him, and Baron Von Kottwitz, when he heard of it, with his accustomed humility, was the first to make a call. Fichte questioned him as to the motive and inspiration of his manner of life. Von Kottwitz, always true to his colors, acknowledged his implicit faith in God, and the great help he found in prayer. True to himself, Fichte replied:

"A child may pray, but a man wills."

The old man said, "My dear Professor, I have six hundred poor families to feed, and often in the morning I don't know where I shall get bread for them for the day. What can I do then but pray?"

With tears running down his cheeks, Fichte confessed:

"Dear Baron, that is beyond my philosophy."—*Selected.*

"CHRIST comes with a blessing in each hand—forgiveness in one and holiness in the other."

HE THAT OVERCOMETH.

IN considering the message of the angel to the seven churches (Rev. 2 and 3), we are impressed with the blessedness of the promises to "him that overcometh." Even the most casual reader has often breathed a silent prayer, "Oh, to be among the number who shall be clothed in white raiment, whose names the Saviour will confess before his Father and the holy angels!"

What, then, is it to be an overcomer? and how may we attain that blessed state? And first, let no one think to lead an easy life of pleasure and self-indulgence, trusting that at last in some mysterious way he shall be made an overcomer, worthy to eat of the hidden manna and to receive the white stone and the new name. The work of overcoming must be constant and progressive.

What are the foes we must conquer? This is a searching question, which no one can wholly answer for another. The Saviour said, "I have overcome the world." John 16:33. The apostle Paul writes, "They that are Christ's have crucified the flesh with the affections and lusts (Gal. 5:24); and again he says, "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil." Eph. 6:11. Here are designated the three great foes to a godly life,—the world, the lusts of the flesh, and the wiles of Satan.

How do these enemies assail us? In the parable of the sower, the Saviour said, "The cares of this world and the deceitfulness of riches . . . choke the word and it becometh unfruitful." Mark 4:19. Few, comparatively, are tested by riches, but all have cares to a greater or less extent. Shall we permit them to absorb our whole time and strength, leaving no opportunity for the study of God's word and for communion with him? The world presents before us its glory and pleasures also.

The "flesh with its affections and lusts" would lead us into habits of self-indulgence, which weaken the physical, mental, and moral powers, unfitting us for the work we might do for God and our fellow-beings. We are answerable to God for all the faculties he has given us; our one talent will be required of us with interest. The temptations of the world and the flesh must be overcome, else we shall fall an easy prey to the enemy of souls, and at the last great day we shall hear the fearful words, "Depart from me, I never knew you."

Is it an easy task to overcome these foes of the Christian life? No; for Christ said, "Strive (agonize) to enter in." "Because straight is the gate and narrow is the way which leadeth unto life and few there be that find it."

Do we tremble as we realize our weakness, and the many dangers that surround us? Then let us by faith lay hold on our Redeemer's promise, "*My grace is sufficient for thee, for my strength is made perfect in weakness.*" "He shall thrust out the enemy before thee; and shall say, Destroy them." *Through faith* we may overcome every foe, and at length it will be said of us, "Happy art thou, O Israel; who is like unto thee, O people saved by the Lord!"

"For the Lion of Judah shall break every chain,
And give us the victory again and again."

MRS. A. W. HEALD.

The Signs of the Times.

"Can ye not discern the signs of the times?"

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OAKLAND, CAL., SECOND-DAY, FEBRUARY 18, 1889.

THE CHURCH IN ROME.

ROMANS 1: 8.

"First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world."

WHAT a vast difference there was between the church in Rome in Paul's day, and the church of Rome to-day. Then their *faith* was spoken of throughout the whole world; now their *superstition* is the object of comment everywhere. Then their faith was *spoken of* by others throughout the whole world; now that which has been substituted for faith is published by themselves throughout the whole world.

It is a good thing when the faith of a church is so marked as to attract attention. But how was it that the faith of the church in Rome came to be known so widely and so well? It could not have been because the Romans told everybody of it, for that very thing would have proved that they didn't have it. It could not have been because people could *see* their faith, because faith is not a thing that can be seen. But the results of faith can be seen, and it was by these that the faith of the Romans became so generally known. In the nineteenth verse of the last chapter, Paul says to them: "For your *obedience* is come abroad unto all." True faith always works obedience, and that could be seen.

How many Christians there were in Rome, we have no means of knowing. There might have been a very large church, yet when we consider the character of that city, we know that the number of Christians must have been very small in comparison with the entire population. It was a heathen city. Nero, whose very name is a synonym for everything that is wicked, cruel, and licentious, was the emperor when Paul wrote his epistle. The character of a king and court largely determine the general character of the people. The lower orders ape the customs and morals of the higher. The love of place and power, and the desire for the recognition of loyalty, are always powerful factors in leading men to conform to the whims, the sentiments, and the morals of an emperor. History tells us that society in Rome at that time was rotten. This is the only word that can describe the condition of things.

With all his vices, Nero was luxurious. He had elegant tastes, and spent money lavishly in adorning the city. But effeminate vice always accompanies the lavish expenditure of wealth. Rome was the metropolis of the world, not simply as to population, but in matters of business and fashion. It was both the London and the Paris of that time. Of course, then, the thought and practice of the great mass of the people of Rome was anything but Christian.

Yet in the midst of this sink of iniquity there lived a handful of people whose faith was spoken of throughout the whole world. They were emphatically a *peculiar* people. They were in the world, and yet not of it. The fact that they lived in the most populous, the most fashionable, and the most wicked city in the world, did not hinder them from living "soberly, righteously, and godly."

It is right that the faith of Christians should be spoken of, but it is not necessary that they should do the speaking of it. All they have to do is to have the faith, and it will be known. Says Christ:—

"Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle and put it under a bushel, but on a candlestick, and it giveth light to all that are in the house.

Let your light so shine before men that they may see your good works and glorify your Father which is in Heaven." Matt. 5:14-16.

Just let, or allow, your light to shine. Have the light, and the world must necessarily see it. The darker the night, the more plainly can we see a lighted candle in the room; so the more of moral darkness there is in the world, the more distinctly should the light of truth be seen in the lives of Christians. They are to be blameless and harmless, the sons of God, in the midst of a crooked and perverse generation, among whom they shine as lights. Phil. 2:15.

Christians are Christ's representatives in the world; that is, the world will learn of Christ through his followers. He is the light of the world, and they, receiving light from him, are to transmit it undimmed to those around them. And this heavenly light shining in them shall increase more and more until it blends with the everlasting glory that shall cover the whole earth. w.

THE REST OF THE PEOPLE OF GOD.

A FRIEND asks an explanation of Heb. 4:9. We accordingly give the following, which, although brief, will, we think, be found a sufficient key to the entire chapter. That God made to Abraham a promise of an inheritance, is well known. We will quote only two texts. The first is Gen. 13:14-17:—

"And the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward; for all the land which thou seest, to thee will I give it, and to thy seed forever. And I will make thy seed as the dust of the earth; so that if a man can number the dust of the earth, then shall thy seed also be numbered. Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee."

Again the Lord said to Abraham, after he had offered Isaac:—

"I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea-shore; and thy seed shall possess the gate of his enemies." Gen. 22:17.

Putting these two texts together, we learn that the inheritance promised to Abraham contemplated peaceable and quiet possession of the land; not simply of a few square miles, but of the whole world. Rom. 4:13. Now it was in pursuance of this promise, that the Lord delivered the children of Israel from Egyptian bondage. See Ex. 6:1-8.

Passing by the wanderings in the wilderness, we come to the address which Moses made to the children of Israel just before his death. Speaking to the tribes of Reuben and Gad and the half tribe of Manasseh, who were allowed to settle on the east side of Jordan, he said:—

"The Lord your God hath given you this land to possess it; ye shall pass over armed before your brethren the children of Israel, . . . until the Lord have given rest unto your brethren as well as unto you, and until they also possess the land which the Lord your God hath given them beyond Jordan; and then shall ye return every man unto his possession, which I have given you." Deut. 3:18-20.

From this we learn that the giving of them rest was nothing more nor less than the establishing of them in their possession. The same thing is also shown by the following words:—

"For ye are not as yet come to the rest and to the inheritance, which the Lord your God giveth you. But when ye go over Jordan, and dwell in the land which the Lord your God giveth you to inherit, and when he giveth you rest from all your enemies round about, so that ye dwell in safety; then shall there be a place," etc. Deut. 12:9-11.

In further confirmation of the idea that the promised rest comprehended quiet possession of the land, we read 2 Sam. 7:1, which says that "when the king sat in his house, and the Lord had given him rest round about from all his enemies," then he

thought to build a house for the Lord. In refusing to allow him to do this work, the Lord made great promises to David, and said:—

"Moreover I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as before time." 2 Sam. 7:10.

It is evident, then, that the "rest" promised to the Israelites was the inheritance. Into this rest Joshua led them, as it is written: "And the Lord gave them rest round about according to all that he swore unto their fathers; and there stood not a man of all their enemies before them; the Lord delivered all their enemies into their hand." Josh. 21:44. Yet in the face of this declaration, the apostle declares (Heb. 4:8, margin) that Joshua did not give them rest, and that the Lord afterward spoke of "another day," in which they might secure rest. We have just read from 2 Sam. 7:10 the promise of that rest. If Joshua had given them that rest, then another day could not have been spoken of.

Although God did give to the Israelites the land of Canaan, Abraham had no part in it (see Acts 7:5), neither did Isaac and Jacob, to whom the promise was made as well as to Abraham; and the apostle, after mentioning these patriarchs, and many other worthies, says, "And these all, having obtained a good report through faith, received not the promise; God having provided some better thing for us, that they without us should not be made perfect." Heb. 11:39, 40. This shows that the possession of the land of Canaan by the Israelites did not fill all the specifications of the promise. This is still more evident from the fact that they were at peace when the Lord renewed the promise in 2 Sam. 7:10.

But how shall we explain the statement in Josh. 21:43-45, that God gave to the Israelites that which he promised? Simply on the ground that the partial inheritance which they had, might have been made complete, if they had obeyed and trusted God. That they did not have the complete rest and inheritance that was promised to Abraham, is evident from the fact that the promise to him included nothing less than the possession of the whole world. Rom. 4:13. Now from Jer. 17:19-27, we know that God designed that the Israelites should be forever established in the land of Canaan, whose capital, Jerusalem, was to be the capital of the whole world, even as the New Jerusalem will be the capital of the earth made new. But although they were given possession of the capital of their inheritance, they entered not into the full possession thereof, because of unbelief; so that it was the same as though they had never had any of it.

But the "Lord is not slack concerning his promise," and so "there remaineth therefore a rest to the people of God." This rest is the same as that promised to Abraham, namely, the whole earth; for, after evil-doers have all been cut off, "the meek shall inherit the earth, and shall delight themselves in the abundance of peace." Ps. 37:11. The fact that some could not enter into rest because of unbelief, does not invalidate the promise that those who will now believe shall enter into it, for the rest was prepared and completed from the foundation of the world; and God will not allow his original plan to be frustrated. With the knowledge that the earth is the rest that was promised to Abraham and to his seed, and which remains for us who believe, it is very easy to understand Heb. 4:3, 4, and the relation which the facts there stated bear to that rest. Thus:—

The apostle says, "And God did rest on the seventh day from all his works." This is positive proof of the statement made just before, namely, that "the works were finished from the foundation of the world." Gen. 2:3 says that God "rested on the seventh day from all his works which he had made," and that his blessing pronounced upon the seventh day was "because that in it he had rested from all his works which God created and made." He made the earth "to be inhabited" (Isa. 45:18), and gave it to man for a peaceful abode; and the fact that he rested on the seventh day was a proof that the

works were finished and the rest prepared. The Sabbath, therefore—the memorial of God's rest—a day in which to be glad through the work of God, and to triumph in the works of his hands, as we meditate upon their greatness (Ps. 92:4, 5), is an assurance that God has prepared a rest for his people, and that they will share it just as surely as he is the great Creator who changes not.

When Christ shall descend in glory, sitting upon the throne of his glory, having received the uttermost parts of the earth for his possession, that he may rid it of all that corrupt it, he will say to the righteous who have kept the faith, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world" (Matt. 25:34); and when they with him shall have executed upon the wicked the judgment that is written (See Jude 14, 15; Ps. 149:5-9), then will be fulfilled the promise given through the holy prophet: "And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance forever. And my people shall dwell in a peaceful habitation, and in sure dwellings, and in quiet resting places." Isa. 32:17, 18. Then shall the people of God enjoy the rest which was prepared for them from the foundation of the world. w.

THE SABBATH OF THE LORD.

In articles preceding this, we have learned from the word of God that the Sabbath was made at creation. The Creator, who was none other than our Lord Jesus Christ, rested on the seventh day (the last day of that cycle which we call week), blessed that day, and set it apart for mankind. In fact it was the Sabbath which gave us our week. The apparent revolution of the sun gives us the day and year. The month comes from the revolution of the moon. But the week has no astronomical basis. It originated from the institution of the Sabbath, and the arbitrary command of God concerning the Sabbath. If it had not been for that institution, time would have gone on in one ceaseless, tireless round, bringing no rest to toiling hand, busy brain, or weary soul. The fact that the week is known among so many nations, ancient and modern,—nations which have no connection with the Bible or a Bible people,—proves that they received it from the one common source; and that source was not the motions of terrestrial or celestial bodies, but the facts of creation received through Noah, the second father to the race. The ancient scraps of Chinese history and the Assyrian tablets prove that the Sabbath was known by these nations, separate from the Hebrews, through whom came the Bible. It is a strong testimony to the authenticity of the Mosaic account of creation.

For what purpose was the Sabbath made? Its primary object was to furnish an especial time when men should worship God. Of course, it is man's duty to worship God at all times; but there should be special times devoted to God, to call to remembrance his blessings, to seek him for help, to meditate upon his attributes. The idea of rest is also involved, but it is only a secondary matter. The rest is a change of service, not mere inactivity. Neither did man in his primitive condition need rest as he now does. The chief use of the Sabbath is a religious use. A reason for this exists in the very nature of man himself.

To God, man owed his existence with all its blessings. It was certainly man's duty to serve and worship God in harmony with the laws of his Author. As it would be man's duty to render perfect obedience and worship to God, and as he would find his highest happiness in doing this, he must have been given a nature adapted to this, and which would feel its need of such worship.

And this is just what is exemplified among all generations and races of men. They worship something. Their nature demands it. And all the systems of worship we see in the world are but perversions and corruptions of the worship of the one true God implanted in man at the beginning. The con-

scious weakness of man's nature leads him to worship a being higher than himself.

In order to satisfy man's needs and to prevent him from falling into idolatry (as well as to give a time of rest), God gave man the Sabbath. That he might not selfishly forget his Creator in his own labor, a certain time must be wholly devoted to God, to call his requirements and man's duty to remembrance. No one but man's Author could say how much time should be devoted to this, and he declared that to be one day in seven, and so set apart the seventh of a cycle.

But man's nature demands more than one day in seven for each individual. He was created a social being. He loves companionship. If he worships any object, he desires others to worship that same object. And the effects of that worship would be increased in this union. Therefore men would worship God together in public. But in order to avoid confusion, there must not only be a certain time for each one, but the time of each one must be identical with that of others. In other words, as "God is not the author of confusion," he must not simply give a certain proportion of time, but a definite day.

And which day of the cycle shall be chosen? Man may not choose here. As God only could have seen what proportion of time is needful, he only could say what day was best; and he therefore chose that day around which clustered all the great facts of Creation, that day which would be a constant reminder of his eternal power and infinite wisdom.

In this light, the Sabbath is God's memorial. Says the psalmist, "He hath made his wonderful works to be remembered;" and this memorial is his holy Sabbath. This is plainly set forth in the Sabbath law:—

"Remember the Sabbath day to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it." Ex. 20:8-11.

In connection with the consideration of this fourth commandment, and the object of the Sabbath, we wish to consider another question, inseparably connected with it, namely, Is the Sabbath a definite day? Certainly the consideration of the subject thus far points to this conclusion, and the Sabbath law is equally conclusive. God rested upon but one day, he blessed only one day, he set apart only one day; and that was the *seventh* day of the weekly cycle. The commandment, reaffirmed 2,500 years after, states the same thing, and points us back to the same event, the creation of the world, for the basis facts of the Sabbath.

"Remember the Sabbath day." It was a bulwark against man's selfishness and greed. The Lord would say to man, Your own selfish interests would lead you to forget the Sabbath; therefore you need to pay particular heed to this. "Remember" not the institution, but "the Sabbath day," the rest day of God. Remember it to *keep it holy*. That is the object of the command. The transgressor could remember the institution; but the obedient will have an object for his remembrance; he will remember it to *keep it holy*.

Notice, that the remembering of it alone is not the point; neither is the keeping of it alone the point of the injunction. But man is to remember it in order that he may *keep it holy*. Again, man's remembrance of a day or man's keeping of a day would not make the day holy; he is to keep holy that which God has "hallowed," "sanctified," or made holy. God alone can make things holy. He has made but one day holy, and that is the *seventh* day. Gen. 2:1-3. And he commands man to *keep* holy the day he has made holy.

True he says not, "Remember the seventh day," but "the Sabbath day." But this carries us back at once to the time when that day was made, when it

was distinguished by the Creator's rest. The law also specifically defines which day is the Sabbath. "The seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work." Therefore the one is identical with the other. The seventh day is the rest day, or Sabbath, of Jehovah; and the Sabbath is the seventh day. If the Creator rested upon a day, he must have rested upon a definite day; hence the seventh day is a definite seventh day. Therefore, when the Lord says, "Remember the Sabbath day to keep it holy," it is just the same as though he said, Remember the seventh day to keep it holy. The seventh day of the weekly cycle is the holy day.

The day, as before stated, is given as a memorial. The reason of this is stated. "For in six days the Lord made heaven and earth . . . and rested the seventh day; wherefore [for which reason] the Lord blessed the Sabbath day and hallowed it." Just as often as the seventh day came, it would bring to man's remembrance the one true God, the Creator of the heaven and earth. He who held this in remembrance as truth, would never go into idolatry. The sun, moon, and stars would be to him not visible deities, but only creatures of God's hand. So the Lord says through the prophet: "And hallow my Sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God." Eze. 20:20.

Israel of old proved this to be true. When led captive by the king of Babylon, it was because of idolatry and Sabbath breaking. 2 Chron. 36:14-21. But their late history was marked by an exceeding strict and burdensome observance of the Sabbath, loading it down with exactions not required; but during this time, we find no worship of idols. But to the faithful child of God who observes the Sabbath according to the divine law of the Sabbath, it will be "a delight, the holy of the Lord, honorable." Isa. 58:13. It will prove to be a watch-tower, defending us from our enemies, and from which we can see the gate of Zion. But we must reserve further consideration of this for our next. m. c. w.

DO THE DEAD KNOW?

WHY is it that men who profess Christianity, and especially men who profess to take the Bible as their only guide, will so persistently ignore its plainest teachings? For instance, read the following from an editorial in the *Christian Oracle*, on the death of Isaac Erret:—

"In attempting to pronounce an eulogy on such a man as Bro. Erret, words appear to have such poverty that the heart hesitates to use them. If, however, the departed one knows what is said of him (and who shall say he does not?) he will know the sentiment that prompts the expression, and that its very sincerity is its chief virtue."

"Who shall say that he does not" know? Solomon, to whom God gave wisdom greater than that of all men who ever lived before or since, will say. Hear him:—

"The living know that they shall die; but the dead know not anything, neither have they any more a reward, for the memory of them is forgotten. Also their love, and their hatred and their envy is now perished." Eccl. 9:5, 6.

Job will speak most emphatically to the contrary. Hear what he says of the dead man:—

"His sons come to honor, and he knoweth it not; and they are brought low, but he perceiveth it not of them." Job. 14:21.

Surely, then, the man cannot perceive what is said in his praise. If men would but heed the plain words of the Bible, they would know, what certain also of their own poets have said, that flattery cannot "soothe the dull, cold, ear of death."

Hear what the psalmist says on this point:—

"The dead praise not the Lord, neither any that go down into silence." Ps. 115:17.

Take now the case of a man eminent for his piety; a humble-minded man. Will it be claimed that, although in death he cannot praise the Lord, he can nevertheless know all that is being said in his own praise? Is it so, that the man whose whole life was

one of self-denying love for Christ, becomes oblivious of everything but self, as soon as he is dead? Can he listen to eulogies upon himself, while he is unable to utter a word for his Master? No; it is not so. Again the psalmist, by whom the Lord spoke, says of man:—

"His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Ps. 146:4.

The grave is "the land of forgetfulness." Ps. 88:12. It is the synonym of nothingness. Now the question is, "Do the men who use such language as that quoted from the *Oracle* really believe the Bible?" We shall not attempt to answer it; but we will say this, that there is no actual difference between such language and the language of Spiritualism. If the dead know all that is taking place on the earth, if their activity and consciousness go on just the same as before, and even in increased degree, then it is simply absurd to say that they cannot communicate their own ideas, and manifest themselves just the same as before their death. The only logical believers in the natural immortality of the soul, are Spiritualists. And all who cling to the *Oracle's* theory, will, by their position, sooner or later be driven into Spiritualism.

"But," says some believer in the doctrine of immortality outside of Christ, "the Bible teaches that between the living and the dead there is a great gulf fixed, so that those in the two states cannot communicate with one another; and so I cannot by any possibility become a Spiritualist." Very true; the Bible does so teach; but is there any more truth in that portion of the Scripture than there is in another? The Bible also teaches that the dead know not anything; yet you squarely and positively deny it. Since you deny the teachings of the Bible in one point, what is there to keep you from denying any other part, or the whole of it, when some specious sophistry, or some manifestation that appeals to your senses, is presented to you? Just nothing at all. And so we say that the man who, in contradiction of the Bible, declares that the dead are conscious, is on the high road toward declaring, in contradiction of the Bible, that the spirits of the dead may appear to and communicate with the living, and of finally denying the whole Bible. W.

THE LITTLE HORN OF DANIEL 8.

We have in the past examined somewhat hastily the second and seventh chapters of Daniel. In the second chapter, we found that the four universal empires of the world, namely, Babylon, Medo-Persia, Grecia, and Rome, were represented by the four different metals seen in the great image; while in the seventh chapter the same powers were symbolized by four great beasts. We also learned that while the ground covered is the same in both chapters, many additional features are brought out in the seventh chapter. For instance, in the second chapter we learn simply that the fourth kingdom was to be divided, but into how many parts the prophecy does not say; when we come to the seventh chapter, however, it is plainly stated that ten kings should arise.

Another interesting feature of the seventh chapter is the little horn which arose among the ten, and before which three of the first horns, were plucked up by the roots. This horn was clearly identified as a symbol of the Papacy. But the little horn of Daniel 7 must not be confounded with the like symbol of the eighth chapter. The prophecy of this chapter, which was given some two years later than that of the seventh, covers the same ground as that covered by the second and seventh, with the exception of Babylon, but it also brings out additional features in regard to the three other kingdoms. This is especially true of Rome, the fourth kingdom, which in this prophecy is represented in both its pagan and Papal forms by the little horn which is said to come forth from one of the horns of the goat.

The symbols used in the eighth chapter are a ram (verse 3), a he goat (verse 5), and a little horn (verse 9). The ram we are plainly told (verse 20)

represented Medo-Persia the goat (verse 21), Grecia, and, as before intimated, the evidence is conclusive that the little horn symbolized Rome. The first consideration to be urged in support of this view, is the fact that of the three powers represented by the ram, the goat, and the little horn, the last is the greatest. Of the ram, we read (verse 4): "He did according to his will and became great;" of the goat it is said (verse 8) that "he waxed very great;" while the testimony concerning the little horn is that it "waxed exceeding great." Verse 9. The prophecy says plainly that the first two powers represented in this chapter were Medo-Persia and Grecia, and that the third power was as compared with them exceeding great; and that has been true of but one power, namely, Rome.

But let us note a few other characteristics of the little horn which mark it as a symbol of Rome. It is thus described in verses 23 and 24: "And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up. And his power shall be mighty, but not by his own power; and he shall destroy wonderfully, and shall prosper, and practice, and shall destroy the mighty and the holy people." With this compare Deut. 28:49-57, a prophecy which certainly applies to Rome, as is clearly shown by the following extract from Josephus's account of the siege of Jerusalem by the Romans:—

"Now, of those that perished by famine in the city, the number was prodigious, and the miseries they underwent were unspeakable; for if so much as the shadow of any kind of food did anywhere appear, a war was commenced presently; and the dearest friends fell a fighting one with another about it, snatching from each other the most miserable supports of life. Nor would men believe that those who were dying had no food; for the robbers would search them when they were expiring, lest anyone should have concealed food in their bosoms, and counterfeited dying; nay, these robbers gaped for want, and ran about stumbling and staggering along like mad dogs, and reeling against the doors of the houses like drunken men; they would also, in the great distress they were in, rush into the very same houses two or three time in one and the same day. Moreover, their hunger was so intolerable, that it obliged them to chew everything, while they gathered such things as the most sordid animals would not touch, and endured to eat them; nor did they at length abstain from girdles and shoes; and the very leather which belonged to their shields they pulled off and gnawed; the very wisps of old hay became food to some; and some gathered up fibres, and sold a very small weight of them for four Attic [drachmæ]. But why do I describe the shameless impudence that the famine brought on men in their eating inanimate things while I am going to relate a matter of fact, the like to which no history relates, either among the Greeks or Barbarians!—it is so horrible to speak of it, and incredible when heard! I had indeed willingly omitted this calamity of ours, that I might not seem to deliver what is so portentous to posterity, but that I have innumerable witnesses to it in my own age; and besides, my country would have had little reason to thank me for suppressing the miseries that she underwent at this time.

"There was a certain woman that dwelt beyond Jordan, her name was Mary; her father was Eleazar, of the village Bethzob, which signifies *The House of Hyssop*. She was eminent for her family and her wealth, and had fled away to Jerusalem with the rest of the multitude, and was with them besieged therein at this time. The other effects of this woman had been already seized upon; such I mean as she had brought with her out of Perea, and removed to the city. What she had treasured up besides, as also what food she had contrived to save, had been also carried off by the rapacious guards, who came every day running into her house for that purpose. This put the poor woman into a very great passion, and by the frequent reproaches and imprecations she cast at these rapacious villains, she had provoked them to anger against her; but none of them, either out of the indignation she had raised against herself, or out of commiseration of her case, would take away her life; and if she found any food, she perceived her labors were for others, and not for herself; and it was now become impossible for her any

way to find any more food, while the famine pierced through her very bowels and marrow, when also her passion was fired to a degree beyond the famine itself; nor did she consult with anything but with her passion and the necessity she was in. She then attempted a most unnatural thing; and, snatching up her son, who was a child sucking at her breast, she said, 'O thou miserable infant! for whom shall I preserve thee in this war, this famine, and this sedition? As to the war with the Romans, if they preserve our lives, we must be slaves! This famine also will destroy us, even before that slavery comes upon us; yet are these seditious rogues more terrible than both the other. Come on; be thou my food, and be thou a fury to these seditious varlets and a by-word to the world, which is all that is now wanting to complete the calamities of us Jews.'

"And soon as she had said this she slew her son; and then roasted him, and ate the one-half of him, and kept the other half by her concealed. Upon this the seditious came in presently, and smelling the horrid scent of this food, they threatened her, that they would cut her throat immediately, if she did not show them what food she had gotten ready. She replied, That she had saved a very fine portion of it for them; and withal uncovered what was left of her son. Hereupon they were seized with a horror and amazement of mind, and stood astonished at the sight; when she said to them, 'This is mine own son; and what hath been done was mine own doing! Come, eat of this food; for I have eaten of it myself! Do not you pretend to be either more tender than a woman, or more compassionate than a mother; but if you be so scrupulous, and do abominate this my sacrifice, as I have eaten the one-half, let the rest be preserved for me also.' After which, those men went out trembling, being never so much affrighted at anything as they were at this, and with some difficulty they left the rest of that meat to the mother. Upon which the whole city was full of this horrid action immediately; and while everybody laid this miserable case before their own eyes, they trembled, as if this unheard-of action had been done by themselves. So those that were thus distressed by the famine were very desirous to die; and those already dead were esteemed happy, because they had not lived long enough either to hear or to see such miseries."—*Wars of the Jews*, book 6, chap. 3.

Certainly no one can read this graphic description of the horrors of that siege and doubt for a moment that it was a literal fulfillment of the words which more than fifteen hundred years before the Lord had spoken concerning Jerusalem by the mouth of his servant Moses.

But the length of the extract from Josephus renders it necessary to postpone the further consideration of this interesting prophecy till next week.

C. P. B.

WHO IS RESPONSIBLE FOR THE UNBELIEF?

In "Leaflet No. 7" of the "Sabbath Observance Department" of the Woman's Christian Temperance Union, the question is asked, "Where are we drifting?" And among the replies is, "into hatred of religion, which means atheism." That is, the growing disregard and open so-called desecration of Sunday, is responsible for this; and one of the great means of checking infidelity is for Congress to pass a law protecting Sunday!

We wonder if the good women of the Woman's Christian Temperance Union believe this. Most of the atheistic, skeptical, and worldly class in this country know that the first day is not the Sabbath; know that the only Bible Sabbath is the seventh day. Now will it help their unbelief to see these would-be reformers endeavoring to lay hold of civil law to compel an observance that cannot be defended and is not supported by the word of God? Do not these classes know that the term "Sabbath" is inappropriate to the first day of the week? that the calling of Sunday by the term Sabbath, is but a trick to deceive and prejudice the ignorant? and that every text brought from the Bible to prove Sunday sacredness applies only to the seventh day, and is, therefore, only a perversion of God's word, and a hiding of his counsel?

The Woman's Christian Temperance Union must

know that many of the people—thousands and millions—know all this to be true. On the other hand, the people will reason that these Sunday Reformers know better; they know that Sunday is not supported by the Scriptures, or else they would not be so clamorous for civil law. Therefore it follows that infidels will remain infidels; skeptics will remain skeptics; worldlings will remain worldlings; for they will look upon all religion as exemplified by these reformers; and that religion, or pretense thereto, they know to be a mockery.

But will not the Woman's Christian Temperance Union and their co-reformers influence some by their appeals to religion? Very few, perhaps. They will influence many by political influence, political intrigue, and soft speeches. Politicians are susceptible creatures, and the unprincipled can defend any side of the Sabbath question which pays and will help them to retain office. And the dear Woman's Christian Temperance Union will call them such "grand men," and "noble Christians." It will not be the first time that woman's wooing has brought woe. May God save the honest from the deception.

But before closing we wish to put one question to the honest hearted women of the Woman's Christian Temperance Union, and that is this: In view of all the facts pertaining to the Sabbath and the Sunday, biblical and otherwise, and in view of the people's knowledge of these facts, who is responsible for the infidelity? those who are supporting a sham, or those who are opposing it? How will you look at these things when before the throne of God, where every secret thing will be brought to light?

M. C. W.

2 COR. 12:2, 4.

A CORRESPONDENT, one of whose queries was answered last week, says:—

"It has been suggested that 2 Cor. 12:2 teaches the idea that there is such a thing as a man existing out of the body; and that the body is, therefore, only the case or house in which the man proper lives. The teaching of the fourth verse seems to indicate that this man, which may exist out of the body, and who heard unspeakable words, was therefore conscious between death and the resurrection."

Suggestions are a poor foundation. We might suggest that the passage teaches transmigration of souls, or future probation, but it does not. Well, what does it teach? The texts read as follows:—

"I knew a man in Christ above fourteen years ago (whether in the body, I cannot tell; or whether out of the body, I cannot tell; God knoweth); such an one caught up to the third heaven." "How that he was caught up into paradise, and heard unspeakable words which it is not lawful for man to utter."

1. If the great apostle to the Gentiles did not know (admitting that he referred to the intermediate state of man) whether he was in the body or out, how can we tell? When this is the only case in which such a thing is mentioned, and when the individual connected with it did not know as to his condition, certainly a theory must be hard pushed for evidence which would depend upon a "whether" and "I cannot tell." What God has not revealed, it is not becoming for us to explain.

2. Paul was not speaking of death or the intermediate state at all. He *did* know that a dead man "knows not anything," that their very "thoughts" were "perished." Eccl. 9:5; Ps. 146:4. The apostle's subject was "visions and revelations of the Lord." And in his view of the things of God, he did not know whether he saw them in mind only, as did Daniel and other prophets, or whether he was really caught up bodily to where God dwells. If it was but a mental view, it was just as real as though Paul had held it with the natural eye, so much so that he knew not how it was.

3. 1 Cor. 5:3 will give us a very clear idea of what Paul means by "in the body and out of the body": "For I verily, as absent in body, but present in spirit, have judged already." The words were written at Philippi, 250 miles from Corinth, where Paul was, body and soul; but his thoughts were with those Corinthians. Yet Paul was alive. The only difference is, in the one case he was under the power of

the Spirit of God, in the other, he had the control of his faculties.

4. Finally, Paul's hope, only hope, was life at Christ's coming. The intermediate, or unclothed, state, had no charms for him. 2 Cor. 5:4. Christ's return and the resurrection was his assurance. Titus 2:13; 1 Cor. 15:16-19, 32; 1 Thess. 4:13-18.

The passage in question has nothing to do with death or the separation of the soul and body. The only question is, Did Paul see the third heaven in a vision of the mind only, or with the natural eye? He did not know, neither do we. M. C. W.

THE TREND OF MODERN WORSHIP.

In a racy though pungent article in the (Baptist) *Examiner* of January 31, entitled, "Dilettanteism in Worship," Professor J. B. Thomas, D. D., sets forth the departures and tendencies of the Protestant churches toward ritualism and Rome, as contrasted with the simplicity of the past. "Streams of tendency," he says, seems to threaten an aesthetic flood of no mean proportion. Churches once noted for the serene simplicity of their faith and worship are now aping Rome in style of architecture, "memorial windows," "collects," "responsive readings," "first lesson," "second lesson," "Lord's prayer" in concert, etc, etc., closing with the "gloria." He says of such a spectacle in the Methodist Episcopal Church:—

"Yet in the midst of this elaborate ceremonial, wrought out under the glory of stained glass and the enchantments of delicious music, one resting on luxurious cushions and feasting on the elegancies of 'Queen Anne architecture' could hardly help being beset by the recollection that this is the church which in its early days was most intolerant of the subtle arts that tend to foster the 'lust of the flesh, and the lust of the eyes, and the pride of life.' With what blunt yet friendly fidelity it sought to smite all pretentiousness out of its votaries, as witness these homely counsels to the local preacher, which were given place in one of its early directories: 'Do not affect the gentleman. You have no more to do with this character than with that of a dancing master. A preacher of the gospel is the servant of all. Be ashamed of nothing but sin; not of cleaning your own shoes or your neighbor's.'"

An "altar service" is spoken of in a Baptist church; "black-winged robes" in Baptist pulpits; "processional" hymns, and operatic music "interpreted" by "artists;" and many similar things introduced at Christmas and Easter. He continues:—

"But what the fashionable quartette are to sing nobody knows, and what they have sung nobody knows any better when they are done, except it may be, as indolent congressmen are said to know the bill they have voted upon 'by its title.' The most familiar verse subjected to the tortures of the artistic inquisition becomes unrecognizable. Bereft of consonantal head, hands, and feet, broken on the rack, disemboweled, and its entrails strung out into trills and diminuendoes, it is shattered at last by a vocal explosion out of which fragmentary echoes only fall like the spray of spangles from a bursting rocket."

It seems almost a pity that John Wesley envied the devil his 'good music,' if it was to be secured only by getting the devil to conduct it after his own method. Here again it seems hazardous to 'weed the garden of the Lord with Satan's borrowed dibble.' He who mistakes the 'holiness of beauty' for the 'beauty of holiness,' and transfers his worship from the one shrine to the other, may find himself a devil worshiper at last. The Greeks worshiped beauty in sensuous ecstasy; Paul exhorts Christians to 'sing' as well as 'pray' with the 'spirit and the understanding.'"

In speaking of the old-time preachers, too dull for this artistic day, he well says, "If they lacked sentiment, they did not lack sense." The "straight line of rectitude" was more to them than the curved "line of beauty." But the tendency of the age, like that of Rome, is to comfort the individual with the "apples of color, song, and incense." He pointedly asks, "What signifies Easter apart from Good Friday and Lent?" And truly, with Dowling we may say, that if we receive one thing on the authority of tradition we are bound to receive all. The tendency of all this is Romeward:—

"Unhappy will be the day when the minister ceases to command attention through the intelligent interpretation of the word, and must depend for success upon the histrionic grace with which he rolls his languid eyes (and reverberating r's) toward heaven.

No rush in the mire is more certain to launch into rankness of growth and to hold to tenderness of stalk than ritualistic enthusiasm. The sanest men have been lured into the Roman church by it, if Ruskin may be trusted, 'like larks into a trap by broken glass.'"

The only way to reach hearts is through the Spirit and power of God; and no forms of worship, no elaborate or ornate ritual, will ever take its place, or accomplish its results. Ritualism will impress the superstitions; but this union of the sacred and sensuous is liable to result, as says Mr. T.:—

"The alien Cutheans in Samaria once concluded that their other infirmities might be healed if only they could perfect the 'element of worship.' That they might proceed *secundum artem*, they sagaciously sent for one of the ancient 'priests' to 'teach them the manner of the god of the land.' Having been thus made adepts in religious etiquette, they 'feared the Lord and served their graven images, both their children and their children's children; as did their fathers, so do they unto this day.'"

M. C. W.

UNLEAVENED BREAD AT COMMUNION.

The following question and answer occurred in a late number of the *Herald of Truth*, the leading Baptist paper on the Pacific Coast:—

"There are some among us," writes an esteemed pastor in our State, 'not of our church as yet, who insist that our use of *leavened bread* at the communion table is wrong. They will not come unless we have unleavened. What would you do with such people?'

"Answer.—We should not urge their coming at all. Better to have none such than to introduce discord into the working fellowship of the church. Rev. J. R. Broadus, D. D., says: 'It was unleavened bread of course our Lord used, as required by law, but our Lord makes no reference to this, and it is not wise to insist on using only unleavened bread at the Lord's Supper.' It might be told to these sticklers for the mint and anise of things, at the Lord's table, in their demand for unleavened bread, that one might just as well demand feet-washing at every celebration, in order to be exact followers of Jesus. See John 13: 1-17."

We wish to briefly notice a few points:—

1. The church should have yielded, when no principle whatever would be in any way compromised, to those who could conscientiously partake only of unleavened bread. In so doing they would obey the injunction of the apostle, "that no man put a stumbling block or an occasion to fall in his brother's way." "But if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died." Rom. 14:13, 15. See also 1 Cor. 8:13. The principle is just as good in this case, as in the one which called out the apostle's words, even admitting that unleavened bread had no other claim than custom. Apart from all other considerations, it is not bad or wrong in any way, and no one had any scruples of conscience against it.

2. But those who insisted on unleavened bread are, by the above answer, admitted to be right; and they are right. The paschal lamb of which our Lord and his disciples partook, was to be eaten with *unleavened bread*. Seven days the feast of unleavened bread was to be kept. Ex. 12:8, 15; Deut. 16: 1-8. The fourth verse reads: "And there shall be no leavened bread seen with thee in all thy coast seven days." Certainly this makes it clear that our Saviour used unleavened bread "as required by law."

3. Christ's example ought to be sufficient for Christians in such a matter as this,—the institution of an ordinance for the church, till he should come. But this appeal to example is met by a sneer at the ordinance of feet-washing, which was designed to ever present before the people of God an example of humility and union. Why not "demand feet-washing"? We have not only Christ's example, but his positive injunction and specific blessing concerning it. "So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you? Ye call me Master and Lord; and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For

I have given you an *example*, that ye should do as I have done to you. . . . If ye know these things, happy are ye if ye do them." John 13:12-17. We know not what could be plainer.

4. We cannot in this connection help referring to two things. What would not Sunday-keepers give if they only had one-third of the evidence for Sunday observance that is given for feet-washing. If they could find but one *example* of the first day kept as a Sabbath, one command—one "ought"—for its observance, one "happy are ye," how grateful they would be! But they cannot be found. How happy would they be to find as much proof for Sunday sacredness as for unleavened bread at that memorable institution of the Lord's supper! But it cannot be found.

5. Again: Our Baptist friends have always been great sticklers for the mode of baptism. They claim to follow that practiced by the primitive church. But why cling to "the mint and anise of" Baptism, any more than that of the Lord's Supper? Would not the same principles, the same logic, lead Baptists to be Baptists no longer? Or, if they cling to the word of God concerning baptism, ought they not by the same logic to accept of unleavened bread and unfermented juice of the fruit of the vine at the Lord's Supper? Ought they not also to accept of the ordinance of feet-washing, and to disregard the Sunday holiday? We put these questions to Baptists. Are they followers of Christ in all things? Then let them take up the down-trodden truth of God. It certainly ill befits a Baptist to criticise a thing so evident as the above.

6. Why did our Saviour use unleavened bread and unfermented wine at the institution of the Lord's Supper? For this reason: Just as a lamb without spot or blemish was required to represent the great and perfect sacrifice, so unleavened bread and unfermented wine only could rightly symbolize and memorialize the pure and perfect offering of Christ. Ferment and leaven are evidences of decay and corruption. Leaven is a symbol of hypocrisy. Luke 12:1. And right in connection with our Lord himself, the apostle uses these words: "Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us." 1 Cor. 5:6, 7. And right in harmony with this principle is the following from Ex. 23:13: "Thou shalt not offer the blood of my sacrifice with leavened bread."

7. Very particular was Jehovah concerning the ordinances of his house in the past dispensation; is he less particular to-day? With him is "no variable-ness, neither shadow of turning." James 1:17. "He that despised Moses' law died without mercy under two or three witnesses." Every transgression and disobedience received a just recompense of reward. can we escape if we neglect or despise what he has given? Are we wiser than he? Heb. 2:1-3; 10:28, 29. Would it not be true that they who sit in judgment upon the institutions and precepts of God *now*, would have offered strange fire *then*, as did Nadab and Abihu (Lev. 10), or have drawn by cart the holy ark, and then put forth unholy hands to steady it? 2 Sam. 6:3-7.

We are glad that God has been so merciful to a backslidden church; glad for the word of life; glad that he is particular as regards his precept, for we then know that he will be concerning his promise; glad that he is enlightening the world with a message, which, if heeded, will bring men back to the simple truth of the Bible. The fermented wine and the leavened bread are fit symbols of the departure from the simplicity of Christ. May God help the honest in heart to accept of the pure truth, and purge out the leaven of all evil and error.

M. C. W.

THE Roman Catholic Directory for 1889, reports 8,157,676 members in the United States; counting, as we understand it, men, women, and children—that is, the entire Catholic population. There are reported 8,118 priests and 7,353 churches.

The Sabbath-School.

Notes on the International Lesson.

THE GREAT TEACHER AND THE TWELVE.

(February 24.—Mark 6:1-13.)

THERE is some difference of opinion regarding the time of this visit of our Lord to Nazareth, but from several considerations it seems probable that it was the same as that recorded in Matt. 13:54 and Luke 4:16, namely, the first after he entered upon his public ministry, and that it took place about six months after his baptism.

It would seem from the narrative, as recorded in our lesson, that Jesus spent some time, probably a day or two, at least, in Nazareth, before the Sabbath. Just how this time was employed we do not know, nor are we told aught of the memories of his childhood which were brought to his mind by the old familiar scenes; but we know that on the Sabbath he repaired to the synagogue for the purpose of teaching the people, and that opportunity was afforded him to do so.

If, as we have supposed, this was at the time of his first visit to Nazareth, our Lord's discourse upon this occasion was from Isa. 61:1. Reading this prophecy, he identified himself with it; and this, together with the fact that his teaching was so different from that of the scribes, filled his hearers with astonishment, and caused them to ask, "From whence hath this man these things?" They were probably not aware even of his ability to read, and when he not only read to them out of the Scriptures, but expounded to them in a forcible and intelligent manner that which he had read, they immediately began to question among themselves where he obtained his knowledge.

But it was not alone surprise that occasioned this questioning; they disliked his doctrine, and finding themselves powerless to resist his reasoning or to answer him from the Scriptures, they began to say, "Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon? and are not his sisters here with us? And they were offended at him." The idea that one of the humblest of their own townsmen should assume to instruct them, was offensive to them. Had some great man of the world come among them they would probably have received him, but they were moved with envy against Jesus; why he, a humble carpenter, formerly of their own humble town, should rise to distinction rather than themselves, they were not in a condition to understand; they were envious, hence they were offended at him.

THE natural heart is prone to envy, and this is one reason why a prophet is without honor in his own country. Because of envy, his friends and neighbors refuse to pay him the same honors that he receives from strangers; they feel that in some way or other the honors ought to come to themselves. And this is true from the family circle to the councils of nations; few if any rise to distinction without exciting more or less envy. Joseph's brethren were filled with envy against him because of the affection which his father had for him; Saul envied David because of the esteem in which the people held the youthful warrior; and even Satan's fall was caused by envy.

"AND he could there do no mighty work." This does not mean that Jesus did not have the power to work miracles in Nazareth, but that the circumstances were such that he could not consistently do such works. To have wrought mighty works there would have been like casting pearls before swine, and Jesus could not do that, in the same sense that an honest man cannot lie nor steal; or more prop-

erly speaking, in the sense that God cannot deny himself.

THE incident of our Lord's sending forth the twelve is full of interest and instruction. Why did he not send them forth singly? is a question which might arise, but the answer is not far to seek: he who "took our infirmities," who "was in all points tempted like as we are," knew that if sent out alone, the disciples would sink under discouragement; hence he sent them two and two, that they might strengthen and encourage each other. It is God's order that men should be associated together in his service for mutual encouragement, and those who ignore this fact, and from choice attempt to stand alone, are likely to fall. A spirit of humility will prompt those who have it, to seek help from every available source; and while every one should feel individually strong in the Lord, none ought to feel that they have no need of human help and sympathy,—not to take the place of the help of God, but simply as a divinely ordained means of grace.

CHRIST sent forth the twelve two and two; the seventy were also sent forth in pairs; Peter and John labored together; Paul and Barnabas were for a time yoke-fellows, and when they separated they each chose a companion. It is not alone for encouragement that men are thus associated together in the service of God; it is also for prevailing power in prayer. Said the Saviour, "If two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in Heaven." Thus it appears that not alone in temporal, but in spiritual things as well, "in union there is strength."

C. P. B.

Old Testament History.

THE GIVING OF MANNA.

(Lesson 9, March 2, 1889.)

1. What inconvenience did the children of Israel suffer soon after they crossed the Red Sea?

"And when they came to Marah, they could not drink of the waters of Marah, for they were bitter; therefore the name of it was called Marah." Ex. 15:23.

2. How did they act?

"And the people murmured against Moses, saying, What shall we drink?" Verse 24.

3. How did the Lord give them relief?

"And he cried unto the Lord; and the Lord showed him a tree, which when he had cast into the waters, the waters were made sweet; there he made for them a statute and an ordinance, and there he proved them." Verse 25.

4. What promise did the Lord then give the people?

"And said, If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians; for I am the Lord that healeth thee." Verse 26.

5. When they came to the wilderness of Sin, what wicked charge did they bring against Moses and Aaron?

"And they took their journey from Elim, and all the congregation of the children of Israel came unto the wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after their departing out of the land of Egypt. And the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness; and the children of Israel said unto them, Would to God we had died by the hand of the Lord in the land of Egypt, when we sat by the flesh-pots, and when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger." Ex. 16:1-3.

6. What did the Lord say he would do to satisfy their hunger?

"Then said the Lord unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that

I may prove them, whether they will walk in my law, or no." Verse 4.

7. What test did he say this would be for them?—*1b*.

8. When were they told that they should receive food?

"And Moses and Aaron said unto all the children of Israel, At even, then ye shall know that the Lord hath brought you out from the land of Egypt; and in the morning, then ye shall see the glory of the Lord; for that he heareth your murmurings against the Lord; and what are we, that ye murmur against us? And Moses said, This shall be, when the Lord shall give you in the evening flesh to eat, and in the morning bread to the full; for that the Lord heareth your murmurings which ye murmur against him; and what are we? your murmurings are not against us, but against the Lord." "I have heard the murmurings of the children of Israel; speak unto them, saying, At even ye shall eat flesh, and in the morning ye shall be filled with bread; and ye shall know that I am the Lord your God." Verses 6-8, 12.

9. What kind of flesh did they have at even?

"And it came to pass, that at even the quails came up, and covered the camp; and in the morning the dew lay round about the host." Verse 13.

10. In the morning when the dew was gone what did they find?

"And when the dew that lay was gone up, behold, upon the face of the wilderness there lay a small round thing, as small as the hoar frost on the ground. And when the children of Israel saw it, they said one to another, It is manna; for they wist not what it was. And Moses said unto them, This is the bread which the Lord hath given you to eat." Verses 14, 15.

11. Describe the manna.

"And the manna was as coriander seed, and the color thereof as the color of bdellium." Num. 11:7.

12. How did they prepare it, and how did it taste?

"And the people went about, and gathered it, and ground it in mills, or beat it in a mortar, and baked it in pans, and made cakes of it; and the taste of it was as the taste of fresh oil." Verse 8.

13. How much were they to gather for each person?

"This is the thing which the Lord hath commanded, Gather of it every man according to his eating, an omer for every man, according to the number of your persons; take ye every man for them which are in his tents." Ex. 16:16.

14. How was it if some gathered too much, or not enough?

"And the children of Israel did so, and gathered, some more, some less. And when they did mete it with an omer, he that gathered much had nothing over, and he that gathered little had no lack; they gathered every man according to his eating." Verses 17, 18.

15. What practical lesson does the apostle Paul draw from this?

"For I mean not that other men be eased, and ye burdened; but by an equality, that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want; that there may be equality; as it is written, He that had gathered much had nothing over; and he that had gathered little had no lack." 2 Cor. 8:13-15.

16. What took place if they tried to keep the manna till the next day?

"And Moses said, Let no man leave of it till the morning. Notwithstanding they hearkened not unto Moses; but some of them left of it until the morning, and it bred worms, and stank; and Moses was wroth with them." Ex. 16:19, 20.

17. On the sixth day what did they do?

"And it came to pass, that on the sixth day they gathered twice as much bread, two omers for one man; and all the rulers of the congregation came and told Moses." Verse 22.

18. What instruction had they received on this point?

"And it shall come to pass, that on the sixth day they shall prepare that which they bring in; and it shall be twice as much as they gather daily." Verse 5.

19. What did Moses say to them on that day?

"And he said unto them, This is that which the Lord hath said, to-morrow is the rest of the holy Sabbath unto the Lord; bake that which ye will bake to-day, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning." Verse 23.

20. Did any manna fall on the Sabbath?

"Six days ye shall gather it; but on the seventh day, which is the Sabbath, in it there shall be none." Verse 26.

21. How were they provided with food on that day?

"And they laid it up till the morning, as Moses bade; and it did not stink, neither was there any worm therein." "See, for that the Lord hath given you the Sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day." Verses 23, 24, 29.

22. What did some of the people do on the seventh day?

"And it came to pass, that there went out some of the people on the seventh day for to gather, and they found none." Verse 27.

23. What reproof did the Lord give them?

"And the Lord said unto Moses, How long refuse ye to keep my commandments and my laws?" Verse 28.

24. How long did the children of Israel eat the manna?

"And the children of Israel did eat manna forty years, until they came to a land inhabited; they did eat manna, until they came unto the borders of the land of Canaan." Verse 35.

25. Show how they could not by any possibility have made a mistake in regard to the Sabbath in that time.

26. In giving the manna, what purpose did God effect besides supplying the children of Israel with food?

27. What does the psalmist say this manna was?

"And had rained down manna upon them to eat, and had given them of the corn of heaven. Man did eat angels' food; he sent them meat to the full." Ps. 78:24, 25.

28. Of what was it a type?

"I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven; if any man eat of this bread, he shall live forever; and the bread that I will give is my flesh, which I will give for the life of the world." "This is that bread which came down from heaven; not as your fathers did eat manna, and are dead; he that eateth of this bread shall live forever." John 6:48-51, 58.

THE REAL OBJECT.

MANY parents bring up their children with the idea that they are in the world primarily for enjoyment. The prevailing question to the children of this generation is, "Did you have a nice time?" rather than, "Were you a good girl, or a good boy?" The desire of the parents, if formulated, would be, "I want them to have a good time," rather than, "I want them to be able to choose the right, the true, the best." As fathers and mothers grow older they learn, by slow and painful experience, that this life is not all a "nice time," and it would be a saving in many ways to their children to teach them this from their earliest years. Let them understand that God loves them, and is working for a lasting rather than for a present happiness for them; that when he denies a thing it is to give something better in its place, or some other time; and that to love and obey him brings its most substantial happiness. Children love to obey, and they love the one whom they are taught to obey. Obedience brings love, and love brings happiness.—*Congregationalist*.

The Missionary.

CHRISTMAS OFFERINGS IN CALIFORNIA.

THERE has been more or less inquiry relative to the Christmas offerings in the California Conference. The sums received from each church are given below. The total, \$3,774.00, does not greatly exceed that of 1887, but it should be borne in mind that a good many of our people had made pledges to the foreign and home missions, due about New Year's time. This with the decline in business will account for the difference, more than any lack of interest in the object:—

Arroyo Grande, \$ 13 25	Oakland, - - - \$916 59
Burr Valley, - - 41 76	Placerville, - - - 23 00
Calistoga, - - 33 76	Petaluma, - - - 61 46
Dow's Prairie, - 7 05	Reno, - - - 103 60
El Monte, - - 20 05	Rocklin, - - - 7 50
Eureka, - - 125 00	San Francisco, - 127 52
Fresno, - - 148 00	Stockton, - - - 25 00
Ferndale, - - 110 00	St. Helena, - - 265 25
Guerneville, - 83 00	San Diego, - - - 127 35
Grangeville, - 129 10	Sacramento, - - 39 88
Gold Hill, - - 13 00	Santa Barbara, - 24 50
Goleta, - - 10 00	Santa Rosa, - - 43 16
Healdsburg, - 351 15	St. Clair, - - - 13 90
Laytonville, - 20 35	San Jose, - - - 43 50
Little River, - 24 80	Santa Ana, - - - 39 55
Lemoore, - - 54 75	Selma, - - - 42 30
Los Angeles, - 100 00	Turlock, - - - 6 00
Napa, - - 50 50	Vacaville, - - - 74 70
Norwalk, - - 32 00	Woodland, - - - 160 65
Jewelry sold, - - - - -	- - - 156 15
Received from scattered brethren, - - - -	- - - 105 92

J. N. LOUGHBOROUGH.

SKAGIT COUNTY, W. T.

I CLOSED a series of meetings in the Ridgeway school district, January 26. Six adults there covenanted to keep the commandments of God and the faith of Jesus; also one person who lives in LaConner. A Sabbath school of twelve members was organized in the Ridgeway district. I preached one sermon in the Edison school-house where I held meetings last spring, and two more there took their stand to keep God's truth.

ISAAC MORRISON.

NO PATCHWORK.

God never repairs. Christ never patches. The gospel is not here to mend people. Regeneration is not a scheme of moral tinkering and ethical cobbling. What God does, he does new; new heavens, new earth, new body, new heart—"Behold, I make all things new." In the gospel thus we move into a new world and under a new scheme. The creative days are back again. We step out of a *regime* of jails, hospitals, and reform shops. We get live effects direct from God. This is the gospel. The gospel is a permanent miracle. God at first hand—that is a miracle. The gospel thus does not classify with other schemes of amelioration. They are good, but this is not simply better, but different, distinct, and better because distinct; it works in a new way, and works another work. Compare the wrought chains riveted on the demoniac, and the divine word working a new creation in the demoniac. It is all there. It is like the difference between the impotent Persian lashing the turbulent sea with chains, and the gracious Lord saying to the troubled sea, "Peace, be still."—*Selected*.

"PREACH the word." 2 Tim. 4:2.

The Home Circle.

'TIS BETTER.

BETTER to con life's lessons all
Than to frown at the harder places,
Better to climb, tho' we sometimes fall
And move with indifferent paces,
Than to sit discouraged, and idly complain,
Counting life but a failure and fetter,—
For God has a plan for every man
That no wisdom of earth could better.

Better than wait for a cloudless day
Is to catch the light as it's given;
Better to seize the joys as they stray
Than wait for the bliss of Heaven.
Better a song tho' you sing it yourself
With a voice which no music discloses,
Than to fill the years with sighs and tears,
Waiting for "hot-house roses."

Better to do a lowly deed
Than wait for a grand endeavor;
Small chances come where we may succeed,
But the great may slight us ever.
Better than wait to lead a crusade,
Drop daily our lump of leaven,—
If we do our best we may leave the rest
With the Ruler of Earth and Heaven.

—Lillie Sheldon, in *Woman's Work*.

LITTLE SUNSHINE.

"BRING me the tray, Ruthie," called Aunt Susan, in a sharp voice.

She did not mean to be sharp, but she was always very busy and in a great hurry. She thought, if she ever thought about it at all, that she had no time to speak softly.

Perhaps if she had tried she would have found that it takes no more time to speak softly than to speak sharply.

Ruthie got the little tray, put upon it the cup and saucer and plate and other things, and held it while Aunt Susan poured some coffee into the cup and put some of whatever there was for breakfast on the tray. Then the little girl started with slow and careful steps toward her mother's door, which Aunt Susan held open for her.

With eyes fixed on the coffee, and lips pressed together in her fear of spilling it, Ruthie at length reached the stand at mamma's side, and gave a merry little laugh as she set the tray upon it and held up her face for a kiss.

"See, mamma, a fresh egg on toast. I found the egg yesterday and didn't tell, so it would be a surprise."

"It looks nice, dearie. And—knife, fork, spoon, salt—you never forgot anything, and you such a little dot of a thing. Before you brought my breakfast something was sure to be forgotten."

"I'm not so very little," said Ruthie, drawing herself up. "Only a big girl could carry your whole breakfast, mamma. Now I must go out and find a flower for you."

Flowers were scarce in the weedy, neglected yard, but she could almost always find buttercups or daisies or clover blossoms by going into the meadow beyond. They were all sweet to her, and there was happiness for the bright-faced, cheery-natured child in every breath of the soft air and every touch of the summer wind. Every bird-note brought its own delight, and the humble flowers smiled up at her, and the sunshine beamed over all, until there seemed no room for anything but joy. Holding up her little face to its rays,

Ruthie danced over the clover blossoms, with a song as gay as that of any bird.

Suddenly she stopped and a shadow fell over her face.

"Mamma never has a speck of sunshine. The sun doesn't shine into her room a minute all day, for I watched for it that day I hurt my foot and had to be still. I wonder why it doesn't? It comes into the kitchen windows. It most gets to mamma's window and then it stops awhile on the porch floor, and then goes away again. I wish it would go in and shine on mamma."

Ruthie held up her hands in the streaming sunlight.

"Oh, if I could only carry home a whole handful!" She closed her hands over the rays and walked into the shade of a tree, where she opened them again with a shake of her head.

"No, the shine all goes away."

With very painstaking little fingers she arranged the prettiest flowers she could find into a bouquet, taking care that there should be plenty of the yellow buttercups and a stray dandelion or two which seemed to have forgotten that all their brothers had floated away on the wind. They were such a bright gold, so exactly the color of the sun, that she felt sure that they must hold his light. She held the bunch far above her head in the sunlight as she ran home.

"Now, you beautiful flowers," she said, bringing them down for a look as she came nearer the door, "do hold on to the sunshine and carry just a little bit to mamma. I can't—it slips right out of my hand. But you live in it all the time, and you might, I'm sure."

With another bound or two she was by her mother's side.

"Oh, what a beautiful bunch you have brought me to-day, dear," said mamma.

"But you haven't done what I told you, you naughty little flowers," said Ruthie, half smiling, half pitifully.

"Done what?" asked mamma.

"I told them to bring in some sunshine for you. O mamma," said Ruthie, throwing her arms around her with tears in her eyes, "you have to lie here all the time, and the sunshine never comes near you."

"Why, my bird, I can look out and see the sunshine. And I can see the trees and the grass and I can hear the birds sing."

"Yes, but the sun doesn't shine on you. You can't go out into it and laugh and dance in it as I can. I've been trying my best to bring you some, but"—she laughed at her odd little fancy—"I can't hold it in my hands, and the flowers don't hold it, either. So you can't have any sunshine, poor mamma."

Mamma took the little face between both her hands and looked into the sweet blue eyes.

"I can't have any sunshine?" she said. "Why, my blessing, you are my sunshine. My room is full of it whenever you come near me. There is sunshine for me in every look of your bright eyes and in every wave of your shining hair. And you bring it to me in everything you do for me, in every sound of your voice. Why, your own little heart is full of sunshine, all running over in brightness and sweetness for mamma. Every time you come near me it is like the sun breaking out of a cloud."

Ruthie looked into mamma's face and knew she meant every word. And as she afterwards thought them over, how earnestly she resolved more and more to be sunshine for mamma.

Dear little children, are you sunshine for anyone? If anyone should ever say such loving words of you, would they be true?

God has given you a great many sweet and pleasant things to help you make yourselves a blessing to those about you. Your faces may bring bright smiles, your voices loving tones, and your active little hands may do kindly deeds without number.

If you have already been helpful to someone, try how much cheeriness and willingness you can put into the duties of this New Year. If you have not, look about you to see if there is not someone who might be happier for your tender cares. Try if you cannot make some shadowed life brighter, and be sure, even if no one says it in so many words, that you are very surely sunshine to somebody.—*Sydney Dayre, in The Churchman*.

FRIGHTENING CHILDREN.

THE first rule that the Clover family made regarding the government of children, was that a child should never be frightened unnecessarily, and once adopted, it has been easily kept. Birdie, the eldest baby, amused us when at about three years of age she would spread the fingers of one chubby hand before her closed eyes whenever she wished to go into a dark room. "Why do you do that, Birdie?" I asked her one night, and looking up shyly, she said: "So I tan not see e' dark." But, although she did not like to "see" it, yet she had no fear of darkness.

If the little ones were restless and wide-awake, they were never told to "cover up and keep still, else the rats would catch them." . . . We even speak gently of rats at our house, lest the smaller ones learn to fear them. Not that they do not hear the marauders roundly denounced for digging holes in the squashes or nibbling the apples, but lest the little ones may feel timid about going down cellar, they are never spoken of as a thing to fear.

Frightening children as a means to secure obedience is not the only evil ruled out of our code. Frightening them regarding anything, unless absolutely necessary, was prohibited. I was an agile, venturesome child myself, once on a time, and I remember vividly the pleasure it was to me to walk a narrow joist, "shin" a tall tree, or run along a high ridge-pole, and I always allowed my children all the liberty possible without endangering life or limb. It certainly gives a child confidence, makes him self-helping and self-entertaining; besides, in my own mind, I always pity the child who is "nagged" about with "Here, you must not climb up there, you'll fall," or "No, I will not allow you to skate, you might fall and get hurt," or "You shall not have a sled; I read of a boy who had his leg broken while coasting." It is these very children who after an unhappy, discontented childhood, grow up into the clumsy men, who fill the daily papers with accounts of accidents; and awkward, timid women. . . .

I may have been helped to my decision

that no child under my care should ever be frightened, by my own experience. An older sister, wishing to guard against any future possibility of my falling down the cellar stairs, took me part way down, and pointing to two small chinks in the wall, in a dark corner, cried: "See the big bear's eyes glaring at you. Run, quick, before he eats you." Well, I did run, and from that day to this I cannot walk out of a dark room, or come up out of a cellar if it is dark, without a feeling of senseless fright that is almost unbearable.

Of all the mistakes made in the care of children, there is to my mind nothing quite as bad as frightening them.—*Kit Clover, in Home Journal.*

PHOTOGRAPHING BULLETS.

THE interesting process of photographing rifle bullets in motion, by means of the electric light, presents some remarkable phenomena, judging from the experiments made by Mach, the Austrian chemist. In this operation his plan is to illumine the bullet by letting it break an electric current formed; but the velocity of the bullet must exceed that of sound, in order that the condition of the air before and behind the projectile can be shown. After various experiments he succeeded in his efforts to photograph projectiles fired by Wernal and Jurde guns, having respectively an initial velocity of 438 and 520 meters per second. The photographs obtained in this manner showed the air formation in front of the bullet having the form of an hyperbola, while behind it almost a vacuum was formed, in which, when the initial velocity was very great, there were some curious spiral motions. From the description given, there appeared from these photographs to be a great similarity between the motion of a body through the water and that of a projectile through the air.—*Pittsburg Dispatch.*

A NEW process of so-called autostereotypic printing, especially adapted for the reproduction of books and engravings, has lately been invented in Switzerland, and is already used with advantage in a large printing office at Zurich. The process will cheapen the reprinting of the works of foreign authors, since the typesetting and copying of engravings are saved, and an accurate stereotype plate is obtained directly from the original. It is a transfer process, in which a blank, composed of plaster of paris, silicate of potash or soda, and phosphate of lime is employed. The print to be copied is moistened in a solution of phosphate of soda in distilled water, alcohol and acetic ether, and then transferred in the usual way on the plaster of paris plate, previously coated with a film of gelatine containing citrate of iron and ammonia. After the transfer (all the process thus far having been conducted in a dark room), the plate is dried and exposed to direct sunlight for fifteen minutes. When taken out, the place acted upon by the light will be found to be quite hard, while at the other places the plaster will be soft, and will fall off as fine powder as deep as the solution shall have penetrated, if brushed with a hard brush. The plate will then be ready to be stereotyped.—*Christian at Work.*

Health and Temperance.

"IT'S NOTHING TO ME."

"It's nothing to me," the mother said,
"I have no fears that my boy will tread
The downward path of sin and shame,
And crush my heart and darken his name."

It was something to her when her only son
From the path of right was early won,
And madly cast in the flowing bowl
A ruined body and shipwrecked soul.

"It's nothing to me," the young man cried;
In his eyes was a flash of scorn and pride—
"I heed not the dreadful things you tell;
I can rule myself, I know, full well."

'Twas something to him, when in prison he lay
The victim of drink—life ebbing away—
As he thought of the wretched child and wife,
And the mournful wreck of his wasted life.

"It's nothing to me," the voter said,
"The party's loss is my greatest dread."
Then he gave his vote for the liquor trade,
Though hearts were crushed and drunkards made.

It was something to him in after life,
When his daughter became a drunkard's wife,
And her hungry children cried for bread,
And trembled to hear their father's tread.

—Selected.

OVER-EATING.

It is a decree that while civilized man cannot live without dining, he might live a great deal longer without so much dining, or rather without dining so extensively. Sir Henry Thompson says that he has been compelled by facts to think that more mischief in the form of disease has accrued to civilized man from erroneous habits in eating, than from the use of alcoholic drink. He also declared himself in doubt whether improper and inordinate eating were not as great a moral evil as inordinate drinking. Many of our best physicians say that the habit of over-eating is at the bottom of most troublesome diseases. Doubtless this habit is most often laid in childhood. How many mothers feed their babies as often as they cry, taking it for granted in the most imbecile manner that the baby cries for food, when more often the helpless little victim cries because it already has had too much food. When the stomach once becomes accustomed to being crowded with food, if the supply is cut short there is at first a gnawing sensation that is frequently mistaken for hunger. Persevere a little longer in your abstinence, and you will find yourself benefited by it.—*Hall's Journal of Health.*

EARACHE is usually caused by a sudden cold. Steam the head over hot herbs, bathe the feet in hot water, and put into the ear cotton-wool dipped into camphor and sweet-oil. This treatment is often excellent for faceache and toothache. The latter is frequently entirely relieved by placing the cotton soaked with camphor in the ear on the side where the painful tooth is. It is a good plan also to tie a handkerchief over the ear, for earache, or toothache, or faceache.—*Selected.*

It is not always easy to start a fruit jar cover. Instead of wrenching your hands and bringing on blisters, simply invert the jar and place the top in hot water for a minute. Then try it and you will find it turns quite easily.

ELEANOR KIRK ON UNHEALTHFUL DRESS.

"MADAM, I cannot take your case," said a distinguished medical practitioner, the other day, to a fashionable invalid, after a careful diagnosis.

"But why not take my case?" the lady asked in some surprise.

"Because I have had my attendant weigh your garments while I was making the examination," was the frank and most unusual response, "and I find that your skirts weigh fifteen pounds. You have brought on the disease from which you suffer by this manner of dressing, and I do not care to risk my reputation as a physician by treating a patient who will, in all probability, continue to carry such loads."

"This is the first time I ever knew a physician to tell a patient what she should wear," said the visitor with heightened color. "How many pounds is it lawful to carry, if you please?"

"You cannot carry over three pounds with safety; and even such a weight should be suspended from the shoulders."

"How long shall I be obliged to limit the weight of my clothes?"

"As long as you live, madam, for you have so outraged every delicate and sensitive internal organ, so stretched the ligaments which would have been faithful had you treated them well, that you can never exceed this weight with safety."

"Do you think you can cure me if I obey you?" was the next question.

"I can prevent the development of a tumor, which is now imminent, but all the medical science in creation cannot make you strong. But I can help you to help yourself to more health and comfort than you have known for many a year."

Now I heard this conversation, and it delighted my heart; and ever since I have been asking, Why do not physicians more generally tell the whole truth in such cases? They know the effect of tight lacing, and the drag of heavy skirts upon the hips and the spine. They know the cause of the frightful increase of ovarian tumors among American women. Why will they not all come to the rescue, like the grand gentleman above mentioned. There are some time-servers and fortune-hunters, who will not tell the truth, because of the fear of losing moneyed patients; and doubtless there are a few practitioners, in good standing, who delight in lapped ribs and protruding and diseased organs, because of filthy lucre. But the majority of our doctors are honest, humane men and women, who love the truth. Sons and daughters of Esculapius, please step to the front, and let us have "the truth, the whole truth, and nothing but the truth, so help you."—*Woman's Work.*

THE official report of the New York Police Department for the year 1887 furnishes some interesting and suggestive statistics. Of the 81,176 arrests made during the year, 28,337 were for drunkenness, 4,708 for violation of the excise laws, and 25,638 for crimes attributable to the use of intoxicants. This makes a total of 58,673 arrests, or about two-thirds of the whole due to the drink traffic.—*N. Y. Observer.*

News and Notes.

SECULAR.

—The German Reichstag adjourned without day on the 8th inst.

—The question of the jurisdiction of Behring Sea is to be referred.

—The United States steamer *Mohican* has been ordered to Samoa.

—Scarlet fever has made its appearance among the students at Cornell.

—The Emperor of Japan has promulgated a constitution for the empire.

—There were \$1,200,000,000 deposits in the savings banks of the United States in 1887.

—Count William Bismark has been appointed President of the province of Hanover.

—It will cost Pennsylvania \$250,000 to submit the prohibition amendment to the people.

—The Panama Canal Company has been dissolved and its affairs placed in the hands of a receiver.

—A large part of the business portion of Steelville, Mo., was burned on the morning of the 7th inst.

—A Paris dispatch states that the microbe of diphtheria has been discovered by two disciples of Pasteur.

—The Denmark Temperance Society is reported to have 408 local societies affiliated, with a total membership of 17,500.

—Heidelberg, the noted German university city, has, according to late statistics, one saloon for every eighty-seven inhabitants.

—The longest street railway in the world is near Buenos Ayres, connecting a number of towns, and has a total length of 200 miles.

—In Mexico, says Bishop Hurst, of the Methodist Church, "the Sunday newspaper is as thoroughly domesticated as the bull fight."

—The Spanish mail steamer *Remus* foundered recently off the Philippines, and all the passengers are supposed to have been drowned.

—The total number of failures in the United States for the calendar year 1888 is 10,587, against 9,740 in 1887, an increase of 9.7 per cent.

—February 5, the Massachusetts House of Representatives adopted the proposed constitutional prohibitory amendment by a vote of 161 to 69.

—There is in the United States a dog for every three inhabitants. The cost of keeping twenty million dogs is at least \$200,000,000 per annum.

—Heavy gales were reported on the coasts of Ireland, Scotland, and England, on the 8th inst. Vessels were wrecked, boats capsized, and lives lost.

—The Government is about to send 3,000 tons of anthracite coal to the United States coaling station in Samoa. It will be shipped from Philadelphia.

—A few Baltimore hunters have purchased 50,000 bushels of corn from a damaged cargo to be used in baiting wild ducks in the marshes of the Chesapeake Bay.

—There are said to be thirty rum shops to every school throughout Western Siberia, and thirty-five rum shops to every school throughout Eastern Siberia.

—The late street-car strike in New York, though of short duration, cost the companies \$200,000 and the men \$60,000, besides some 2,000 men are out of employment.

—Recent advices from Hanoi, Tonquin, say that the French troops attacked the villages of Dinbeintong and Chochu and routed the rebels. Three Europeans were wounded.

—According to the papers of that country, Great Britain has 1,000,000 less cattle than one year ago. One hundred thousand calves less were raised last year than the year before.

—Typhus fever has broken out in Doboka, Hungary, and is rapidly spreading. In addition to the fever, the inhabitants are suffering greatly through the failure of the potato crop.

—It is stated that the severity of the winter is increasing the distress caused by the famine in Shan and Manchuria, China. It is estimated that 250,000 persons are starving in Chin Kiang.

—A Paris firm of glass-makers has produced some porous glass, to be used for window-panes. The makers claim that the pores are too fine to permit of draught, but cause a pleasant and healthy ventilation in a room.

—"It is certain," says the Berlin correspondent of the *Daily Telegraph*, "that the German Consul at Samoa will be removed. Prince Bismark is extremely annoyed by the Consul exceeding his instructions."

—Thirty-two United States Senators are millionaires. Gen. W. D. Washburn, recently elected to succeed Sabin from Minnesota, is a railroad president, is worth \$5,000,000, and lives in a \$1,000,000 house at Minneapolis.

—Seventeen men were drowned on the 5th inst. by the breaking of the ice on Pine Lake, New York. The victims were driving teams engaged in hauling logs across the ice, when the ice broke and the men and horses were all lost.

—February 4th the steamer *Nereid* collided with the ship *Killochan*, off Dungeness, England, and both went to the bottom. Twenty-four persons were drowned. Nine members of the crews were rescued, one of whom afterward died.

—The Constitution of Costa Rica prescribes hospitality to strangers as a sacred duty, and declares citizenship to be forfeited by ingratitude to parents, abandonment of wife or children, and neglect of the obligations due to the family.

—Maine farmers are making loud complaints against having the juice of the apple included in the law against the manufacture and sale of liquor, and a vigorous effort will be made to have the cider clause repealed by the Legislature.

—February 4th the Glen Line steamer, *Glencoe*, a three-masted screw steamer of 1901 tons, carrying a crew of fifty-two persons but no passengers, came in collision with the bark *Largo Bay*, off Beachy Head, England, and sunk with all on board.

—The Samoan war cloud has cleared away. Germany has proposed a conference of the three Governments interested, namely, the United States, England, and Germany, and the matters of difference will no doubt be amicably adjusted without resort to arms.

—The largest Catholic school in the West, the one at Terre Haute, Ind., was burned on the 7th inst. The loss is over \$100,000. The same day a large blanket mill was burned at Cleveland, Ohio, loss, \$100,000; the nail works at Tiffin were also destroyed, loss, \$50,000.

—The Authorities at Rome are alarmed on account of the activity of the socialists, who are busily engaged in spreading their doctrines among the working classes, and especially among those out of employment. It is feared the agitation will result in riotous demonstrations.

—February 7 a severe snow-storm swept over Canada and the Middle States, Maryland and Virginia. Two men were found frozen to death in western New York and other losses of life by the excessively cold weather are reported. Trains were snow bound on several different railroads.

—The joint resolution proposing an amendment to the Constitution, declaring that the right to vote shall not be abridged by the United States or any State on account of sex, was favorably reported on the 7th inst. by Senator Blair from the select Senate Committee on Woman suffrage.

—In the Colorado Desert, near Idaho, there is a large bed of rock salt, and the Southern Pacific Railroad, in laying the track to the salt bed, has been obliged to grade the road for 1,200 feet with blocks of these crystals. This is the only instance where a road-bed is laid and ballasted on salt.

—A Washington dispatch says that if the Oklahoma bill is not passed by this Congress, no less than 50,000 people will enter the Territory within thirty days, and to dislodge them would require a force of soldiers, and cause an amount of bloodshed for which no Administration would dare assume the responsibility.

—A Cleveland firm which was boycotted by the Bricklayers' Union of that city, sued the officers and members of the organizations, and has just been awarded \$3,700 damages. There have been a number of criminal actions growing out of boycotts, but this is the first instance where a civil suit of this nature has been carried to a successful issue.

—The December report of the Department of Agriculture, which publishes in detail estimates of some of the more important crops, makes the product of corn 1,987,790,000 bushels, grown on 75,672,763 acres, valued on the farm at \$677,561,580, or 34.1 cents per bushel, against 44.4 for the crop of 1887, a decrease of 23 per cent.; the product of 1887 being 27 per cent. less in volume than that of 1888. The wheat aggregate is 414,868,000 bushels, grown on 37,366,158 acres, valued at \$384,248,030. The aggregate for oats is 701,737,000 bushels, grown on 26,998,282 acres, and valued at \$195,420,249. A comparison of aggregate value shows that the present corn crop is worth only \$31,000,000 more than the previous one, wheat \$74,000,000 more, oats \$5,000,000 less.

—A Chicago paper states that at Senator Hearst's Washington dinner all the wine was imported, and advises Kate Field that if she can't induce California senators to use California wine, she should go out of the liquor business and enter the tobacco trade. It will be remembered that Miss Field is the paid advocate of California wine-growers and dealers.

—It is stated that all the money which the world possesses to-day would only purchase one-third of its railways, since the railroads in the world are worth nearly \$30,000,000,000, or about one-tenth of the total monetary wealth of the civilized nations, and over one-quarter of their invested capital. In comparison with this sum the amount of money invested in banking throughout the entire world is but a trifle.

—On the 7th inst., Senator Chandler introduced the proposed amendment to the Naval Appropriation bill, authorizing the construction by contract of two harbor rams of steel, to cost, without armament, not exceeding \$1,500,000 each, and of fifteen gunboats or cruisers, each not to exceed 1,700 tons displacement or \$500,000 in cost. It appropriates \$5,000,000 to begin the construction of the vessels, and \$3,000,000 for the armament.

—A heavy gale did considerable damage in various parts of Nebraska on the 4th inst. At Omaha a wall was blown down and six persons were killed; at Hastings, the Central School was wrecked, three persons being so severely injured that their recovery is impossible. One of the scholars in the Hastings School building was killed outright, one other injured so that he will probably die, and the teacher, Miss Aldrich, was fatally injured. The storm was widespread.

—A Chicago *Times* New Orleans dispatch of the 9th inst. says that from 600 to 1,000 white men at Lafayette, La., have organized themselves into a body of vigilantes for the purpose of regulating local affairs in places where they reside. A number of bands have been commissioned to visit the homes of all colored people and enquire into their employment. Those who have not been able to obtain work for the ensuing year will be requested to leave the parish, under penalty of castigation.

—The railroad business in this country is one which is increasing at an almost incredible rate of speed. In 1875 the world's railways aggregated 185,000 miles, while in 1885 there were over 300,000 miles of railroad; thus showing an increase of 115,000 miles in ten years, or on an average upwards of 11,000 miles a year. When it is considered that this would mean the laying, each year, of railway enough to reach nearly half around the earth, the magnitude of the increase can be in a measure appreciated.

—The Austrian *Handels-Museum* gives the following interesting figures respecting the position of British cotton manufactures as compared with that of the rest of the world. The figures relate to 1887. The number of spindles in England is 42,740,000; in the rest of Europe 23,180,000; in America, 13,500,000; in India, 2,420,000; total, 81,840,000. The quantity of cotton consumed is: in England, 1,514,521,000 pounds weight; in the rest of Europe, 1,459,119,000 pounds; in America, 944,758,000 pounds; in India, 300,000,000 pounds.

—The fears entertained by the authorities of Rome that an outbreak would occur among the thousands of unemployed men in that city, were realized on the 8th inst. A great crowd of unemployed workmen assembled and marched through the Via Condotta and other streets of the city, blackening the shop fronts as they went, and, in some cases, entering stores and carrying off whatever plunder they could secure. Street lamps and windows were smashed by the mob, and on the Via Frattina a number of buildings were partly wrecked. Thirty persons, mostly policemen, were dangerously wounded during the riot.

Obituary.

NYE.—Ralph Earnest, son of B. F. and Sarah E. Nye, died of pneumonia, near Carrollton, W. T., January 31, 1889, aged 4 years, 11 months, and 19 days. Little Earnest's suffering, which lasted only thirty-six hours, was severe. Although there will be a vacancy in the home of Brother and Sister Nye since their little one is gone, they do not mourn as do those who have no hope; but have placed him in his little bed in the grave to rest there through the time of trouble till the Lord shall wake him on the morning of the resurrection, to embrace them again in glory. Words of comfort were spoken from Rev. 14:13, to a company of sympathizing friends.

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A REVIEW.

The above is the title of a pamphlet recently issued. In its pages the author reviews the two most recent and without doubt the best contributions to the defense of Sunday, popularly called the “Lord's Day.” The first of these essays was written by Rev. George Elliott, and took the \$500 “Fletcher Prize,” offered by the trustees of Dartmouth College for the best essay on the “Perpetual Obligation of the Lord's Day.”

The other essay was written by A. E. Waffle, M. A., and was awarded a \$1,000 prize by the Committee of Publication of the American Sunday-school Union.

We state thus definitely the source of the essays reviewed that all may see their importance. Certainly if there was any argument in favor of Sunday, we should expect to find it in these prize essays. Elder Jones in his *Review* takes up their arguments and assertions, and shows very plainly how several times the authors have *proved what they did not want to prove* at all—namely: The Seventh-day Sabbath is still as binding on all as when the law was given.

This *Review* will be read with interest and profit by all, and those who have friends that are interested in the Sabbath Question should see that one of these pamphlets is placed in their hands.

WORDS OF APPROBATION.

Elder R. A. Underwood, President Ohio Conference, says:—

“The ‘Abiding Sabbath’ should find its way to every home in the land. It certainly will have a wide circulation. May God bless it on its mission. The quotations from Mr. Elliott's essays set forth the divine origin of the Sabbath, its object, universality, and inseparable relation to the moral law of ten commandments, of which it is a part, and its binding obligation upon all mankind; also the clear distinction between the Sabbath and the ceremonial rites, or laws, in words of sublime, convincing power. Yet he, like all who feel it their duty to prop up the Sunday-sabbath with the fourth commandment, contradicts his own position. Elder Jones has made a clean-cut, sound argument.”

Elder J. N. Loughborough, President California Conference, says:—

“I have just completed a careful reading of Elder Jones' *Review*. In this he attacks the main pillars of their argument for a Sunday-sabbath, and at the same time he gives an epitome of the argument for the true Bible Sabbath. He shows clearly that notwithstanding all the efforts of the \$500 and \$1,000 essay men to establish Sunday as the Sabbath, it stands, according to their own admissions, without any Scripture command, or any divine warrant. This *Review* clearly shows what is the true ‘Abiding Sabbath,’ the day of God's own appointment. This book of Elder Jones' should have a very wide circulation, and be read by all.”

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The Signs of the Times.

OAKLAND, CAL., SECOND-DAY, FEBRUARY 18, 1889.

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

For some valuable suggestions, and practical instruction on the Sabbath-school lesson this week, read the article beginning on the first page, by Sister White.

"In Winchester, Va., a man was tried for murder and convicted. His counsel took the case up on a number of points, all of which the Circuit Judge overruled except the one that, in making up the record, an extra initial had been inserted in the man's name, and he was granted a new trial!"

It is just such decisions as this that render so many trials mere farces and incite men to more violence.

The following, clipped from the Oakland *Enquirer*, illustrates the folly of that system of fatuity which has duped so many of the credulous, and for which Mrs. Eddy, of Boston, is largely responsible. But perhaps she is no more so than some of her learned dupes:—

"Up in Dakota some Christian science people tried for two days to raise a child from the dead. But they did not succeed. They may convince themselves that sickness is all in the mind, but death is a reality which no sophistry can get over."

The fact of the case is, there is nothing Christian about it but the name. It is antichrist, and such things do more injury to true Christianity than all the infidelity in the land. Like all error, it has a minimum of truth and a maximum of falsehood. It has taken for its name two words,—Christian, from Christ, and science, which means knowledge; but it has neither Christianity nor knowledge. It has borrowed the livery of Heaven the better to serve the devil.

A READER of the SIGNS asks for an explanation of Heb. 7: 12, which reads thus: "For the priesthood being changed, there is made of necessity a change also in the law." It is not difficult to understand this, if one considers what is the subject of the apostle's discourse, namely the priesthood of Christ. The entire book of Hebrews is an exaltation of Christ, showing how he as Creator is superior to the angels, to Moses and to the house of Levi. The sixth chapter closes with the statement that Jesus is a high priest after the order of Melchizedek; but that is a priesthood of which Moses said nothing. Among the Jews it was death for any body not of the house of Aaron of the tribe of Levi, to come near the sanctuary to minister. Now if Christ is to be priest for that same people, it is evident, as the verse says, that there must be a change in the law—of the priesthood. In proof of this, he continues:—

"For he of whom these things are spoken pertaineth to another tribe of which no man gave attendance at the altar. For it is evident that our Lord sprang out of Judah; of which tribe Moses spake nothing concerning priesthood." Heb. 7: 13, 14.

To apply the text to the law of ten commandments, as some do, is to do violence to it, and to go contrary to all reason. To say that the law concerning which they ministered, should be changed because a new order of priesthood was instituted, would be no more in accordance with reason than to say that it should be changed every time a new priest came into office. But it is most natural and necessary that if a new order of priesthood was to be instituted, and a priest taken from another tribe, there must be a change in the law which made it a capital offense for one of that other tribe to minister at the altar.

"THE BIBLE STUDENT'S LIBRARY."

THE above is the title of a weekly publication issued by the Pacific Press Publishing Co., of Oakland, Cal. The design is to furnish in convenient form, separate from other matter, short and telling articles and treatises which will cover all the great and important doctrines of the Bible; such as salvation through Christ, Bible sanctification, the law and the gospel, the use and importance of prophecy, the second coming of Christ, the dangers and delusions of our times, National Reform, civil and religious liberty, the home of the redeemed, and many other subjects of interest and importance. In fact, the *Library* will be just what its name indicates, a help for Bible students. It will present no abstruse theories, but will deal with the great vital questions of God's word in a way which will help the unlearned as well as the more scholarly. The true method of interpretation will be followed; the Bible will be made to explain itself.

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5. It will enable all those Tract Societies who are acting as News Agents to re-mail this publication to their agents or customers at pound rates (one cent a pound).

These are some of the advantages to be gained by issuing this publication, and we bespeak for it a large circulation. If extra copies of a certain number are wanted at any time, they can be furnished at the same rate.

Each number will contain from 8 to 200 pages and will vary in price from one to twenty-five cents, post-paid, according to the number of pages which each issue contains. Subscription price for the year, 52 numbers, \$3.00. Orders for single numbers or subscription for the year should be addressed to Pacific Press Publishing Co., 12th and Castro Streets, Oakland, Cal., or 43 Bond Street, New York City.

THE BLAIR SUNDAY-REST BILL.

THIS is the name of a 56-page pamphlet just issued by the Pacific Press Publishing Company. It is a clear, concise history of the attempts to secure national legislation in regard to Sunday, and especially of the causes which led to the introduction of the Blair bill. The bill is given in full, both in its original form, and with the changes desired by the "National Sabbath Association." A brief analysis is also given, and an account of the formation of the "National Sabbath Committee," and Union.

Considerable space is devoted to showing the nature of the bill, and to a consideration of the effect it would have if it should become a law. The means by which the bill has been pushed, and the character of the work, are dwelt on at some length. Altogether the little pamphlet will be found to give a good outline of the rise and progress of the present Sunday agitation, and will afford a good basis from

which to study the whole question. Numerous quotations are made, and the exact reference given in every instance, so that every fact stated may be fully verified.

To those who are canvassing for the *American Sentinel*, or for signatures to petitions in behalf of religious liberty, or are engaged in any branch of anti-National Reform work, this pamphlet will be indispensable.

Everybody who is interested in the matter of Sunday legislation, which is getting to be the great question of the day, should get the book and study it. Friends and enemies of the Blair Sunday-Rest Bill will alike find it useful in enabling them to understand the exact facts, so that they can argue intelligently upon it.

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