

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 20.

OAKLAND, CALIFORNIA, MONDAY, MARCH 12, 1894.

NUMBER 19.

Signs of the Times

PUBLISHED WEEKLY, AT OAKLAND, CALIFORNIA.

TERMS:

Single Copy, one year (50 numbers) - - - \$1.50
In clubs of 10 or more copies to one address, each, 1.25
To foreign countries in postal union (\$2.00) - - 8s.
Sample copies free. See note at beginning of last page.
Address, **SIGNS OF THE TIMES,**
Twelfth and Castro Sts., Oakland, Cal., U. S. A.
(Entered at the Post Office in Oakland.)

MILTON C. WILCOX, EDITOR.

THE smaller the man in authority, the greater his liability to domineer over those in his sphere. A domineering spirit is inconsistent with greatness.—*S. S. Times.*

THE war cry, the spiritual war cry, which every Protestant ought to raise in these days, is, "The Word, the Word, the Gospel, the Gospel, Christ, Christ," as against the voices of the Papacy and science falsely so called, which are shouting, "The Church, the Church, Tradition, Tradition," "Science, Philosophy, Evolution." The power of the first must come from God alone. The power of the last will be found in the subtle arts of deception, in appeal to civil arm. But if we have the Word, the Gospel, Christ, we have Immanuel—God with us. What can we ask more?

THE word of man has in it all the power of the man uttering it. Permissively it may amount to something, and it may not. The man may utter the word, but he does not know whether or not it will be effectual. But not so with God. He is infinite; his word is infinite also. Behind God's word and in that word inheres the power of the God-head. It made clean the leper; it gave health to the palsied; it restored hearing to the deaf, sight to the blind, speech to the dumb, and life to the dead. The same voice speaks to the penitent sinner to-day, "Thy sins are forgiven thee." Why not believe God? So shall his words be spirit and life in Christ Jesus.

THE Bible is the great and only standard of Christianity. In that is revealed the whole will of God. It is not possible for moral question to arise in the life of any soul but what he may find sure guidance in the Bible. But he will not find this in his own wisdom; it will not issue to his own glory or self-aggrandizement; he must find it, if at all, by the wisdom of the Spirit of God, and the guidance will issue to the glory of God. But (blessed fact) the glory of God is always for our highest good; and with heart of humility, with submission

to God, with simple faith in his word, we may be led "from faith to faith," "from glory to glory," till the likeness of the Author of the Book of God is seen in us.

The Truth Not with the Majority.—The *Sunday School Times* well says that "progressive movements are not led by majorities." And to show that this is as true in the learned world as elsewhere, it quoted the *School Journal* as follows: "No body of men is so skeptical of progress as teachers. They . . . argued against normal schools, condemned object teaching, laughed at kindergartens, derided manual training, and predicted a short life to every one of them." And the *Times* thus concludes: "When one finds himself fairly settled in company with a majority, it is time to begin to look for a higher ideal." True, and preëminently true in religious matters. The real progressive reformers are in the minority. The word of God declares of idolatrous and captive Israel: "Ye have plowed wickedness, ye have reaped iniquity; ye have eaten the fruit of lies; because thou didst trust in *thy way*, in the *multitude* of thy *mighty men*." Hos. 10:13. "Thou shalt not follow a multitude to do evil." Ex. 23:2. It is well to bear this in mind in these days of deciding even religion and morality by majorities.

THE PAPACY AND THE SCRIPTURES.

NOVEMBER 18, 1893, Pope Leo XIII. issued an encyclical letter to all the prelates of the "Catholic world in communion with the Holy See, on the Study of Sacred Scripture." In this letter are many expressions worthy of note, to some of which we call the attention of our readers. The excerpts quoted below are from the translation given by the *Catholic Mirror* of January 6. He says many good things of the entire inspiration and inerrancy of the Scriptures, of the way in which Christ and his apostles used the Scriptures, and of the duty of studying them. But this study the pope confines to the schools, to the priests, and to the leaders in the "church" under the "guidance of the church." He says:—

It is certainly a great thing to have proved, explained, and elevated Catholic doctrine by a legitimate and learned interpretation of the Holy Bible, but another task remains, a task which is as laborious as it is important, that the whole authority of the Scripture may be established in as solid a manner as possible. This object cannot be entirely reached except by the proper and enduring guidance of the church.

Just how the Roman Church has established "the authority of the Scriptures" may

be learned from her past history. For the Scriptures mean to Rome just what her traditions and interpretations make them. She does not and will not yield up the "infallible" errors of her doctrines and traditions for the infallible and unchangeable truth of God's word. However high she may hold the Scriptures in word, she holds tradition and the church of higher authority; for tradition, or the voice of the church, becomes the only true and authoritative interpreter of the Scriptures.

Rome thus puts herself in the place of the Holy Spirit, the only authorized interpreter of God's word, not through great dogmatical utterances or church councils, but to the individual heart which is open to receive the truth. "But God hath revealed them unto us by his Spirit," says the apostle Paul; "for the Spirit searcheth all things; yea, the deep things of God." "But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them [it matters not though taught by council or papal bull], because they are spiritually discerned. But he that is spiritual judgeth [discerneth] all things." 1 Cor. 2:10, 14, 15. But the Spirit comes by simple faith, which is under control of no one, not even apostles. Gal. 3:14; 2 Cor. 1:24.

But to the proof that tradition is to the Roman Church equal to the Scriptures. In the fourth session of the Council of Trent, 1546, it was declared that the church "doth receive and reverence, with equal piety and veneration, all the books [including the Apocrypha], as well of the Old as of the New Testament, the same God being the author of both—and also the aforesaid traditions ["unwritten traditions"], pertaining both to faith and manners."

It further says of its canon of Scripture:—

Whoever shall not receive, as sacred and canonical, all those books and every part of them, as they are commonly read in the Catholic Church, and are contained in the old Vulgate Latin edition, or shall knowingly and deliberately *despise* the aforesaid traditions, LET HIM BE ACCURSED.

The same council placed the Latin Vulgate above the Greek and Hebrew Scriptures. An authorized edition of the Vulgate was published in 1590, and declared authentic by Pope Sixtus V., the pope himself correcting the proofs. But this *infallible* standard of Scripture was found to be so faulty that it was called in, and another issued by Clement VIII. in 1592, accompanied by a similar infallible bull.* However, all the copies could

*Our statements are based on Dowling's "History of Romanism," Book 7.

not be called in; there is one copy in the Bodleian Library at Oxford, England, and one in the royal library at Cambridge. Dr. James compared the two authorized infallible and unalterable standards and found 2,000 variations, some of whole verses, and many others clearly and decidedly contradictory to each other.

The council thus speaks of the exercise of private judgment in the study of the Scriptures:—

In order to restrain petulant minds, the council further decrees that, in matters of *faith* and *morals*, and whatever relates to the maintenance of Christian doctrine, *no one, confiding in his own judgment, shall dare to wrest the Sacred Scriptures to his own sense of them*, contrary to that which has been held and still is held by holy mother church, whose right it is to judge of the true meaning and interpretation of Sacred Writ; or contrary to the unanimous (!) consent of the Fathers, even though such interpretation should never be published. If any disobey, let him be denounced by the ordinances, and *punished according to law*.

Says an apostle of Jesus Christ, "Not that we have dominion [lordship] over your faith, but are helpers of your joy; for by faith ye stand," a personal faith—there is no other—in the Lord Jesus Christ.

In the congregation of the index of prohibited books enacted by the Council of Trent, rule 4 is specific as to the use of the Bible. It reads:—

Inasmuch as it is manifest from experience that if the Holy Bible, translated into the vulgar [common] tongue, be indiscriminately allowed to everyone, the temerity of men will cause *more evil than good to arise* from it, it is, on this point, referred to the bishops, or inquisitors, who may, by the advice of the priest or confessor, permit the reading of the Bible translated into the vulgar tongue by Catholic authors, to those persons whose faith and piety they apprehend will be augmented and not injured by it; and this *permission* they must *have in writing*. But if anyone shall have the presumption to read or possess it without such written permission, he shall not receive absolution until he have first delivered up such Bible to the ordinary.

Booksellers who disposed of such Bibles without written permission should forfeit the price of the books to the church and be subject to "such other penalties as the bishop shall judge proper."

Pope Pius VII. in 1816 condemned Bible societies and the free circulation of the Scriptures in the vulgar tongue. Leo XII. in 1824, Pius VIII. in 1829, and Gregory XVI. in 1832 and 1844 did the same. The bull of Pius VII., dated June 26, 1816, addressed to the Primate of Poland, relative to Bible societies, said:—

We have been truly shocked at this most crafty device [Bible societies], by which the very foundations of [the Roman Catholic] religion are undermined. . . . It is evident from experience that the *Holy Scriptures*, when circulated in the vulgar tongue, have through the temerity of men *produced more harm than good*.

Gregory XVI., May 8, 1844, in answering those who thought the Bible should be read, calls their claim an "audacious assertion," which was twice withered by sovereign pontiffs in the eighteenth century. Gregory concludes:—

Moreover, we confirm and renew the decrees recited above, delivered in former times by apostolic authority, against the publication, distribution,

reading, and possession of books of the Holy Scriptures translated into the vulgar tongue.

Leo XIII. does not in anywise disagree with the above.

Thus it is that Rome has sought to deprive the flock of God of what the Great Shepherd designed to be their daily food. She would put it into the hands of the false shepherds, that they might "foul it with their feet," mix it with the poison of paganism, and give the wretched compound to the starving millions, and tell them it is the bread of life. And under Leo XIII. it will be no better. The rules of the Council of Trent are infallible with him; and while he talks in honeyed phrase of the beauties, benefits, and blessings which are found in God's word, he means that the common people shall taste its milk only after it has been strained through the coal sack of that tradition which has made void the commandments of God. Such may we expect when Rome rules here. May God help those who love his word to improve this time by hiding it in their hearts, that they may not in that time sin against him.

The Reason of It.—In another column will be found a short article taken from the *Advance* of February 22, to which we have given the heading, "A Catholic on the Catholic Church." It presents a true picture. But why is this so? It is an important question. It is not that the Papal Church has not earnest, devoted, zealous workers, for she numbers them by the thousands in all ages, but the secret of it all lies in the wrong principle lying at the very base of her superstructure. Her religion is the religion of the human nature. Read again the article in the *Signs* of February 19, entitled, "Romanism the Religion of Human Nature." A religion based on human merit, human works, human exaltation, works of supererogation, where human penance or money can atone for sin, must necessarily be a corrupt religion. Humanity, to be lifted above itself, must be lifted from above. Men must be emptied of self, that Christ may fill them, in order that they may do the works and manifest the virtues of Christ. The human nature in Roman Catholicism is just like human nature everywhere else, but when it is set up as the saviour of the world, it becomes deified, the man of sin, the antichrist. But that religion will continue to make converts; it presents an easy way for the carnal heart to ease conscience. It permits continuation in sin at easy prices, which the sensualist is willing to pay. It promises great rewards and high positions to its devotees. It is the politic religion of the world. And, therefore, because it panders to human nature, it will ever manifest the most innate depravity and corruption, while at the same time it will make most marvelous progress; for it is making progress now, and that rapidly, in this country.

A most cowardly and fiendish act is that reported of the Cornell sophomores. While the freshmen were holding their annual banquet, the sophomores generated chlorine gas in

the room underneath, and connected the generator with the banquet room by means of rubber tubes. Several of the freshmen were carried out insensible, and the colored cook has died. Truly, as "a madman who casteth firebrands, arrows, and death, so is the man that deceiveth his neighbor, and saith, Am I not in sport?" "It is as sport to a fool to do mischief." The thing is murder.

"LOVERS OF PLEASURES."

ONE of the Bible predictions and signs of the last days is that professors of religion, those "having a form of godliness but denying the power thereof," will be "lovers of pleasures more than lovers of God." As a fulfillment of this take the following (which we print *verbatim et literatim*), clipped from the *Gouverneur* (N. Y.) *Northern Tribune* of February 14:—

POVERTY PARTY.

As announced last week, the Y. P. S. C. E. are planning for a social entertainment, and they give us authority to issue the following

INVITASHUN.

To hom it may concern: You air axed to a Poverty Parthy what us yung folks uv the Y. P. S. C. E. air a going to have in the Congregashunal parsunag, Thusday nite, Feburary the 22, 1800 and 94, the same bein Birthingtons wash day.

ROOLS & REGULASHUNS.

Sexshun 1.—Every woman must ware a caliker dress and aprun.

Sexshun 2.—Men must ware ther ole close and phannel shirts. Biled shurts and stan up dickys air prowhibited unless they air rinkled.

Sexshun 3.—A kompetent core of ades will bee in attendance. The hull sassiety will enderdoose strainers and look after bashful fellers.

Sexshun 4.—Thare is goin to be speakin and singin by members uv the sossiety.

Sexshun 5.—Phun will commence at ate p. m. Admisshun only nine senta. Kum and have sum phun.

BY ORDER CUMITY

The Claude (Texas) *News* of February 9 has the following announcement:—

THE CLAUDE DRAMATIC CLUB

Will give an entertainment at the

Presbyterian Church in Claude,

—ON—

Saturday Evening, Feb. 10, '94,

At 8 o'clock, on which occasion will be presented the charming drama, in three acts, entitled

In The Enemy's Camp.

After this is given a synopsis of the "acts," "the cast of characters," price of admission, etc., etc.

God is our witness that we do not present these evidences from time to time to hold up before the world the failings of others, but to warn all of the fearful doom portrayed in these very things, to show that they are evidences of the culmination of the history of this age, and to call back the Christian to the true standard of the word of God. The church, dedicated to the service of God, is no place for parties, theatrical performances, or political gatherings. It is for the worship and service of God, a place to bring souls to hear the word of life, and not mingle the holy and profane till all sense of distinction between good and evil is destroyed. Return to the word of God and the example of Christ.

General Articles.

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

THE CHRISTIAN FAITH.

BY ELIZA H. MORTON.

In every age and clime have weary hands
Been lifted high to God. In darkness men
Have groped, and in the noontide light have not
Forgot to seek for something to adore.

Some say the Christian faith is but a myth,
An idle tale, a poet's dream, a vain,
Delusive fancy of the brain. Not so;
Its ideal is the grandest ever held
Before the mind of man. For, lo, 'tis God
In mercy reaching down to save the lost;

'Tis sacrifice in that which touches chords
Of love. 'Tis love transcendent in its power.
The heathen sacrifice to win to self
Attention from their gods. Those whom the Lord
Have called think not of self, but seek to shed
Abroad the light of truth, to comfort those
Who need a gentle word, to stay the tide
Of sin, to lift the fallen, and to help
All those who struggle to be free from lust,
From envy, and from woe. 'Tis God in man
Transforming day by day the human heart
Into the likeness of the one pure Life;
For "by beholding we are changed." What can
Be nobler than the giving up of self,
The consecration of the powers of the mind
And heart to the great work of lifting men
From depths of degradation to the heights
Of heaven. This is the life of Christ, and this
The life of everyone who truly takes his yoke.

Ye say all this can be performed
Without the Christian hope and faith. Not so.
The purposes of men are weak. He knows
Far better than he of himself can do.
He thinks great deeds are wrought in human
strength;

But, lo, the pride of life casts o'er his work
A blackening blot, and self comes in to mar
The beauty of the soul! Some power above
Must quicken man, and touch and tender hearts,
Before the highest good on earth can come.
O Father, give us of thy power, we pray!

THE PERFECT MODEL.

BY ELDER T. H. STARBUCK.

"LET us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith." Heb. 12:1-2. "I press toward the mark for the prize of the high calling of God in Christ Jesus." Phil. 3:14. The Christian life is a profession. Among the many professions known to men some are regarded as more honorable than others; but what is highly prized among men may be lightly esteemed of God. The heart filled with the love of the world may place a fictitious value upon that which is of little merit, and lightly estimate things of infinite worth. The highest calling in this universe is to be a Christian. No other calling so ennobles the character, and it is the only one that can fit men for the joys of the bright eternal. Yet there are comparatively few who choose this noblest of professions. There are few who estimate it at its real value, either for time or for eternity.

When one contemplates the choice of a profession, an ideal is essential to success. Worldly wisdom leads men to imitate the great masters in the varied professions of life. One who is about to choose a literary profession studies carefully the lives and productions of those authors whom he most admires, that he may acquire their skill and

modes of thought. Many a schoolboy has had the character of George Washington held up before him as a perfect model. There is no doubt but men are made better in some respects by the choice of an ideal to which they desire to attain. God, who fully understands the needs and tendencies of our fallen human nature, has placed before the world a perfect model in the life and character of Jesus Christ. The contemplation of no other model so transforms the character. He has not only placed this consummate ideal before the world, but he has also made it a law of nature that to place the affections upon any object is to become assimilated to it in character. "As a man thinketh in his heart so is he." We become like that which we love.

Transformations acquired by this law often take place in men unconsciously. To choose evil companions, who love the saloon, is to be transformed into a drunkard. To choose refined and cultured society is to become refined and cultured. To love the perfect and sinless life of Jesus is to be transformed into his image. Our hope of heaven will change to glad fruition if we become like Christ, the Ruler of heaven. Without this transformation the pearly gates will never open to us. God is love; and his wonderful love was never so displayed as when he gave his only-begotten Son to become the Captain of our salvation. With such a perfect character before us, there is no limit to the lessons to be learned by looking unto Jesus. Looking unto him draws the affections from every worldly object to that which is most worthy of imitation. To know Jesus and his love is of itself an inspiration. He, the Creator of all things, and upholding all things by the word of his power, became poor, that we through his poverty might be made rich. His dominion is a great dominion, for there is not a world in existence over which he is not supreme Ruler; but for our sakes he exchanged his throne for a manger, and, instead of its glory, he took upon himself the ignominy and shame that properly belong to us, and became obedient unto death, even the death of the cross.

The object in looking to him should always be to learn the lessons which God intended for us to learn when he set that perfect life before the world. We may not be able to grasp every reason why Jesus did so much to save a lost world; but his principal object was the infinite joy of saving souls. Heaven is a place of eternal joy, and life is very precious; but their real value is best understood by considering what Jesus did to purchase them for us. Life and heaven never look so precious as when viewed in the light of the cross of Calvary. Were it not that he has brought life and immortality to light through the gospel, it is doubtful whether this life would be worth living; but his mission to earth adds new dignity and glory to existence, and reveals its real worth as nothing else can do. Sin has so darkened man's understanding that he is not able to correctly estimate eternal things; but Jesus knows their true value, and we can trust his estimate of their worth. To know that the Majesty of heaven gave his life to secure life to us, is to arouse our interest and assist us to lay hold on eternal life.

By looking unto Jesus we can learn how to become like him. By beholding we "are changed into the same image from glory to glory." By viewing the sinless perfection of

his character, we gradually approach the same standard. As the sun attracts the worlds that circle around it, so the loveliness of Christ becomes the magnet of the soul, and the desire to be like him takes full possession of the heart, and becomes the inspiration of the life.

By a study of his teachings we can learn to lead others to him. The shining of the stars reveals the fact that there is a great light in heaven imparting to them their glory; and so may the Christian's life reveal the light of him who is the light of the world, and the light of the stars also. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." To know Jesus is to have the heart filled with the same love, and to have an unutterable longing to lead others to the Light of the world. To be sent as an ambassador to represent one's native land at some foreign court is among the highest of earthly honors; but Jesus confers a much more exalted dignity upon his followers. He makes them ambassadors to reveal the glory and dignity of his government to those who are lost in sin, but yet capable of being enlightened and elevated to become citizens of the commonwealth of Israel.

To look unto Jesus is to be made a sharer in his joy. There is joy for the ransomed, and that joy begins here. No joy is like that of being translated out of the kingdom of darkness, where all things are against us and contrary to us, into the kingdom of light, where all things work together for our good, because we love God. It is a condition where even the trials and sorrows of this life are turned into stepping-stones to a brighter existence—additions to the glory that shall be revealed in us hereafter.

To look unto Jesus is to become like him in glory with the Father. "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." No earthly profession presents an attainment so sublime and felicitous as to occupy the throne with the King of the universe. The most perfect of all models is the sinless life of the Crucified One. The highest of all professions in the universe is to be an ambassador for him, to assist others to become clothed with his light. Some men reach positions in society where they shine very brightly in this life; but when the events of time have tested all men, the brightest lights among the children of Adam will be those who were light bearers for Christ.

FOLLOW ME.

How much of comfort is expressed in those words of our Redeemer, "Follow me"! He does not ask us to go before him into untried paths, into unmet difficulties, into strange temptations; he does not ask us to turn aside from the oft rugged path into some untrod by-path. He only asks us to follow him in the path which he has trodden before us, into the difficulties which he has met, into the temptations which he has overcome. Here he will cheer us by his Spirit. The fragrance of his life hallows the whole path. Is the way steep and rugged? Jesus has been here before us. Do the briars and thorns wound and tear flesh and garment? Even so they did those of the Master. Do the clouds hang heavily, and does darkness shut us in? A deeper darkness than we may know enveloped

Jesus in this very path. Do we suffer weariness and pain? So did Jesus. Are we perplexed, tempted, tried? He was before we were. Do we meet scoffing and persecution? Jesus met more. His feet have taken every step of the journey which he calls upon us to take. In every trial, every difficulty, every temptation, every cruel assault, we can say with truth, Jesus was here. Jesus was here. And knowing this we can come with full confidence to One who can be "touched with the feeling of our infirmities," who is "a merciful and faithful High Priest," having been made "in all things" "like unto his brethren." To him we can come boldly and "obtain mercy and find grace to help in time of need." He will walk the path again with us by his Holy Spirit. He will make the roughest places smooth by his presence. The valley of weeping will become a wellspring of joy; the parched land, a fountain of life. And faith will not only say, "Jesus was here," but, "Jesus is here."

WHOM ARE WE SERVING?

BY MRS. E. G. WHITE.

(Continued from page 259, No. 17.)

"WHEREWITH shall I come before the Lord, and bow myself before the high God? shall I come before him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul? He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" Professed Christians would do well to inquire what God they are serving. Are they serving the God that made heaven and earth, who gave the human race his law, in the bosom of which he placed the fourth commandment, requiring men to "remember the Sabbath day to keep it holy"? The seventh-day Sabbath is a memorial of the creative power of God, and is to be sacredly observed throughout all generations.

After Israel had been in bondage in Egypt, and through witnessing idolatry had almost forgotten God and the precepts which he had given, the Lord led them forth into the wilderness. He had them assemble about Mount Sinai, and there, amid awful grandeur, Jesus Christ, who was the founder of the whole Jewish economy, spoke the ten precepts of God to the people. Christ unites in himself both the law and the gospel; they are not divided. Those who are offering prayers to the God of heaven and earth will not refuse to be obedient to the plainest precept of the law. They will listen to the voice of Christ, and will "remember the Sabbath day to keep it holy," as the day on which the Creator of the heavens and the earth rested from all the work which he had done. They will not turn away from the holy commandment, and accept a spurious sabbath instead of the holy, sanctified day that God instituted in Eden as a memorial of his creative power. The Sabbath was given to man as a sign that was to show to whom the allegiance of the people was given.

In the counsels of the synagogue of Satan it was determined to obliterate the sign of allegiance to God in the world. Antichrist, the man of sin, exalted himself as supreme in the earth, and through him Satan has

worked in a masterly way to create rebellion against the law of God and against the memorial of his created works. Is this not sin and iniquity? What greater contempt could be cast upon the Lord God, the Creator of the heavens and the earth, than is cast upon him by ignoring the Sabbath, which he instituted, sanctified, and blessed, that it might ever be a memorial of his power as Creator? How dare men change and profane the day which God has sanctified? How dare the Christian world accept the spurious sabbath, the child of the Papacy? The Christian world has nourished and cherished the spurious sabbath, as though it had a divine origin, when the fact is that it originated with the father of lies, and was introduced to the world by his human agent, the man of sin. The false sabbath has been upheld through superhuman agency in order that God might be dishonored. It is a sign of Satan's supremacy in the earth, for men are worshiping the God of this world.

The Prince of Light and the prince of darkness are contending for the victory. When Jesus, the Prince of Life, came forth from Joseph's sepulcher, his triumph was assured. As he came forth from the grave, and proclaimed himself the resurrection and the life, the end of Satan's reign on the earth was made certain; but well may the hosts of heaven be astonished to see men exalting him who is the leader of the great rebellion against God. Those who are choosing to honor Satan by exalting the spurious sabbath are making a choice similar to that which the people made when they rejected Christ, that Barabbas, a robber and murderer, should be given unto them.

But because the great majority of the world have accepted the spurious sabbath, it does not give it importance and sanctity in the eyes of heaven. The dishonor to God is none the less because great numbers accept the false sabbath and ignore the Sabbath of the Lord their God. The confederacy of evil in the earth has always been to outward appearance the largest confederacy. At a time of rebellion in Israel men of renown, men famous in the congregation, joined with Korah, Dathan, and Abiram in their work of rebellion. In spirit and principle the whole congregation of Israel were one with the workers of iniquity. After the earth had opened and swallowed up the most prominent of the rebels, and a fire from the Lord had burst forth and consumed two hundred and fifty of the princes of Israel, the people were still full of unbelief and rebellion. They came to Moses and Aaron the next day, saying, "Ye have killed the people of the Lord." They persisted in stubborn resistance of light, and would not be convinced, even when God worked in a miraculous way to convince them of the truth. But large numbers on the side of error do not strengthen the cause of iniquity. "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper. The ungodly are not so; but are like the chaff which the wind driveth away. Therefore the ungodly shall not stand in the judgment, nor sinners in the congrega-

tion of the righteous. For the Lord knoweth the way of the righteous; but the way of the ungodly shall perish."

The Lord hath a controversy with his people, and, although in his great mercy he bears long with them, yet if they persist in living in transgression of his law, they will not stand in the day of his rebuke. He has seen the backsliding and iniquity of his professed people. He has noted the unbelief, the hypocrisy, the pride, the selfishness, the disobedience to his law, and he will punish for these things. God cannot be in harmony with the people who will not obey his commandments, who are wickedly departing from his precepts, and by their example of disobedience are leading their children and their neighbors in the way of transgression. The professed church of Christ is strengthening the hands of sinners in their evil work by making void, through their traditions, the commandments of Jehovah.

If parents had educated their children to reverence the law of God, as Christ enjoined that they should educate them, we should not see wickedness reaching so great proportions. Through disobedience the world is fast becoming as it was in the days before the flood and as it was in the days of Sodom and Gomorrah. The church has taken the world into her fellowship, and has given her affections to the enemies of holiness. The church and the world are standing on the same ground in transgression of the law of God. The church prefers to assimilate to the world rather than separate from its customs and vanities.

But God will bless all those who do his commandments. He will give grace upon grace to all them that fear him, and walk in the light of truth as they find it by diligently and prayerfully searching the Scriptures. There will be a remnant who will do the will of God. "And they that shall be of thee shall build the old waste places; thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in. If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it."

ANCHORED IN THE MUD.

BY ETHAN LANPHEAR.

An Illustration.

TWO MEN under the influence of liquor tried one night to row a boat across a bay. They rowed all night, and in the morning found they had made no progress whatever, for they had neglected to lift the anchor.

Many professed Christians act as stupid as these two men. They talk and pray, Thy kingdom come, and this thing and that be done, as if they were making progress; but when God's word lights down upon them, they find themselves right where they started; and what is the matter?—Why; they are anchored in the mud of tradition. This is especially true in respect to the Sabbath. They are mourning over a "Sabbath desecration,"

they are praying and rowing for reform, but they make no progress. Their anchor has hold of the snags of pagan sabbaths and ordinances of men.

Raise your anchor, brethren, and attach your cable to the word of God and his commandments. Take Christ at his word, that the Sabbath was made for man, and that the seventh day is the Sabbath. Take him for your example; for he kept the same. Do this and you will educate the consciences of men, and will not be bothered to petition our Legislature or Congress to make laws to compel men to be religious, by keeping the commandments of men. Until you raise your anchor you may paddle your canoe, but will never reach the better shore. Why will you persist in your own ways? The true God says, "Thou shalt have no other gods before me." "How long refuse ye to keep my commandments and my laws?"

Plainfield, N. J.

THREE SABBATHS.

Which One Do You Observe?

BY ELDER H. A. ST. JOHN.

1. **THE LORD'S SABBATH.**—This is the seventh day of the week, made and enjoined by the Creator in the beginning of our world. It is set forth in the Holy Scriptures as the seal, mark, token, or sign of the living God, who created all things in six days, rested on the seventh day, and then blessed and hallowed the day of his rest, and commanded that it ever after be religiously observed "holy unto the Lord." The moral principle involved in the proper observance of the Sabbath had to be violated by our first parents in order to the moral fall from the favor of God. Listening to the voice of the serpent, and then obeying that voice, in presumptuous disobedience to God, was certainly doing violence to the moral principle in the great Sabbath law, which requires supreme and unswerving reverence and obedience to God.

All atheism, infidelity, disloyalty, rebellion, or sin has its root here, and is, consequently, a violation of God's great Sabbath law. Hence it is that the Sabbath is never truly obeyed in its purity until all unbelief and sin are rooted out of the heart.

The Sabbath is also called the "Lord's day" (Rev. 1:10), for the obvious reason that the Lord Jesus, our Redeemer, is also the Creator. "All things were made by him, and without him was not anything made that was made." Hence it was Christ that made the heavens and the earth, the sea, and all things therein, in six days; it was Christ that rested upon the seventh day; it was Christ that blessed the Sabbath day and hallowed it; and it was Christ who commanded that we "remember the Sabbath day to keep it holy." When we recognize this great truth, we are not surprised to hear Jesus put forth the claim that he was "Lord of the Sabbath day." Mark 2:27, 28. As Christ made all things, and as the Sabbath was among the all things made for man, it follows incontrovertibly that Christ made the Sabbath, and hence he uttered but a grand and simple truth when he claimed to be its Lord. As God made all things by or through his Son, it follows that the seventh-day Sabbath is conjointly the Sabbath of the Father and the Son. There is no chance for evading this clearly revealed truth.

Then the Sabbath day is Christ's Sabbath; he was its Lord, and perfectly understood its intention and obligation. While here in the flesh he lived our example, and hence his manner of observing the Sabbath was in the most exact accord with its literal and spiritual intent. It was his custom to attend divine worship in the house of God on the Sabbath day. Luke 4:16. He was accustomed also to do good to the bodies and souls of men on the Sabbath day, as witness his miracles of healing on the Sabbath.

According to the notion of the Jews, Jesus did not keep the Sabbath at all. They accused him of being a Sabbath breaker, said he was not of God because he did not keep the Sabbath, and for this reason they hated him and went about to kill him, and never rested until they did kill him, and that, too, as they said, for the salvation of their place and nation.

But Christ's idea of Sabbath keeping was the true idea, the divine idea. All he did, as he himself declared, was in the most perfect accord with the divine law; it was "lawful." Hence it follows that the Jewish idea of Sabbath keeping was contrary to the divine law. Indeed, so far as their leaders were concerned, in the days of Christ their ideas of the Sabbath and its proper observance were Satanic, as they were thereby led to the rejection, persecution, and crucifixion of the Son of God, the Lord of the Sabbath. And instead of being to the salvation of their place and nation, as they said, it resulted in the utter and everlasting destruction of their place and nation.

2. **THE JEWISH SABBATH.**—It is true that the Holy Scriptures do not recognize such an institution as a *Jewish Sabbath* by name, nevertheless they do recognize the existence of such an institution in the days of Christ. It is apparent from the New Testament that the time or day of Sabbath observance by the Jews was identical with that of the divine law. It was the seventh day of the week, and in this particular the Jewish Sabbath and the Lord's Sabbath were identical, but when this is said, about all is said that can be said as to their identity. Jesus was the heaven ordained and divinely authorized exponent, both in precept and example, of the Lord's Sabbath, and so contrary were his teaching and practice on the Sabbath question to those of the Jews upon the same subject that they were directly antagonistic. Jewish Sabbath observance forbade the walking upon green grass, separating the chaff from even a single kernel of barley or other grain, even to satisfy hunger, carrying a pail of water to a thirsty animal, healing the sick, and numerous other rigorous, burdensome, and superstitious prohibitions and requisitions, all of which were in the fullest harmony with the Lord's Sabbath, as exemplified by the Lord Jesus Christ, its author.

The Sabbath of the Jews, as exacted by the ancient Pharisees, was a Satan-inspired, man-made institution; and its most ardent and zealous observers and defenders were the bitter persecutors of the Son of God, who was the most ardent and zealous observer and defender of the true Sabbath of the Lord our God. Ever since the days of wicked Cain and righteous Abel, as revealed in history, both sacred and profane, the abettors of fraudulent, man-made religious institutions are persecutors. True religion never persecutes; false religions, as if conscious of a lack

of divine origin and support, always seek the support of civil governments or human power, and then persecute true religion.

Once we denied the existence of a Jewish Sabbath, but upon a reconsideration of the subject we have come to believe that there existed such an institution, and perhaps still exists, in part at least. In the four Gospels it is easily discovered, and, indeed, was so prominent that our Saviour came in contact with it at almost every turn. The Jews took counsel of the Herodians, a religio-political sect who had influence in the Roman Government, to decide how they might put Jesus to death, and their hatred was caused mainly by the teachings and practice of Jesus in antagonizing their man-made, straight-laced, and oppressive Sabbath-keeping ideas. That persecution culminated in the crucifixion of Christ and the final downfall of the Jewish nation.

3. **THE PAPAL SABBATH.**—This institution differs from the Bible Sabbath, the Lord's Sabbath, in every particular. It is another day, observed in a different manner, and for different reasons. It is called by the papists and many others the "Christian sabbath." This title only needs the small prefix of *anti* to make it exactly correct. It is the *antichristian Sabbath*.

It is the first day of the week, commonly called Sunday. Its name, Sunday, is derived from the pagans, as it is the day anciently dedicated by the heathen to the worship of the sun. Hence its name, Sunday, or sun's day. The papists, according to their own confession, set aside the true Sabbath of the Bible, the Lord's Sabbath, and substituted this man-made sabbath in its stead. It has no higher authority than the Catholic Church. It is a tradition which makes void the commandment of God. It is set forth by the Papacy as the sign or mark of their power. And, strange to say, many Protestants allow this by keeping Sunday strictly. And, what is more, and worse still, they are becoming incensed against the Lord's Sabbath and its faithful observers. The apostate church once endeavored to compel all to keep Sunday, and at the Council of Laodicea, A.D. 364, they anathematized those who kept the true Bible Sabbath. Apostate Protestantism now becomes the strongest abettor of this papal idea of the Sabbath. Like the ancient Jews who sought the counsel of the religio-political Herodians, these professed Protestants will seek the counsel and support of the religio-political Church of Rome in their efforts at Sunday exaltation. And the Catholic Church has already expressed a willingness to cooperate with them in the promotion of Sunday observance. And why not, since it is their own institution and the mark of their power? History is repeating itself. It is the old story of a fraudulent and counterfeit sabbath making war upon the true. Already true Sabbath reformers, observers of the Lord's Sabbath according to the Bible idea, are being denominated the "greatest debauchers of the public conscience on the Sabbath question;" they are called rebellious and traitors, and all this, too, by professed religionists in high places.

The last conflict between truth and error is on,—the true Bible Sabbath, the sign or mark of the power of God, and a "little flock" on the one side, and the papal sabbath, the sign or mark of the power of the Papacy, and a popular host on the other side. The weapons of warfare by this host of false re-

formers will be carnal. They will appeal to civil governments, and clamor for civil laws with severe penalties, and when they get them, it will be fines, confiscation of property, imprisonment, chain gang, banishment, and death to the transgressors,—and all in the name of religion, all the while claiming that it is necessary for the salvation of their place and nation. It will be the final rejection of Christ and the divine law of the Sabbath, and just the very thing that will result in the everlasting downfall of every nation under heaven.

The other side, the last remnant of true reformers, will use only spiritual weapons of warfare. Only such can a true Christian use. They will present the claims of the plain law of God and gospel of Jesus Christ in demonstration of the Spirit, and with power. They will teach, exhort, entreat, beseech, persuade, and there stop, leaving to every individual the most perfect liberty to choose whom he will serve. The weapons of their warfare are mighty through God, and in the name of the Captain of their salvation they will ultimately triumph, and, with psalms of victory and harps of gold, they will sing the everlasting song of triumph on the sea of glass in the presence of Jesus, their Almighty Deliverer and Redeemer. Ever may we share the trials, conflicts, persecutions, and labors of the remnant, that with them we may share the glory which is only a little farther on.

A REVIEW OF SUNDAY LEGISLATION IN CENTURY NINETEEN. NO. 14.

BY PERCY T. MAGAN.

DIGRESSION ON THE PRINCIPLES OF ROME (CONTINUED).

[In our last issue the writer showed that the Papacy was based on the paganism of the Roman Empire. It was the old paganism modified by Christianity, with the changed nomenclature. He also showed from Scripture and history just what the principles of Rome were. In this number the subject is continued.]

THE Scripture says of the Roman people that they are "the children of robbers" or, Revised Version, "violence." Mithradates records concerning "their foundation and origin," "whatever they have, they have from violence." There is no dissonance between these two. So much for their origin, now to their national life and policy. Says the historian:—

The Romans invaded, upon different pretenses, those great potentates, who divided Europe and Asia. And how haughtily did they treat them, even before they had conquered! A powerful king, confined within a narrow circle by a private man of Rome, was obliged to make his answer before he quitted it: how imperious was this! But then, how did they treat vanquished kings?—They command them to deliver up their children, and the heirs to their crown, as hostages and pledges of their fidelity and good behavior; oblige them to lay down their arms; forbid them to declare war, or conclude any alliance, without first obtaining their leave; banish them to the other side of the mountains; and leave them, in strictness of speech, only an empty title, and a vain shadow of royalty, divested of all its rights and advantages.

We cannot doubt but that Providence had decreed to the Romans the sovereignty of the world, and the Scriptures had prophesied their future grandeur; but they were strangers to those divine oracles; and besides, the bare prediction of their conquests was no justification of their conduct. Although it be difficult to affirm, and still more to prove, that this people had, from their first rise, formed a plan, in order to conquer and subject all nations, it cannot be denied but that if we examine their whole conduct attentively, it will appear as if they had

a foreknowledge of this, and that a kind of instinct had determined them to conform to it in all things.

Be this as it will, we see, by the event, in what this so boasted lenity and moderation of the Romans terminated. *Enemies to the liberties of all nations; having the utmost contempt for kings and monarchy; looking upon the whole universe as their prey, they grasped, with insatiable ambition, the conquest of the whole world; they seized indiscriminately all provinces and kingdoms, extended their empire over all nations; in a word, they described no other limit to their vast projects than those which deserts and seas made it impossible to pass.**

The above is a picture in general terms of Rome's national policy. But the following quotation gives the facts just as they were, with the philosophy of those facts interwoven:—

The relations she [Rome] maintained with surrounding communities had been such that she could not trust to them. Her enemy [Carthage] found allies in many of the Greek towns in the south of Italy. It is enough for us to look at the result of that conflict in the treaty that closed it. Carthage had to give up all her ships of war except ten triremes, to bind herself to enter into no war without the consent of the Roman people, and to pay a war fine of two millions of pounds. *Rome now entered on the great scale, on the policy of disorganizing States for the purpose of weakening them.*

Under a pretext of an invitation from the Athenians to protect them from the king of Macedon, the ambitious republic secured a footing in Greece, the principle developed in the invasion of Africa, of making war maintain war, being again resorted to. There may have been truth in the Roman accusation that the intrigues of Hannibal with Antiochus, king of Syria, occasioned the conflict between Rome and that monarch. *Its issue was the prodigious event in the material aggrandizement of Rome—it was the cession of all his possessions in Europe and those of Asia, north of Mt. Taurus, with a war fine of three millions of pounds.* . . . The resistance of Perceus, king of Macedon, could not restore independence to Greece; it ended in the annexation of that country, Epirus and Illyricum. The results of this war were to the last degree pernicious to the victors and to the vanquished; the moral greatness of the former is truly affirmed to have disappeared, and the social ruin of the latter was so complete that for long marriage was replaced by concubinage. THE POLICY AND PRACTICES OF ROME NOW LITERALLY BECAME INFERNAL: she forced a quarrel upon her old antagonist, Carthage, and the third Punic war resulted in the utter destruction of that city.

Simultaneously her oppressions in Greece provoked revolt, which was ended by the sack and burning of Corinth, Thebes, Chalcis, and the transference of the plundered statues, paintings, and works of art to Italy. There was nothing now in the way of the conquest of Spain except the valor of its inhabitants. After the assassination of Viriatus, procured by the Consul Cæpio, and the horrible siege of Numantia, that country was annexed as a province.

Next we see the gigantic republic extending itself over the richest parts of Asia Minor, through the insane request of Attalus, king of Pergannis. The wealth of Africa, Spain, Greece, and Asia was now concentrating in Italy, and the capital was becoming absolutely demoralized. In vain the Gracchi attempted to apply a remedy. The Roman aristocracy was intoxicated, insatiable, irresistible. The middle class was gone; there was nothing but profligate nobles and a diabolical populace.†

What can be added to this?—Nothing save the words of Rollin, already quoted: "Although it be difficult to affirm, and still more to prove, that this people had, from their first rise, formed a plan in order to conquer and subject all nations," they could not have gone about it more systematically and more diabolically than they did. The majority of their wars were altogether uncalled for; they were the result of the policy of SELF-EXALTATION. The Romans were truly "enemies to the liberty of all nations." And their treat-

ment of those they conquered was positively brutal. Listen again to Draper:—

The republic, during its whole career, illustrates the observation that the system on which it was founded included no conception of the actual relations of man. *It dealt with him as a thing, not as a being endowed with inalienable rights.* Recognizing power as its only measure of value, it could never accept the principle of the equality of all men in the eye of the law. The subjugation of Sicily, Africa, Greece, was quickly followed by the depopulation of those countries, as Livy, Plutarch, Strabo, and Polybius testify. Can there be a more fearful instance than the conduct of Paulus Æmilius, who, at the conquest of Epirus, murdered or carried into slavery 150,000 persons? At the taking of Thebes whole families were thus disposed of, and these not of the lower, but of the respectable kind, of whom it has been significantly said that they were transported into Italy to be melted down. *In Italy itself the consumption of life was so great that there was no possibility of the slaves by birth meeting the requirement, and the supply of others by war became necessary.*

To such a degree had this system been developed that slave labor was actually cheaper than animal labor, and as a consequence much of the work that we perform by cattle was then done by men. The class of independent hirelings, which should have constituted the chief strength of the country, disappeared, labor itself becoming so ignoble that the poor citizen could not be an artisan, but must remain a pauper—a sturdy beggar, expecting from the State bread and amusements.*

Rome never considered man as an individual, but only as a thing. Her way to political greatness was pursued utterly regardless of human suffering. If advantages accrued to the conquered under her dominion, they arose altogether from incident, and never from her purposed intent. She was no self-conscious, deliberate civilizer. Conquest and rapine, the uniform aim of her actions, never permitted her utmost intellectual development to comprehend the equal rights of all men in the eye of the law. Unpitying in her stern policy, few were the occasions when, for high state reasons, she stayed her uplifted hand. She might in the wantonness of her power stoop to mercy, she never rose to benevolence.†

All this tells the fundamental principles and the undeviating policy of Rome. To her, in the words of one of her most illustrious children, man was naught but "mud mixed with blood." Wanton cruelty of the most uncalled for and diabolical kind has marked every step of her pathway to territorial greatness, from that "place of refuge" for "vagabonds" on the Palatine Hill, to the zenith of her glory, when, with stately but with proud and heartless step, she trod upon mankind from the Rhine and the Danube to Mount Atlas, and the Atlantic to the Euphrates River.

To the majority of us Pagan Rome is a phantom of the past. Her heroes occupy the shadowy corners of our memories, no longer as men, but as Latin "nominatives governing a verb, or ablatives of means or instrument."

But the principles of Pagan Rome still LIVE. They are still perpetuated amongst us, not by Tarquin and Scipio, but by Leo XIII. and Satolli. The members of the Roman hierarchy are the counterpart to the old Roman generals; the Jesuits, the unruly but much to be dreaded legions. At present they come to us with specious "pretexts" of friendship; but this is only that they may secure a "footing" in our land. She has won the American people over to her ideas, and is even now with one hand rocking them to a fearful slumber in the papal cradle, while with the other she administers that deadly potion,—*"the wine of the wrath of her fornication."* Soon, like Delilah, she will have them lulled to sleep; nay, we may almost say she has already shorn them of the locks of their strength that her minions

*Id., book 19, sec. 8, last three paragraphs. (Italics mine.)

†Draper, "Intellectual Development of Europe." Vol. 1, chap. 8, par. 13. (Italics mine.)

*Id., par. 15. (Italics and small capitals mine.)

†Id., chap. 9, par. 5.

may put out their eyes and bind them with fetters of brass.

Thank God, in this most awful time the God of heaven will hear the cry of the righteous, and deliver them out of the net of the fowler. "Give me," said Archimedes, "a point without the world, and I will lift it from its poles." Jesus Christ is that point. From his seat "within the veil" he anchors *his power* into the souls of men, lifting them from their "double pivot of selfishness and sensuality," and making them revolve upon a "new axis of righteousness and peace." This work will soon be completed in the hearts of all who will be saved, and then he will "come quickly" and bring his "reward" with him. "Amen, even so come, Lord Jesus."

THE TOKEN OF THE COVENANT.

BY ELDER G. C. TENNEY.

SINCE early childhood we have been taught to look upon the rainbow in the cloud in the day of rain as a token of the promise that God would never again bring a flood upon the earth to destroy it. It means that, no doubt, but a more thoughtful consideration of its significance reveals a far greater depth of beauty and meaning.

In the first place, the covenant which God made with Noah was not restricted in its application to the possibilities of a future deluge. It related to the plan of salvation; it was the gospel of peace. It was to extend to "perpetual generations;" it was to "all flesh" and to "every creature." All such covenants and promises come to men through Jesus Christ, and he is not simply a Saviour from temporal ruin, but from eternal death. These circumstances are referred to by the prophet in the following language:—

"In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer. For this is as the waters of Noah unto me; for as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wrath with thee, nor rebuke thee. For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee." Isa. 54:8-10.

That which is here declared to be "as the waters of Noah" is called the "covenant of my peace," which embraces salvation through Christ. In another place we read:—

"Even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne; and the counsel of peace shall be between them both." Zech. 6:13.

In this place the "covenant of peace" is the "counsel of peace," and this is the gift of Christ to every one of his people.

In the first chapter of Ezekiel the prophet seems to endeavor to reduce to human language the picture presented to him of the throne and glory of God. Though he wrote under the power of the Spirit of God, we can but feel that he comes short of satisfactorily accomplishing his desired object, not because he did not understand his subject, nor from a lack of appreciating its fullness, but because human tongues know not the words which adequately express such glory, and the intellect falls short of comprehending the thought or catching the inspiration of the writer. But in verse 28 there is one thing of which we can form some idea. He says that round about the throne was "as the appearance of the bow that is in the cloud in

the day of rain." "This was the appearance of the likeness of the glory of the Lord." John obtained a similar view of it. He says, "And there was a rainbow round about the throne, in sight like unto an emerald." In "Patriarchs and Prophets" we read:—

When man by his great wickedness invites the divine judgments, the Saviour, interceding with the Father in his behalf, points to the bow in the clouds, to the rainbow around the throne above his own head, as a token of the mercy of God toward the repentant sinner.

How strikingly are the words of the prophet illustrated, "and the counsel of peace shall be between them both." To eternal and infinite justice the beautiful rainbow about the throne is a constant reminder of infinite mercy and compassion. Our sins invite the wrath of God, but we are protected by the gracious covenant of peace, in which God has sworn that, though the mountains depart and the hills be removed, "my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee;" and the sight of that bow is an everlasting surety of mercy for every repentant sinner.

We notice again what Ezekiel says, when, speaking of the bow, he declares, "This was the appearance of the likeness of the glory of the Lord." The rainbow is but the dissolution of sunbeams by refraction as they shine through drops of water. All the beautiful tints of the prism or of the rainbow are contained in every ray of sunlight. Indeed, it is their combination that produces sunlight; but sunlight is so common that we fail to appreciate its glorious beauty until we have been for some time deprived of it. A person emerging from a dismal dungeon or a dark mine understands its beauty. Sunlight is the best image we have of the glory of God; the most glorious object we know is the sun, and the glory of the sun is the combination of the primary and secondary colors of the rainbow, beaming with intensity and heat from the great center.

Even so, as the rainbow is the analysis of sunlight, the bow above the throne, which is as the appearance of the likeness of the glory of God, is but the beautiful reflection and refraction of that glory. Those harmonious and wondrous colors are but the analysis of God's glory. It is the blending of infinite justice, love, mercy, truth, and wisdom that constitutes the glory of God. And no wonder the Saviour, who pleads for sinners, points with confidence to the resplendently beautiful arch where each element of the divine glory stands revealed in its individual loveliness, and by that exhibition of power and grace asks for pardon for the penitent sinner. To us the rainbow means all this. It is the token of the covenant of eternal peace, because it represents the analysis of that glorious character where justice, love, and mercy blend in perfect harmony.

IGNORANCE OF THE BIBLE.

THE *Union Gospel News* prints the following:—

When the Bibles were first introduced into the pews of a certain church for responsive reading, and "Habakkuk" was given out, there was distress and confusion, a rattling of leaves, a ridiculous pause. The fact is, the percentage of people sure, the first time trying, of the order of the obscurer books is small. Six years' weekly "searching [for] the scriptures" in Bibles in the pews in the church in question has improved this; yet the following are recent testimonies: "I dislike these Bibles in the

pews," said a young man, a church member; "I hate to have to find my place," said the son of a church officer; "father had to give it up and take to the index." Said an intelligent lady who sits "up front": "Ruth was given out; I turned to the short books, the minor prophets. Then I ran through again from Malachi to Psalms. I was sure Ruth was there, so again I worked backwards through them slowly. I was ashamed to consult the index. The congregation began to read. I kept my book open to Nahum, and pretended to follow. After service, at home, in secret, I learned to locate Ruth."

The Bible is not a large book, and those who consult it frequently will soon learn to know its various parts. Sad to say, the above is not confined to one church. There is a lamentable ignorance of the Bible among professors of religion generally.

A CATHOLIC ON CATHOLICS.

NO PAPER read at the Catholic Congress in Chicago created a greater sensation than that of Miss M. T. Elder on "Our Twenty Million Loss." Miss Elder is the niece of Archbishop Elder, of Cincinnati, a fact which added emphasis to her statement that the Roman Catholic Church has lost 20,000,000 followers in this country. Having undergone a severe fusillade from Roman Catholic critics, Miss Elder returned to the charge in an article in the *Catholic Telegraph*, of Cincinnati, remarkable for the array of eminent Catholics whom she cites in support of her position.

Bishop Keane, of Washington, for example, says:—

When we would offer Catholic truth to the Protestant masses, they reply, "Look at your drunkards!"—and that settles it.

Canon Murane, of England, in an address at Birmingham, said:—

How can you expect conversions when a Catholic prison chaplain can assert that of six or seven thousand women brought into prison yearly more than eighty per cent are Catholics? If the drunken neighborhood is the Catholic neighborhood; if the drunkard's names in the police reports are notoriously those of Catholics; if the saloon goers and saloonists are Catholics; if the "boodlers" who thrive by saloon politics are Catholics; if the saloon-made paupers and tramps are Catholics, then, as a moral force among men, Catholicity is done for in that community; whatever individual good it may do its members, its "public force" for morality is "nothing." Chrysostom and Bossuet, aye, or Paul and Patrick, could not convert men to such a Catholicity.

Cardinal Vaughan, primate of all England, presents a sweeping indictment in another direction:—

Whatever else you Catholics of the States have or have not done, when it comes to a missionary zeal, you have accomplished virtually nothing.

Miss Elder repeats the assertion that the great men of the country, in politics and in literature, have, with few exceptions, been Protestants. All this she ascribes to the fact that the greater part of the rural population is Protestant. Her condemnation of her own church could not have been more sweeping from Protestant lips:—

We will indeed have, now and then, a grand Catholic. We will occasionally receive a brilliant, an extraordinary convert (converted by reading, not by example). We will have, here and there, an exceptional community of sober, exemplary Catholics. But that we will ever, as a whole, as a class, a people (present conditions remaining), stand on a social, an intellectual level with the Protestants of the country, never, I say, never!

—*The Advance*.

"It is a sign of wisdom to be willing to receive instruction; the most intelligent sometimes stand in need of it."

LOVE AND HUMILITY.

BY ELDER J. G. MATTESON.

LOVE is the principle element in Christianity, but it does not appear except in company with humility. These two, love and humility, always go together. Jesus is the way, and the truth, and the life. He is also love; for God is love. Jesus manifested his love to us when he gave up his glory and joy in heaven, and went about on the earth as a poor, humble man, doing good to those who were rebels against his government, and despised and hated him. At last he gave his life on the cross for his enemies. He gave his life for us and loved us before we cared at all about him.

Jesus died for me; therefore I know that he loves me. He rose from the dead, and ascended to heaven, and intercedes before the throne of God for me as my high priest and advocate; therefore I know that he loves me. He went after me with his word and spirit when I was a straying sheep; therefore I know that he loves me. He caused the rays of eternal love to enter my soul and melt my heart in order that I, with a spirit of repentance and humble submission, might turn to him; therefore I know that he loves me.

Jesus continues every day to speak to me by his word and remind me by his Spirit; therefore I know that he loves me. Oh, how strong and unchangeable is the love of Jesus! Then I turned, and now I turn, to my crucified Redeemer. By faith I see his noble, holy, gentle face. I see his head crowned with thorns bowed down for me on the cross in anguish and death. I see in his dim eyes the heavenly flame of love, whose light was extinguished in death for me, and I see that Jesus loves me.

Was the light of love extinguished?—Yes, on earth, but not in heaven. Extinguished on earth a little while in order that it afterward might shine on earth with everlasting glory. Oh, wonderful revelation of Him who is love! God became man and dwelt among us. God was in Christ, and reconciled the world to himself. This is the great mystery of godliness. Divine love and humility united into one wonderful heavenly light which shines on the narrow way from earth to heaven; from the impure mire and abyss of sin, to the bright mansions of holiness; from the dark pit of vice, to the eternal kingdom of glory; from the sad land of misery and death, to the heavenly home of bliss and immortality.

God is revealed to us in Christ. He loves us. He loves you, dear reader, whosoever you are, young or old, rich or poor, well or sick. He loves you with an eternal love. Do you believe this? Do you think of it? Then you will also love him again. You will humble yourselves before the Lord, since he humbled himself for your sake. You will serve him, because he served you, and gave his life a ransom for you. Matt. 20:28.

But if you do not believe that God loves you, then he does love you, nevertheless. Your unbelief does not change God's faithfulness. He does not love you because you despise him and his holy commandments, neither does he love you because you serve him and obey him, but he loves you because he himself is love. You cannot, by your sin or virtue, diminish or increase the love of God. Do not cherish the idea that God becomes more loving and kind when you have done his will one day or one year. No, no; God

cannot be filled with more love than he had six thousand years ago, or a thousand times six thousand years ago. God has always been, is now, and will always be love.

And this divine love is in Christ united with the greatest humility which ever has been and ever can be shown. May this great gospel truth shine clearly into our hearts. God loves you because he is love. He also loves me for the same reason. And he has proved this to us by giving his only-begotten Son to die for our sins and give us eternal life. He has united humility with divine love. Let us then call God our Father in Christ, and love him as our Father, and serve him as our Father, and ask him every day to teach us how we may unite humility with love in our everyday life, that we may love all, without any respect of persons, just as God has loved us.

College View, Neb.

SABBATH HYMN.

BY D. A. WOODWORTH.

THIS quiet, peaceful day we love;
Its sacred hours may we improve.
And as we journey, let us strive
For that "enduring rest" above.

Assembled in the house of prayer—
God's word to hear, his praise to sing—
Oh, may we feel his presence there,
And there our cheerful offerings bring!

God bless to us this Sabbath day,
A day of rest and worship too.
Help us thy precepts to obey,
And give us grace thy will to do.

Then shall our life be peace and joy;
And when our cares and labors cease,
Oh, like the righteous may we die,
And may our last end belike his!

—Christian at Work.

GUIDANCE.

BY MRS. A. W. HEALD.

1. Does God guide his people?

"I will instruct thee and teach thee in the way in which thou shalt go: I will guide thee with mine eye." Ps. 32:8.

2. What should be our attitude in view of the promised guidance?

"I will stand upon my watch, and set me upon the tower, and I will watch to see what he will say unto me, and what I shall answer when I am reproved [“what I am agreed with,” margin].” Hab. 2:1.

3. What attitude of character is essential on our part?

"The meek will he guide in judgment: and the meek will he teach his way." Ps. 25:9.

4. What will meekness lead a man to do?

"Trust in the Lord with all thine heart; and lean not unto thine own understanding." "Be not wise in thine own eyes; fear the Lord, and depart from evil." Prov. 3:5, 7.

5. In what manner did God guide ancient Israel?

"And the Lord went before them by day in a pillar of cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night." Ex. 13:21.

6. Was God's presence always accompanied by such striking manifestations?

"And, behold, the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind; and after the wind an earthquake; but the Lord was not in the earthquake; and after the earthquake a fire; but the Lord was not in the fire; and after the fire a still small voice." 1 Kings 19:11, 12.

7. How does God speak to his people in these last days?

"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds." Heb. 1:1, 2.

8. How does our risen Lord still continue to guide his followers?

"Howbeit when he, the Spirit of truth, is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will show you things to come." John 16:13.

NOTE.—Christ revealed to us the *word* of God, and in that word the teaching of the Spirit always coincides with the written word.

6. In what other way does the Spirit sometimes speak?

"While Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee. Arise therefore, and get thee down, and go with them, doubting nothing; for I have sent them." Acts 10:19, 20.

10. May man become a medium for the Spirit's utterance?

"Then the Spirit said unto Philip, Go near, and join thyself to this chariot. And Philip ran thither to him, and heard him read the prophet Esaias, and said, Understandest thou what thou readest? And he said, How can I, except some man should guide me? And he desired Philip that he would come up and sit with him." "Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus." Acts 8:29-31, 35.

11. What promise does God give us in searching his truth?

"The Comforter which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things." John 14:26.

12. Does God show us our work?

"And he [Paul] trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do." Acts 9:6.

13. Does God warn us of danger?

"Behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him." Matt. 2:13.

14. May we be guided in all things?

"In all thy ways acknowledge him, and he shall direct thy paths." Prov. 3:6. "And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left." Isa. 30:21.

15. How may we distinguish God's guidance from human influences?

"I am the good shepherd, and know my sheep, and am known of mine." "And the sheep follow him; for they know his voice." John 10:14, 4.

16. How must we respond to the divine voice?

"Whereupon, O King Agrippa, I was not disobedient unto the heavenly vision." Acts 26:19.

17. What promise is made to those who are guided by God's counsel?

"Thou shalt guide me with thy counsel, and afterwards receive me to glory." Ps. 73:24.

18. In the world of glory, shall we still follow the guiding hand?

"For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters." Rev. 7:17.

"Shepherd of thine Israel, lead us,
Pilgrim through this desert land;
Thou who hast from bondage freed us,
Guide us by thy mighty hand;
Daily feed us,
Till we reach the heavenly strand."

"A TRUE conviction, anything thoroughly believed, is personal. It becomes a part of the believer's character as well as a possession of his brain; it makes him another and a deeper man."

Home and Health.

"Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."—*Phil. 4:3.*

ALL OURS.

BY F. A. REYNOLDS.

"The earth is the Lord's, and the fullness thereof,
The world, and they that dwell therein."
If the Lord is our Father, and we are his heirs,
Why trouble ourselves o'er what others win?

"The earth is the Lord's." Its riches are ours.
Our everyday needs are supplied by his hands.
Then why use our powers in a chase after wealth,
Mere possessions of money and houses and lands?

We prize not the blessings we have every day,
Our food and our drink, pure air and good health,
Forgetting how the loss of one may be felt.
Remember, "Contentment is better than wealth."

Beyond what we need to nourish our life,
Our Father has given us beauties most rare,
A green velvet carpet of grass for our feet,
A lovely blue dome and cloud pictures in air.

The ripple of rivers, the song of the birds,
The delicate beauty and fragrance of flowers,
The grandeur and grace of the noble old trees,
The magnificent mountains and valleys are ours.

But better than all is the knowledge we have
That Christ is our brother and Saviour from sin.
"The earth is the Lord's, and the fullness thereof,
The world, and they that dwell therein."

JANE'S MORAL COWARDICE.

BY MAUD RITTENHOUSE.

SHE was a very little girl, though the drawn lines in her sensitive face told of the years of suffering that had left her so thin, so wan, so like some tender blossom blighted before full blown. And all about her, in that quiet lecture room were bright, earnest girls and boys, rising one after another to tell of the Master's love, of his watchfulness and care, of the service gladly given, and the little burdens borne in his dear name.

Janie listened to it all with glowing eyes, and cheeks in which the color faintly crept. Oh, to dare to speak as these spoke, for Him whom she loved and whom she longed to serve!

"I must say it! I must!" she said, trying to rise, and sinking back again, with her heart beats almost choking her. How many eyes there were in the little room! How they swam before her, until she felt fairly dizzy with the silly fright that made her despise herself and her cowardly weakness! The only clear thing about her was the book held open on her knee. There, shining before her, were the words of the beautiful old hymn, "Abide with Me."

"He will help me. I must try," she urged herself, painfully drawing her dwarfed figure to its full stature. And then, as she stood with all those eyes upon her, instead of that glad testimony she had meant to give, she could only stammer, "No.—No. 20," and, dropping down, cover her hot face with her hands.

"Sing No. 20," the leader's voice repeated kindly, and in another minute the clear voices rang out upon the twilight air.

Janie hardly heard. Her heart ached with the thought that the painful shyness labored against so long had gained another victory over that word for the Master which she so longed to speak. Would she never, never be the true disciple who could feel no fear? Would she ever do any real good in the world, or be able to speak the helpful, heartfelt word

that would point some other to the light she tried to follow?

"I need Thy presence every passing hour,"

again the voices rose, and across the intervening lots and alleys the sound was carried to an upper window, where, in a turmoil of dust and flying lint, a busy woman worked.

Mrs. Crooker, who took "select lodgers," at 317 Rutger Row, had little time to think of the days of the week as other than "wash day, ironing day, bake day, scrub day," and so on through the list, Sunday coming in as "mend day," and a day when all the odds and ends of extra work must be gathered up and finished, ready for a fresh start on "wash day" again.

Hardened by constant work and worry, the ceaseless struggle to earn and to save, Mrs. Crooker's spiritual life had long since ceased to be, and that part of her which plied the broom with such resistless fury, and sent the litter flying, was merely the flesh machine which some strange momentum seemed to keep forever going, going, going.

"If that plaguey Jones only slept like other folks o' nighttimes, I wouldn't have such a bother," she ejaculated, while the broom scraped over the colorless carpet. "What with him in the room all day, and Bob Porter all night, seems like I never can get to touch it till it's knee deep in dirt. I'm just all beat out. There's no rest day or night."

Stooping wearily over the dustpan, she scooped the heap of dust and trash into its battered depths, and, lifting it, stood suddenly motionless. Clear and sweet over the summer stillness came the tender words:—

"Abide with me; fast falls the eventide;
The darkness deepens; Lord, with me abide.

She sat down at the window, heedless of the ugly dustpan in her lap, and listened and looked. The darkness was indeed deepening. Over in the west the last glow of sunset faded from the sky. So had the last glow faded from her own dreary life, and there was left about it none of the tender softness settling down upon this quiet twilight time. Drudge, drudge, drudge! How cheerless it all was, how blank and comfortless!

"When other helpers fail and comforts flee,
Help of the helpless, oh, abide with me!"

A slow, unbidden tear rose to the eye of that quietly swaying form at the window. How familiar began to seem the words so long unheard! How they brought back to her summer nights in the dear old country home, when, at close of meeting, she had sung them beside her sturdy father in the old country church, where the scent of primroses came through, and outside sleepy birds twittered in their nests! How different her rushing life from the sweet and peaceful ideals she had then!

She looked over to where, at the rear of the church, lights streamed through the windows. A sudden thought came to her. Then she shook her head. "What's the use. Religion's a tale that is told for me. I'm too busy to belong to the Lord, or to think of anything else but getting my daily bread."

"I need thy presence every passing hour."

The words came clear and firm. A moment the woman sat irresolute, then she rose hastily, fled with her dustpan, returned with brush and cloth, and hurriedly dusted the room. In her heart the words were singing:—

"Through cloud and sunshine, oh, abide with me!"

And while she dressed, and while she tied her bonnet strings, she hardly knew whether the words were most a song or a prayer.

Coming home from church that night, Janie was hurrying along, her heart still heavy with the weight all the beautiful service had not been able to lift. "I'm not fit to be a Christian," was her bitter mental cry. "Nobody's worthy to be that that isn't brave enough to

stand up and bless His dear name before everybody. I only called for a hymn—only that; and I'm a miserable, useless coward."

"Janie," a voice said at her elbow, "I'm going your way," and, looking up, Janie saw tall Mrs. Crooker, who kept the Rutger Lodging House, and of whom she felt half afraid.

"Have you been to church?" Janie asked, not knowing what else to say.

"Yes, I have, for the first time in ten long years."

Janie stopped aghast, and Mrs. Crooker stopped a minute too, until by the flickering street lamp the little cripple saw the happy light in the older woman's face.

"I'm—I'm so glad," the child said, and she reached a timid hand to the hard gloved one beside her.

"And so'm I," said Mrs. Crooker with emotion. "I don't know how it happened hardly—but I believe I'll have time for a little religion after this. And, do you know, it was just that old, old hymn that did it, coming across lots from young people's meeting. You'd never guess how straight that sweet 'Abide with Me,' went through my calloused old body, till, down in the only soft spot my heart had left, it found an abiding place, and made me want to cry from the bottom of my soul, 'Help of the helpless, oh, abide with me!' I'm going after this twice a day, Janie, and I've faith to believe I can keep all my lodgers, and do my sweeping, and get along somehow too."

They had reached the lodging house door, and Janie had a few steps further to go. She only said again, "I'm so glad, Mrs. Crooker, so glad." But the weight had gone from her heart, and she knew that, with God to watch over it, the most disheartened little word might grow the wings of an angel and fly away strong and bright to bear the Master's message and his blessing.—*Advance.*

HOME TRAINING.

OF first importance in the education of a young lady is proper home training. The young woman who has acquired all the culture and accomplishments which can be secured in the schools, but has no knowledge of the simple arts so necessary to the making of a home and the proper training of the family, has neglected the most important part of her education. The general prevalence of this defect is becoming alarming. The girls of the present generation are as a rule far less skillful in bread making, house cleaning, and other household arts, than in piano playing, elocution, and similar accomplishments. This condition of affairs is becoming more and more common in this country. The poor mother who has become worn out with arduous toil in the rearing of her family and in providing them with comforts and luxuries, seldom has a daughter who is able to take her place in the kitchen, at the washtub, or at the ironing table.

Unfortunate as is this state of things for the broken-down mother, as well as for the imperfectly educated daughter, mothers are themselves generally responsible for it. Mothers who have been brought up to a life of usefulness and labor, often become infected with the popular notion that physical labor is ungentle and unladylike, and determine that their daughters shall be brought up differently from what they were. Imagining they are going to make their daughters something more than women, and prepare them for a sphere something above that of true womanhood, these silly mothers toil and slave in the kitchen, while their daughters sing and thrum the piano in the parlor, or sip and drawl nonsense in the parlor with some shallow-pated fop. The mother rises at early dawn to prepare the breakfast, while her useless daughters are sleeping off the effects of their

midnight dissipation in the ballroom. Reared in idleness to habits of uselessness, the hard earnings of father and mother are spent in lavishing upon them accomplishments which can be of no service to them in after life. Such daughters are unfit to meet the realities of life, and are utterly devoid of the real accomplishments which go to make up womanly character, and which would fit them for performing the duties of wife and mother in mature years.

The fact is that the average young woman is accomplished to the point of actual uselessness. What women need is more solid education. We do not object to accomplishments if they are not acquired at the expense of that thorough training which lies at the very foundation of real refinement and usefulness. How many young women fritter away their time and waste away their lives in devotion to nothings. A young lady who is able to sing and play the piano skillfully, to dance gracefully, to talk "small talk" fluently, to dress "to kill," to sketch a landscape passably, to embroider, to knit lace collars, to jabber a little French and German, may be able to satisfy the demands of society, but may be utterly wanting in that kind of culture which contributes to the real happiness of life. Such a person, as a quaint writer once said, is "all ruffle and no garment." Nothing contributes more to the formation of a sound character than a knowledge of the humble industries which go so far to make a happy home.

A mother cannot do her daughter greater injury than to allow her to grow up ignorant of household duties and unaccustomed to useful labor, yet mothers are so utterly blind to their duties in this respect that it is not to be wondered at that the rising generation of girls are vastly inferior to their predecessors. An omen for good is the establishment in many large cities of cooking schools and schools for training nurses, in which girls can learn a variety of useful employments and receive training in domestic duties.—*Good Health.*

THE FERRIS WHEEL.

THE *Review of Reviews* for September publishes an exceedingly interesting article on "Engineer Ferris and His Wheel," descriptive of that singular exhibition of American ingenuity and progress. The writer says:—

Given the circumstances, in no other country than America would the wheel have ever been built. It took three years to complete Eiffel tower. Even here it took two years to build the St. Louis bridge. Both were comparatively simple work. The builder of the Ferris wheel had not only to construct a work equalling these, but in such a way that it would move, and, moreover, move perfectly—a far greater problem.

On December 28 every scrap of iron and steel used in the wheel was "pig." On June 21, less than six months later, 2,200 tons of this "pig," converted into a revolving mechanism as perfect as the pinion wheel of an Elgin watch, began to turn on its 70-ton axis, and has been turning, without let or hindrance, without creak or crack, ever since.

It is not easy for the mind to grasp the stupendous nature of this undertaking. The wheel itself is 250 feet in diameter; at its highest point it is 268 feet above the earth. That is to say, if Bunker Hill monument were used as a yardstick to measure it, the towering monolith would fall short 50 feet. If the wheel were set in Broadway, by the side of Trinity spire, it would lift the passengers of its cars to a level with the apex of that soaring steeple. The obelisk of Luxor, or Trajan's pillar, at Rome, would not be long enough to serve for a radial spoke.

Then, again, as to its enormous weight. The Niagara cantilever, just below the falls, was looked upon as an engineering wonder

when it was built. Its construction required three years. The Ferris wheel was built in five months, and its weight is four times that of the Niagara bridge. The St. Louis bridge was another wonder, and its weight is about equal to that of the big wheel complete. The Cincinnati cantilever is another huge bridge; it is 1,300 feet, a quarter of a mile long, and it would about balance the scales with Mr. Ferris' big toy. And the one is set immovable, resting on two supports, while the wheel is swung upon an axle lifted 140 feet in the air. It has 36 cars, and in these two regiments of soldiers could be seated and swept with an almost imperceptible motion high above the White Wonder.

I said, "Precisely what does the great wheel represent in mechanics?"

"Well," Mr. Ferris replied, "I suppose you might consider it as typifying the present progress, the latest development, of mechanical engineering. You know there are really two wheels, one built thirty feet within the other. These are joined by truss work, such as is used in our finest bridge construction. Beyond all that, the wheel develops, to a degree hitherto never realized, the capacities of a tension spoke. You know that the wheel is not only a perfect pinion wheel, but a tension wheel as well, and these, I suppose, may be regarded as its chief points. I do not know whether you have stopped to consider, but it is as perfect a pinion wheel as the little wheel that goes flicking back and forth in your watch. In all that immense diameter there is less deflection proportionately from a true circle than from the pinion wheel of the most perfect watch made. This is due to the fact that it has, instead of stiff spokes, the tension or jointed spokes. When I first proposed to build a tension wheel of this diameter, the feat was regarded as impossible. It was held that the spoke rods on the upper side of the wheel at any given moment, instead of sustaining the weight of the upper part of the wheel, would, from their own weight, as they hung vertically, pull down the arc of the wheel which they bore upon, and thus cause the wheel to become elliptic. As a matter of fact, they do nothing of the kind. There is absolutely no deflection from the perfect circle.

"Considering some of the mechanical difficulties in the construction of the wheel, you will note that it stands directly east and west; thus the southern side of the wheel receives the entire brunt of the sun's rays, whereas the northern side is not only shaded by the southern but by the cars as well, causing a difference in expansion, varying, from the heat to which it is subjected, of from three to six inches. All these little problems had, of course, to be met, for even this slight variation of five or six inches in the total diameter of 250 feet would be sufficient, unless properly dealt with, to cause a disturbance in the working gear."

KEEP OUT.

ONE man escaped the dangers of strong drink, and reached manhood sober and prosperous, by keeping a promise which his mother exacted, never to take off his hat in a public house, and never to sit down in a place where strong drink was sold. His tarrying in such places was short and the shorter the better.

A reformed saloon keeper, who signed the pledge and closed his house, gives this testimony: "I sold liquor for eleven years, and have seen a man take his first glass in my place, and afterwards fill the grave of a suicide. I have seen man after man, wealthy and educated, come into my saloon, who cannot now buy a dinner. I can count twenty customers once worth more than a thousand pounds who are now without a penny, and without hope,

and without a friend in the world." He specially warns boys against entering drinking saloons on any pretext, and says he has seen many a young fellow, member of a temperance society, come in with a friend and wait while he drank. "No, no," he would say, "I never touch it. Thanks all the same." Presently, rather than seem churlish, he would take a glass of cider or harmless lemonade. "The lemonade was nothing," says the publican, "but I knew how it would end. The only safety, boys, for any man, no matter how strong his resolution, is outside the doors of the saloon."—*Christian Advocate.*

WHAT SMALL MISTAKES SOMETIMES SHOW.

SMALL mistakes sometimes tell large tales. That which to the ignorant appears like learning, easily shows itself as ignorance to the learned. "If I did not pronounce Rio Grande in the Spanish way," said a sciolist, "my friends would think I did not know any better." "Well," answered the scholar who was advocating the Anglicized pronunciation for Americans, "you *don't* know any better." And so with a very large proportion of those who would seem sufficiently literate and cultivated to write for the press. They would impress the editors with their facility in the marks of professional accomplishment. They would not send "a manuscript," but an MMS, or an M.S.S., or an MS.S., or an M.M.S., or Mms. It is almost as rare to find such writers sending an MS. as "a manuscript." And, again, it is not uncommon to find handsomely printed books, pamphlets, circulars, etc., by or about an L.L.D. One "S" or one "M" too many, or one surplus period, is a small mistake with a large significance. Upon what principle are such abbreviations constructed? How much is there to know about such symbols? Evidently they are dangerous tools in the hands of the inexpert. No one can expect to use them safely, and to carve a writer's fortune with them, unless he is willing to study out what such signs stand for, and how success is not to be attained in literature or scholarship, any more than in any other walk of life, by relying upon seeming to know what one does not know.—*S. S. Times.*

TANSY FOR ANTS.

A SURE remedy for these summer pests is here outlined. Big, fat, black ant-i-mires and little, lean, scurrying red ants have put in their early appearance at our house for the past few summers, taking possession of every pantry and cellar shelf where food is kept, and persistently remaining until frost comes. I have tried washing the shelves in alum water, and circling the sugar bucket and cake box with chalk marks, thick and broad, to strand the foraging, and sifted sponges full of sugar, and, when filled with victims, have plunged them into hot water. I have put sulphur bags and borax lumps and cedar chips and tarred paper strips in my cupboards and ice chest, but with no other result than to see both black and red ants scampering as lively as ever over the supposed exterminator.

"Why don't you try tansy?" the new girl said one morning last spring. "Mother always drives them off by putting tansy leaves on her shelves." I had little faith in the bundle of green-leaved stalks she picked that day and laid on every food shelf in cupboard, pantry, and cellar—less faith, even, than I had in my plump little sulphur bags and wobbly chalk marks. But the tansy did it; for there was a stampede of ants, big and little, black and red, presently from my shelves—a thorough routing; for from that day to this, six weeks, not one ant have we seen, though we leave the sirup can unsealed and the sugar bucket on the shelf.—*Household.*

Mission Fields.

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

WE SHALL REAP WITH JOY.

God of the prophet's power!
God of the gospel's sound!
Move glorious on; send out thy voice
To all the nations round.

With hearts and lips unfeigned,
We bless thee for thy word;
We praise thee for the joyful news
Which our glad ears have heard.

Oh, may we treasure well
The counsels that we hear,
Till righteousness and holy joy
In all our hearts appear!

Water the sacred seed,
And give it large increase;
May neither storms, nor rocks, nor thorns
Prevent the fruit of peace.

And though we sow in tears,
Yet we at last shall come,
And gather in our sheaves with joy
At heaven's great harvest home.

—Selected.

THE OPEN DOOR IN BENGAL.

BY MRS. ADA LEE.

THE province of Bengal, in India, is beautiful for situation, rich in tropical trees and plants, and, on account of the moisture of its climate, abundant in all kinds of vegetable growth. This province, though no larger than the State of California, contains eighty millions of people. Forty millions of these speak the Bengali language, and constitute one of the most important races in India. They are bright and intelligent, most eager to learn, and very aggressive, although considered by some not remarkable for courage or activity. But I have found among their women the bravest persons I ever knew. Many of the Bengali are writers. For this reason they follow the railway and telegraph lines all over India. The educated Babu fill the public and government offices everywhere as clerks and accountants.

My first home among them was in the great city of Calcutta, a city, including its suburbs, of one million souls, given up for the most part to idolatry, as its name indicates, for Calcutta in the Bengali language is *Kalighat*, the bathing place of the black goddess Kali.

In this city we are met by most striking contrasts. Here, where hundreds of thousands live in ignorance, superstition, and sin, and endure the most abject poverty, there are fifteen thousand young men attending college,—young men who, if they were led to Jesus, would be a power in the evangelization of India. Therefore, when we think of the Bengali people, with all their idolatry, sin, and ignorance, let us remember also that some of the brightest orators of this century belonged to this race, among them Keshub Chunder Sen, the leader of the Brahmo Somaj, and that at the present time there are a number of brilliant Bengali preachers, teachers, and authors, the fruit of Christian teaching.

We can never know a people without some knowledge of their home life, but this is what a traveler seldom gets in Bengal. I have read with no little indignation the disparaging remarks about the Bengalese made by persons who have been sight-seeing in India. You can get no conception of the Bengali home by what you see of the Bengali Babu in the street, and the women of the higher classes are never seen there. You look inside their houses and find what to me is the most interesting class in the world, the Bengali zenana women.

Of all the cruel systems this world has ever known Hinduism is the most Satanic, and those who suffer most from its curse are women. From the hour of her birth until the day of her death woman is the victim of its cruel practices. Whether she lives in a mud hut, sleeps on the ground and subsists on the cheapest and least quantities of food possible, as the masses of the people do, or is a member of the highest and wealthiest families, her condition is practically the same.

The ordinary Bengali house is constructed with a courtyard in the center, the rooms built around the four sides of it. From the outside we pass through a narrow, dark passageway into the courtyard. In these back apartments, without ventilation or anything attractive to sight or smell, are shut up for life millions of these women. Whatever may be said about "woman's rights," or whatever may be her position in the opinion of men, God has given her a place no power can change. Man is the head of the nation and of the home, but the heart of the nation and the home is woman. In India, where it is a disgrace to be a woman, man is not only the head, but, by himself considered, the only important being. Still there, as here, woman is the heart of the home, and, consequently, of the nation, and her silent influence rules the destiny of that people. If the women of India could be led to Jesus to-day, the deathblow would be dealt to idolatry, and it would soon become a sad story of the past.

I remember once, in company with Bishop Thoburn, in the city of Calcutta, visiting a meeting of the Bengali Literary Club. There were present over two hundred Bengali gentlemen. Myself and a young Bengali attendant were the only women in the audience. The paper of the evening was presented by Professor Banerjee, a Bengali Christian gentleman. The subject was "The Young Man of Bengal." I remember of this eloquent address but little else than the title. During the debate Bishop Thoburn spoke in his usual telling way, but I cannot remember a word he said. There was one in that meeting whose words I can never forget. He was a young Bengali gentleman, in his native dress, who arose in the back part of the audience, and said: "Gentlemen, there is no hope for the young men of Bengal until you give them pure, educated, noble wives and mothers. I have finished my course in school, and am now studying in the medical college, but no amount of education can eradicate the superstitions taught me by my mother; they haunt me continually. There is no hope for Bengal until we can have pure, elevated homes."

The beautiful word "home" is not in all their language, neither will we find in their abodes, be they large or small, the healthful atmosphere of home life.

Go with me to a Bengali house at the birth of a child. Standing outside the door is a servant woman with a conch shell in her hand—the conch is a symbol of rejoicing used in their temples and at festivals. The woman is awaiting news from within; if it be announced, "A boy is born," she takes up the conch and blows loud and long. A band of musicians had for the occasion caught the strain, and, marching up and down the street, playing on their rude instruments, proclaim to their neighbors and friends what a blessing has come to this family, and there is universal rejoicing.

But if the word from within should be, "A girl is born," the woman drops the conch shell, and, tearing her hair, begins to weep and mourn. The musicians, leaving their instruments, with crying and wailing announce the sad news, telling to all the calamity that has befallen this unfortunate family,—a girl baby has been born. A few years ago the little unfortunate would have been drowned in a vessel of water or smothered to death, thus ending its short existence; and, although prohib-

ited by law, even now in the out-of-the-way places, judging from the comparative absence of female children, this terrible crime of infanticide is still practiced.

What shall be the life of the little Bengali girl? Many things are in the way of her education and usefulness. Custom is against educating women, and favors child marriage. At an early age she is taught to worship idols, and her bright mind and tender heart are steeped in superstition by the teaching and the evil practices of Hinduism. While a child she is married to one much older than she, and in whose choice she had no voice, and is shut up in the zenana, in whose close seclusion she spends her life. She lives in constant dread of widowhood, a description of the heartlessness of which I have not space here to give. It is enough to know that "the widows of India would outnumber four cities like London, England. One in every six of the females of India is doomed to a desolate and degraded life." From my observation among the Bengali people perpetual widowhood with them means perpetual infamy. With this state of things among the women who have the training of children, who at first are just as pure and innocent as our own beautiful babes, what can we expect for the future of such a people?

And yet a more eager class of women to learn I have never met. Their sad, aching hearts are waiting to be led to Jesus, and there are few to carry the glad tidings of salvation to this people. I have seen a city of 350,000 inhabitants without a preacher or teacher in it. All over Bengal there are great districts where no missionary ever goes, and millions have never heard the blessed name of Jesus. —*Gospel in All Lands.*

STUNDISTS.

THE Stundists sprang up among the South Russian peasantry about the year 1860. The name "Stundist" is derived from the German word *stunde*, "hour," applied to them because they met at regular hours for the purpose of singing hymns, offering up prayers, and reading the Holy Scriptures and explaining them. In almost every particular they comply with the teachings of Christ, and even the police authorities, who are called upon both by the State and the clergy to persecute them or compel them by force to attend the worship of the Orthodox Greek Church, recognize the superiority of their morality over the rest of the population. Yet on account of their religion they are treated as if they were criminals. But evidently God's blessing is upon them, as they constantly increase in number.—*Sel.*

Historical Sketches

OF THE

FOREIGN MISSIONS

Of Seventh-day Adventists.

This work comprises Reports of the European Missionary Councils of 1883, 1884 and 1885, and a narrative, by Mrs. E. G. White, of her visit and labors in these missions. 296 large pages; paper covers.

Price Reduced to 60 Cents, Postpaid.

Combined with the SIGNS OF THE TIMES, one year, \$2.00.

Address, PACIFIC PRESS PUBLISHING CO., Oakland, Cal.

"This Rock, or the Foundation of the Church." (Spanish.) Showing that the Rock of Matt. 16: 18 is Christ, and not Peter; 4 pp.; 50 cents per 100. Address, PACIFIC PRESS PUBLISHING CO., Oakland, Cal.

"Jesus Christ Our Righteousness." (Spanish.) A translation of Bible Students' Library No. 71; 8 pp.; price, 1 cent. Address, PACIFIC PRESS PUBLISHING CO., Oakland, Cal.

Our Work and Workers.

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

"LAUNCH OUT."

BY JOHN M'CARTHY.

"Launch out" into the deep,
Nor ever hug the shore,
But keep
At distance great from land;
Near not as heretofore
The strand.

By launching out to seas profound,
The ship fears not to run aground.

"Launch out" into the sea,
Since winds arise so fast.

To be
Secure 'tis best to steer
To sea, beyond land's blast,
Nor fear
To set your sails both high and wide
Upon the ocean's waves to ride.

"Launch out," but watch the light
That tells of rocks ahead
So white,
Which near the shore abound.
To sailors they cause dread,
Till found
And placed upon the chart, then they
Courageously to sea essay.

"Launch out" into God's sea
Of love profound, divine,
That we
May catch the Spirit's breeze
While sailing o'er the brine.
His peace
We know shall sure be ours if we
Sail not upon life's shallow sea.

"Launch out," and cast the net
Into the sea below,
Nor wait
Till calmer seas prevail,
Nor stay to better know,
But sail,
Relying on our God to guide
Our bark to where the fish abide.

"Launch out," the Lord will steer;
To him e'er trust our all,
Nor fear,
Since he can overwhelm
All danger, and the squall
He'll stem.
And when the storms of life are past
To heaven he'll guide us home at last.

SELF-EXAMINATION.

EVERY follower of Christ should daily examine himself, that he may become perfectly acquainted with his own conduct. There is with nearly all a neglect of self-examination. This neglect is positively dangerous in one who professes to be a mouthpiece for God, occupying the fearful, responsible position of receiving the words from God to give to his people. The daily conduct of such a person has great influence upon others. If he has any success in labor, he brings his converts to his own low standard, and it is seldom that they rise higher.

There is much in the conduct of a minister that he can improve. Many see and feel their lack, yet they seem to be ignorant of the influence they exert. They are conscious of their actions as they perform them, but suffer them to pass from their memory, and therefore do not reform. If ministers would make the actions of each day a subject of careful thought and deliberate review, with the object to become acquainted with their own habits of life, they would better know themselves. By a close scrutiny of their daily life under all circumstances, they would know their own motives, the principles which actu-

ate them. This daily review of our acts, to see whether conscience approves or condemns, is necessary for all who wish to arrive at the perfection of Christian character. Many acts which pass for good works, even deeds of benevolence, will, when closely investigated, be found to be prompted by wrong motives. Many receive applause for virtues which they do not possess. The Searcher of hearts inspects motives, and often the deeds which are highly applauded by men are recorded by him as springing from selfish motives and base hypocrisy. Every act of our lives, whether excellent and praiseworthy or deserving of censure, is judged by the Searcher of hearts according to the motives which prompted it.

Even some ministers who are advocating the law of God, have but little knowledge of themselves. They do not meditate, and investigate their motives. They do not see their errors and sins, because they do not, in sincerity and earnestness, take a view of their life, their acts, and their character, separate and as a whole, and compare them with the sacred and holy law of God. The claims of God's law are not really understood by them, and they are daily living in transgression of the spirit of that law which they profess to revere. "By the law," says Paul, "is the knowledge of sin." "I had not known sin but by the law; for I had not known lust, except the law had said, Thou shalt not covet." Some who labor in word and doctrine have not a practical understanding of the law of God and its holy claims, or of the atonement of Christ. They themselves need to be converted before they can convert sinners.

The faithful mirror which would reveal the defects in the character is neglected; therefore deformity and sin exist, and are apparent to others, if not understood by those who are in fault. The hateful sin of selfishness exists to a great degree, even in some who profess to be devoted to the work of God. If they would compare their character with his requirements, especially with the great standard, his holy, just, and good law, they would ascertain, if earnest, honest searchers, that they are fearfully wanting.—*Testimony for the Church No. 19.*

KEEP FILLED WITH THE WORD.

THE famous old Dr. Bellamy once said to a young minister who asked him how he should always have material for his sermon: "Young man, fill up the cask, *fill up the cask*, and then if you tap it anywhere, you will get a full stream; but if you *put in* very little, it will dribble, dribble, dribble, and you may tap and tap, and get precious little after all."—*Theodore L. Cuyler, D.D.*

FIELD NOTES.

ELDER H. A. ST. JOHN reports nine accessions to the San Francisco church within two weeks.

THE secretary of the California Sabbath School Association reports 128 schools in the Conference.

ELDER W. W. PRESCOTT, wife and child arrived in this city from the North on the 28th ult., and went on to Healdsburg on the 2d inst.

INCIDENTAL reports of the good work of the institute recently held at Atlanta, Ga., continue to reach us from different sources. It seems to have given a wonderful impetus to the work in the Southern field.

In the *Workers' Bulletin* of February 27 is a statement that eight persons were baptized at Des Moines, Iowa, on the previous Sabbath, seven of whom were attendants at the canvassers' school being held in that place.

ELDER J. W. WATT reports the work in Helena, Mont., steadily growing. "About forty persons are now keeping the Sabbath, thirty-five of whom have their names on the covenant." He is now laboring in Butte City.

A LETTER to the *Review* from Jamaica Island notes the fact that a minister (formerly Baptist, now independent) and his flock of twenty members have made application to unite with our people. The writer, Sister A. J. Haysner, adds that "the call for reading matter is simply astonishing."

ELDER A. J. STONE, a Swedish laborer from Chicago, has been called to Iowa, to look after the people of his nationality in that State. He is at present writing conducting meetings in Des Moines. A previous meeting at Village Creek, Allamakee County, resulted in nine accessions to the faith.

THE General Conference Bible School at Battle Creek, Mich., keeps growing in interest and importance. In response to demands for more teachers, Elder A. F. Ballenger was called to that work, and prevented from filling appointments in the Iowa Conference. However, it is expected that the school will shortly turn out a host of qualified field laborers.

OF the Japanese mission in Portland, Oregon, Elder S. N. Haskell writes: "Nineteen have already embraced the Sabbath, six of whom are studying for the ministry. These have received very little instruction outside of what they have found in the Scriptures, and there is no one thing that awakens in them a greater interest than to hear of the saving power of their Redeemer, and of his second coming to this earth."

IN the Oakland church, on the 3d inst., Elder M. H. Brown preached a very important discourse on the general topic of miracles and signs and wonders, showing how Satan will use such manifestations to deceive all who are not sufficiently rooted and grounded in the word to recognize the true and to detect the false. It is the "wicked and adulterous" who seek after signs. Our trust must be in the word; we must prove the miracles by the word, and not test the truth by the miracles.

CHURCH SERVICES.

All of our churches, especially on this coast, who desire their regular weekly services announced in this column, may have it done by reporting through the proper officers.

Oakland.—Church at corner of Twelfth and Brush Streets. Regular preaching services or Bible study. Sunday at 7:30 P.M., Friday at 7 P.M., and Sabbath at 11 A.M. Sabbath school at 9:30 A.M. Sabbath. Prayer and missionary meeting Wednesday at 7:30 P.M. All are cordially invited.

San Francisco.—Church at 914 Laguna Street. Regular preaching services at 7:30 P.M. Sunday and 11 A.M. Sabbath. Sabbath school at 9:45 A.M. Prayer meeting Wednesday 7:30 P.M. Missionary meeting Thursday 7:30 P.M. Seats free.

Los Angeles.—Church at 143 Carr Street. Preaching service Sunday evening 7:30. Missionary meeting Wednesday evening 7:30. Sabbath school on Sabbath at 9:45, and preaching service at 11 A.M. All are welcome.

East Portland, Oregon.—Church, No. 507 East Ankeny St. Services every Sabbath 11:30 A.M. Sabbath school 10 A.M. Missionary meeting evening after Sabbath 7 P.M. Prayer meeting every Wednesday evening 7 o'clock. All welcome. Seats free.

Washington, D. C.—Church on Eighth Street between F and G Streets, N. E. Regular preaching service at 11 A.M. Sabbath. Sabbath school 9:15 A.M. Sunday, 7:30 P.M., Bible study. Prayer meeting Friday at 7:30 P.M. All are welcome.

H. W. HERRELL, Clerk

"The Saints' Inheritance." (Spanish.) Contents: 1. The Inheritance of the Saints. 2. The Millennium, or the Reign of a Thousand Years. 3. The End of the Wicked. 4. Immortality through Christ. 5. The Importance of the Prophecies. 6. The Hope of the Christian. 7. The Judgment. Paper; price, 5 cents. Address, PACIFIC PRESS PUBLISHING CO., Oakland, Cal.

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

"THE STORY OF THE PITCAIRN."

THE International Sabbath School Association has on hand quite a stock of this beautiful souvenir, which ought to be in the hands of our people, and of those who are interested in missionary work. In order to extend its circulation and have it accomplish more fully the object of its publication, the price has been reduced from fifty cents to twenty-five cents. This places it within the reach of hundreds who will be glad to read it, and have it as a memento of our first missionary ship, while some may want to make a present of one to a friend.

A brief description of this interesting and artistic work will enable our readers to understand something of its nature and value. It is dedicated "to the members of our Sabbath schools everywhere; to all those who have contributed to the building of the *Pitcairn*, and to the friends of missionary work in all parts of the world." A paragraph from the preface says: "The events which led to the building of the *Pitcairn* are given at length in the body of the work, so that it is needless to speak of them here. Suffice it to say that he who believes in the God of the Bible can see the tracings of the Master Builder's hand in all the incidents of the way from the mutiny of the *Bounty* to the sailing of the *Pitcairn* from the Golden Gate."

The table of contents indicates topics of deep interest. Among them are the following: "Historical Sketch of Pitcairn Island," "The Story of the *Pitcairn*" (this includes an account of John I. Tay's visit to the island), "Action of the California Conference," "Action of the General Conference," "Action of the International Sabbath School Association," "Attempts to Send a Minister to Pitcairn," "Attempt to Reach Pitcairn a Second Time," "The Rift within the Lute" (the loss of Brother A. J. Cadney), "Dedictory Exercises," with a program which includes a Scripture reading, report of Building Committee, contract for building the *Pitcairn*, address, and the dedicatory prayer. The book also gives "The Clearance Papers of the *Pitcairn*."

This work also contains the following fine illustrations: "The *Pitcairn*" (sails spread), "The *Pitcairn*" (at anchor), "The *Pitcairn* on the Evening before the Launch," "Diagram of the *Pitcairn*" (deck and interior), "The *Pitcairn* under Full Sail," "At the Dedication," "Missionaries," "Officers and Crew," "A Scene on Pitcairn Island" (church in the foreground), "Adamstown, Pitcairn Island."

In addition to the above features the last edition contains a valuable "Appendix," which gives interesting particulars concerning the first cruise of the *Pitcairn*.

Those desiring one or more copies of this attractive souvenir should address the International Sabbath School Association. Stamps may be sent in payment. All orders will be promptly filled. Remember the price is only twenty-five cents.

M. H. B.

LITERARY NOTICES.

[THE SIGNS OF THE TIMES holds itself under no obligation to notice any publications sent it by publishers. Those considered worthy of notice, or which are deemed profitable to its subscribers, will receive such notice as time, space, and value will permit.]

"THE TEACHER'S TOOL CHEST." By Silas Farmer. Published by Silas Farmer & Co., 13 Monroe Avenue, cor. Farmer Street, Detroit, Mich. Postpaid, 6 cents. This is a neat little tract illustrating by architecture and the various tools used therein just how teachers ought to build, just what they ought to be, and the qualities they should possess. Unique, suggestive, and interesting.

"The Advance Almanac for 1894 and Manual of Congregationalism." Advance Publishing Co., Chicago, Ill. Postpaid, 5 cents. This little pamphlet of 66 pages contains much information concerning Congregationalists. It is a *multum in parvo*.

Astronomy and Astro Physics for February has, among other prominent articles, the following: "On the Physical Constitution of the Planet Jupiter," by G. W. Hough; "Light Waves and Their Application to Metrology (illustrated)," by A. A. Michelson; "West Indian Hurricanes and Solar Magnetic Influence," by H. A. Hogen. The editor, Wm. W. Payne, has an article in favor of Free Public Observatories. The department on Astro-Physics is well filled. It notes the fact that Prof. S. W. Burnham has been awarded the gold medal of the Royal Astronomical Society for his discoveries and micrometrical measures of double stars.

Childhood for January has several interesting and suggestive articles on How Early Children Should Be Corrected, Suggestions about Training Babies, Should Children Be Governed? Handicrafts for the

Home, and many other suggestive articles. Of course it is only suggestive, for that is all that instruction to parents can be. But *Childhood* offers valuable suggestions. Price, \$1.00 a year. Childhood Publishing Co., 78 Maiden Lane, New York City.

"No. 2. A 'Novel Proposition,' Showing How the Rate of Wages and the Demand for Unskilled Labor Is Influenced by the Cost of Transportation on Farm Products." By David Lubin, Sacramento, Cal. Free. It advocates a plan for the more equitable distribution of wealth, containing opinions and criticisms of men in different walks of life. Mr. Lubin believes in carrying freight as mail is carried, the same price for all distances, within certain limits, to market centers.

"Vick's Floral Guide for 1894" is a "thing of beauty," and so it has been for years in the past, but this year it is more beautiful still. The first page of cover is a beautiful white branching aster of natural size in a field of gold. The last page is equally lovely. Floral Guide is free to all new customers for 10 cents, deducted from first order. Vick is reliable. James Vick's Sons, Rochester, N. Y.

"Fish and Game Laws of California," compiled by F. P. Deering, attorney for the Board of Fish Commissioners, under whose authority the pamphlet is published. State office, A. J. Johnston, Supt. of Printing, Sacramento, Cal.

"Poems of the Christ Life." By Mrs. L. D. Avery-Stuttle (author of "Satan's First Lie" and other poems), is the title of a little pamphlet which has come to our table. These poems are arranged in a series of recitations for use in Sabbath school entertainments. There are twenty-eight different poems on different events in the life of Christ from his birth to his ascension. It is a worthy little book apart from its purpose, and would be of profit to children. Beacon Publishing Co., Lansing, Mich.

Apples of Gold

ENVELOPE SERIES

Library

Published monthly. Subscription price, 10 copies of each number for one year, postpaid, \$1.00.

THIS Library is designed especially for use in daily, personal correspondence. Each number will contain from four to eight pages, of a size convenient to go into a number six envelope without folding. It is printed on thin super-calendered paper, and two or more numbers can be put in with an ordinary letter without increasing the postage.

The leading themes of the gospel will be presented in such a way as to arrest the attention and be helpful to all. These little leaflets should be circulated by the thousands.

The numbers now issued bear the following titles:

- No. 1.—Looking unto Jesus.
- No. 2.—The Christian's Privilege.
- No. 3.—The Sure Promises of God.
- No. 4.—How to Get Knowledge.
- No. 5.—The Church and the World (poetry).
- No. 6.—The Elect of God.
- No. 7.—How Esther Read Her Bible.
- No. 8.—The Thief on the Cross.
- No. 9.—The Eleventh Hour.

These will be sent to any address at the rate of 50 cents per hundred, assorted numbers, or \$4.00 per thousand, postpaid.

Pacific Press Publishing Co.,
-- -- Oakland, Cal.

BIBLES

I + + + + +
B + A Large and Varied
L + Stock.
E +

S + Send for Catalogue
to

Pacific Press Pub. Co., Oakland, Cal.

**International S. S. Lessons.**

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

LESSON XII.—SUNDAY, MARCH 25, 1894.

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

THE RESURRECTION OF CHRIST.**Lesson Scripture, Mark 16:1-8.**

1. AND when the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, bought spices, that they might come and anoint him.
2. And very early on the first day of the week, they come to the tomb when the sun was risen.
3. And they were saying among themselves, Who shall roll us away the stone from the door of the tomb?
4. And looking up, they see that the stone is rolled back; for it was exceeding great.
5. And entering into the tomb, they saw a young man sitting on the right side, arrayed in a white robe; and they were amazed.
6. And he saith unto them, Be not amazed; ye seek Jesus, the Nazarene, which hath been crucified; he is risen; he is not here; behold, the place where they laid him!
7. But go, tell his disciples and Peter, He goeth before you into Galilee; there shall ye see him, as he said unto you.
8. And they went out, and fled from the tomb; for trembling and astonishment had come upon them; and they said nothing to anyone; for they were afraid.

Golden Text: "Now hath Christ been raised from the dead." 1 Cor. 15: 20.

SUGGESTIVE QUESTIONS.

1. When Jesus was taken down from the cross, where was he laid? Note 1.
2. How did the holy women spend the next day, the Sabbath?
3. When the Sabbath was past, what did these women do? Verse 1.
4. When did they come to the sepulcher? Verse 2. Note 2.
5. What did they say among themselves as they were going to the tomb? Verse 3.
6. When they reached there, what did they find? Verse 4.
7. Why would it not be an easy task to roll away the stone? Same verse.
8. What did they find on entering the tomb? Verse 5. Note 3.
9. How did they feel upon seeing the angel?
10. What did he say to them? Verse 6. Note 4.
11. What did the angel tell the women to do? Verse 7. Note 5.
12. How did they obey this injunction of the angel? Verse 8. Note 6.

NOTES.

1. OUR lesson has to do with the resurrection of our Lord Jesus Christ. Full accounts are given in the gospels of his crucifixion and burial in the tomb of Joseph of Arimathea. Within the darkest time of Christ's cause upon earth, this Joseph, a counselor of honorable estate, went boldly in unto Pilate and asked for the body of Jesus. This body was wound in a clean linen cloth and laid in a tomb hewn out of a rock; and Mary Magdalene and Mary the mother of Jesus beheld where he was laid.

2. "When the Sabbath was past, . . . very early on the first day of the week."—This lesson will, to the candid student, forever settle at least which day of the week is the Sabbath. It does not leave us any attempt whatever to conjecture or to guess as to what day of the week the Sabbath comes on. When the Sabbath was past, the first day came. The Sabbath is therefore the day before the first day of the week, and as there are seven days in the week, the Sabbath must therefore be the seventh day of the week. Another thought: The term "Sabbath" is never applied to any other day of the week except the seventh. Mark wrote something like thirty years after the resurrection of Christ. Then, in the year 30, the seventh day was the Sabbath still, and there has been no change since that time.

3. Entering the tomb.—This does not mean that

they entered the very sepulcher where the body of Jesus was placed, but a cave. The sepulcher was cut into the rock from the side of the cave. Luke says that there were two angels or two men seen in the sepulcher, while Mark says there was one. There is no contradiction between them. Mark does not say there were not two; he simply mentions only one of them.

4. He is risen.—This is one of the great truths of the plan of salvation. It was the demonstration of the power of righteousness over sin, of life over death, in the person of our Lord Jesus Christ. Christ triumphed over death simply and solely because he had no sin. He could not be hidden of death (Acts 2: 24), because death had no claim upon him. Death comes in consequence of sin. Christ took upon himself the sins of the world, but he had no sins of his own. In him is no sin. He was wholly righteous. There is no unrighteousness in him. But righteousness is life (Rom. 5: 17, 18; Prov. 10: 16; 11: 30), and therefore in the righteousness of God, which was upon Christ, was the life of God, which was in Christ; and that life was eternal life. The resurrection of Christ was therefore a pledge that all those who were his should live again. For he who believes in Christ obtains by that belief the righteousness of God. Rom. 3: 22. And as the righteousness of God is found upon him at the last day, eternal life is his also. The great memorial which God has given us of this resurrection is baptism, the union of Christ with the believer, and the power of the new life, which the believer from henceforth manifests in lifting him above sin. Compare Rom. 6: 3-5; Gal. 3: 27; Rom. 7: 4. If the church of God had faithfully carried out baptism as the Lord gave it, they never would have demanded, or even suggested, that the first day of the week be kept as a memorial of the resurrection of Christ.

5. And Peter.—How much is revealed to us by these two words! Jesus said go tell his disciples and Peter, but Peter was one of the disciples, and yet Jesus knows that message is not complete without the mention of the name of Peter. Peter had denied his Lord, and because of this was filled with bitter sorrow and discouragement, but Jesus sends the message to him to cheer his heart and to remind him that he was not forgotten.

6. Said nothing to anyone.—That is, they said nothing to anyone on their way to tell the disciples, because Luke tells us, in the twenty-fourth chapter and ninth verse, that "they returned from the sepulcher and told all these things to the eleven and to all the rest." And yet the eleven disciples did not believe the women. Their words seemed to them as idle tales. Still we are told that the disciples had met together to observe the first day of the week, whereas, the simple fact is that the whole of that first day went by before the majority of the disciples would believe that Jesus was risen. The fact of Christ's resurrection is not designed to bring to us particularly the remembrance of any day, but of his mighty power to save us from all sin; and the only day that is a special memorial of that power is the day of the Lord's Sabbath. Those who believe that may really rejoice in the resurrection of Christ.

LESSON XII.—SABBATH, MARCH 24, 1894.

HONORING THE SABBATH, AND PRONOUNCING BLESSINGS.

Lesson Scripture, Luke 6: 1-26.

1. Now it came to pass on a Sabbath, that he was going through the cornfields; and his disciples plucked the ears of corn, and did eat, rubbing them in their hands.
2. But certain of the Pharisees said, Why do ye that which is not lawful to do on the Sabbath day?
3. And Jesus answering them said, Have ye not read even this, what David did, when he was an hungred, he, and they that were with him;
4. How he entered into the house of God, and did take and eat the shewbread, and gave also to them that were with him; which is not lawful to eat save for the priests alone?
5. And he said unto them, The Son of Man is lord of the Sabbath.
6. And it came to pass on another Sabbath, that he entered into the synagogue and taught; and there was a man there, and his right hand was withered.
7. And the scribes and the Pharisees watched him, whether he would heal on the Sabbath; that they might find how to accuse him.
8. But he knew their thoughts; and he said to the man that had his hand withered, Rise up, and stand forth in the midst.
9. And he arose and stood forth. And Jesus said unto them, I ask you, Is it lawful on the Sabbath to do good, or to do harm? to save life, or to destroy it?
10. And he looked round about on them all, and said unto him, Stretch forth thy hand. And he did so; and his hand was restored.

11. But they were filled with madness; and communed one with another what they might do to Jesus.
12. And it came to pass in these days, that he went out into the mountain to pray; and he continued all night in prayer to God.
13. And when it was day, he called his disciples, and he chose from them twelve, whom also he named apostles;
14. Simon, whom he also named Peter, and Andrew his brother, and James and John, and Philip and Bartholomew,
15. And Matthew and Thomas, and James the son of Alphaeus, and Simon which was called the Zealot,
16. And Judas the son of James, and Judas Iscariot, which was the traitor;
17. And he came down with them, and stood on a level place, and a great multitude of his disciples, and a great number of the people from all Judea and Jerusalem, and the sea-coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases;
18. And they that were troubled with unclean spirits were healed.
19. And all the multitude sought to touch him: for power came forth from him, and healed them all.
20. And he lifted up his eyes on his disciples, and said, Blessed are ye poor: for yours is the Kingdom of God.
21. Blessed are ye that hunger now: for ye shall be filled. Blessed are ye that weep now: for ye shall laugh.
22. Blessed are ye, when men shall hate you, and when they shall separate you from their company, and reproach you, and cast out your name as evil, for the Son of Man's sake.
23. Rejoice in that day, and leap for joy: for behold, your reward is great in heaven; for in the same manner did their fathers unto the prophets.
24. But woe unto you that are rich: for ye have received your consolation.
25. Woe unto you, ye that are full now! for ye shall hunger. Woe unto you, ye that laugh now! for ye shall mourn and weep.
26. Woe unto you, when all men shall speak well of you! for in the same manner did their fathers to the false prophets.

BEFORE beginning the sixth chapter, we must be sure that we have a pretty good idea of the fifth. The following outline of topics will help us: (1) Jesus teaching from the boat, and the miraculous draught of fishes; (2) cleansing the leper; (3) healing the palsied man; (4) the call of Levi, and the feast at his house. In this lesson we have, first, the charge that the disciples broke the Sabbath, and Christ's defense of them; second, the healing of the man with the withered hand, on the Sabbath; third, the choosing of the twelve; fourth, the healing of the multitudes; fifth, pronouncing blessings. As verses 1-11 pertain to the Sabbath, we could say, The Sabbath; disciples chosen; multitudes healed; blessings.

1. As the disciples passed through the fields on the Sabbath, what did they do?
2. What charge did the Pharisees bring against them?
3. What case did Jesus cite in their defense?
4. What did Jesus say of his own relation to the Sabbath?
5. As he was teaching in the synagogue on the Sabbath, who was present?
6. For what purpose were the scribes and Pharisees watching?
7. Did Jesus know their purpose?
8. What did he say to the man with the withered hand?
9. When the man arose, what did Jesus say to the Pharisees?
10. What did he then say to the man?
11. What took place as soon as the man stretched forth his hand?
12. How did this manifestation of power and mercy affect the Pharisees?
13. How did Jesus show his dependence on God?
14. What did he do as soon as it was day?
15. Whom did he choose?
16. When he came down to the plain, who came to him?
17. For what purpose did they come?
18. How many of them were healed?
19. By what were they healed?
20. As he lifted up his eyes on his disciples, what did he say of the poor?
21. What of those who hunger?
22. What of those who weep?
23. Is it a terrible thing to be persecuted for Christ's sake?
24. How are we to feel at such times?
25. What conditions are deplorable?

NOTES.

1. THE Sabbath is a memorial of God's power, and consequently of his mercy and goodness, for none of his attributes can be separated. It is evident that God's love to his creatures is shown in creation. This would ever have been manifested if there had been no sin. Since the fall, God's love is still shown by the things that are made, for they manifest God's power to redeem. In the same place where we are told of the greatness of God's works, and that he has made them to be remembered (literally, "He hath

made a memorial for his wonderful works"), we are told that "the Lord is gracious and full of compassion." Ps. 111: 3, 4. The measure of God's power is the measure of his mercy. The Sabbath was made for man in his innocence, but it is no less an institution of mercy to him in his fallen condition. By it we know God's power to sanctify us to himself. Eze. 20: 12. Since, therefore, the Sabbath is the memorial of the merciful God, it is evident that acts of mercy are always proper on it. Therefore the Jews, who would even endanger life rather than do anything that looked like work on the Sabbath, did not keep the Sabbath at all. They violated the very essence of the commandment.

2. "AND he said unto them, That the Son of Man is Lord also of the Sabbath." What does this mean?—Simply that the Sabbath is the Lord's day. Let it be borne in mind that the day here called the Sabbath was the seventh day of the week, the day which the Jews professed to keep. The Holy Spirit inspired this writing, therefore "Sabbath" is the inspired name of the seventh day of the week. Christians know no religion except that of the Bible, and they know nothing of the Christian religion except what the Bible tells them; therefore they must call the seventh day, and it only, the Sabbath. But how did it become the Lord's day?—He made it. It was Jesus that created all things. See John 1: 1-3; Col. 1: 13-17. Now the One who created the heavens and the earth in six days must necessarily have been the One who rested on the seventh day, and who blessed and sanctified it. Gen. 2: 1-3; Ex. 20: 8-11. Therefore Jesus is the Lord of the Sabbath, by virtue of his power as Creator. The Sabbath—the memorial of his wonderful works—is the mark of his power, and consequently it is the mark of his right and power to redeem. Notice in Col. 1: 13-17 that we have redemption through his blood, because by him were all things created. *Redemption is creation* (see Ps. 51: 10; 2 Cor. 5: 17; Eph. 2: 10); therefore as long as redemption is a thing to be remembered and rejoiced in, so long must the Sabbath be kept and delighted in.

3. "THEN said Jesus unto them, I will ask you one thing: Is it lawful on the Sabbath days to do good, or to do evil? to save life or to destroy it?" They did not answer, because they could not without convicting themselves. For of course they could not say it was lawful to destroy life; and if they said it was lawful to save life, they would acknowledge that Jesus was keeping the Sabbath, and that they were not obeying the law of the Sabbath.

4. THE law of God is his righteousness. Isa. 51: 6. But Christ is the righteousness of God. God's righteousness is inseparable from his life, for his life itself is righteousness. His life is the standard of right, and whatever is out of harmony with the life of God is wrong. Paul says of the heathen that they are "alienated from the life of God." Eph. 4: 18. So then God's life is the law for man. But God was in Christ. Christ came to this earth simply to reveal God to men, to show them how God lives. Therefore the life of Christ, being the life of God, is the law of man. This the Father showed when he said, "This is my beloved Son, in whom I am well pleased" (Matt. 3: 17), and again on the mount of transfiguration, "Hear ye him." And yet the Pharisees were presuming to measure Christ's life by the law, and to condemn him. He, the Author of life, the Giver of the law, and the living embodiment of it, was condemned by men, because he did not live according to their perverted ideas of it. What presumption! There are lessons in this that may be studied a long time with profit.

5. "He said unto the man, Stretch forth thine hand. And he did so; and his hand was restored whole as the other." In the very act of stretching it forth it was healed. Faith is shown in acting before the thing is done as though it was done, and the faith that so acts makes it a reality. "Faith is the substance of things hoped for." Heb. 11: 1.

6. THE mercy of God, which leads to repentance, only hardens some people. The Pharisees, although they would not answer Jesus when he asked them if it was lawful to save or to destroy on the Sabbath day, showed what they actually thought of the matter, by exhibiting anger when they saw the man healed. When men's hearts are set to pursue an evil course, they hate those whose correct conduct contrasts with theirs.

7. "THERE went virtue out of him, and healed them all." It was actual power and vitality that went out from Christ to heal the people. No one can explain it, yet the fact remains. What those

people lacked was vitality—life. What he gave them was life,—just what they needed. But his life is our only hope of life. All men have sinned (Rom. 3: 23), and therefore are counted as dead, because they have forfeited their lives. See 1 John 5: 12; John 3: 36; Eph. 2: 1; Rom. 8: 6. Therefore our only hope of righteousness and life is to have the life of Christ. See John 6: 51, 53, 57; 3: 36; Rom. 5: 10. Christ is our righteousness and our life. 1 Cor. 1: 30; Col. 3: 4. We cannot know how he gives us this life of righteousness, any more than we can know how he could give of his life for the restoration of life to the poor afflicted ones whom he healed when he was on the earth. Those miracles of healing were recorded so that we might be able to grasp the fact that we have life through him. John 20: 30, 31. He is as really present with us as if we could see him. Matt. 28: 20. Therefore we can as really take of his life now as could those who were healed by him. Christ is not a myth. Belief in Christ is not a mere sentiment; it is the grasping of a fact. His life is a reality, which may be proved by all who will accept it by simple faith.

News and Notes.

FOR THE WEEK ENDING MARCH 5.

RELIGIOUS.

—A religious congress is to be held in San Francisco April 16-21. There will be afternoon and evening sessions, and all papers are to be limited to thirty minutes.

—It is said that Hon. E. D. White, recently appointed to the U. S. Supreme Court bench, is a devout Roman Catholic, and was educated in a Jesuit college. He is the only Catholic on the bench.

—Dr. Talmage has again withdrawn his resignation as pastor of the Brooklyn Tabernacle, it is said at the instance of the mortgage holders, who declared their intention to foreclose if Talmage left.

—A Pittsburg dispatch notes considerable commotion in regard to nuns teaching in the public schools and wearing their religious garb. The Riverside school board has decided to continue the nuns and their garb until the courts decide that it is illegal—which is virtually saying that the nuns and the garb are a fixture.

—A converted criminal is said to be creating a sensation in Jersey County, Ill. On being released from his third term of imprisonment for burglary and horse stealing, he surprised the people by calling a meeting in a village schoolhouse, and preaching a powerful sermon. He is continuing the work in different localities, and scores of conversions are reported.

—The Board of City Trustees of San Bernardino, Cal., have passed an ordinance closing nearly all places of business on Sunday. The Butchers' Union of Stockton have decided to close all their shops on Sunday. The Kings County supervisors have also passed a Sunday-closing ordinance. Thus the investment of "the mark" is being gradually but surely drawn over the State.

—It has been requested that ministers and churches make the observance of the so-called Lord's day (Sunday) the topic of special instruction and prayer for April and the week following. The recommendation is signed by representatives of the Philadelphia, New York, New Jersey, Ohio, Iowa, and Massachusetts Sabbath Associations, the Sabbath Observance Department of the W. C. T. U., and by J. H. Knowles, secretary of the American Sabbath Union.

—The First Baptist Church of this city has had another stirring up, because its pastor, Rev. C. H. Hobart, is disposed to give practical exhortations to his people. This time he has aroused opposition because of his warnings against the influences of a personal devil. The one who leads the opposition, however, is of a skeptical turn of mind, and his objection to the scriptural doctrine of the personality of the great adversary of souls is not to be wondered at when we hear him asserting that "there is some trash in the Bible." Such men generally object to practical religion.

—On the 2d inst. the pope was 84 years of age. On that occasion he removed quite a large piece of mask as to "the work of carrying on the beneficent action of the church," being accredited with this significant utterance: "The need of this is great, for all the old conceptions of honesty, justice, authority, liberty, social rights, and social duties have been overthrown. The church must seek to recall nations to the principle of moral faith, to point out the true causes of existing evils, to denounce the designs of Free Masonry, imbue the different classes of society with a feeling of equity and charity, inspire rulers with rectitude and to govern with submission, and instill in all the ardor for peace."

—There is said to be quite a missionary effort now on foot in California, conducted by the old-line polygamist Mormons, of Utah, although the work is pursued in a very quiet manner. They advocate the righteousness of polygamy, but do not practice it. The reason for not practicing it is President Woodruff's "revelation" forbidding a plurality of wives; but it is well understood that the revelation was conveniently promulgated about the time the Edmunds Anti-polygamy Law was declared constitutional by the Supreme Court. Their principal footholds in this State are San Francisco, Oakland, Sacramento, and San Bernardino.

—A weekly paper, edited and published by the inmates of the State prison at Stillwater, Minn., is entitled *The Prison Mirror*. It is a rather bright sheet and gets many complimentary notices. One journal says of it, "Many of the articles contributed show very deep thought." It would seem that when a man gets into the State prison, it is high time for him to think very deeply. But, by the way, the criminals are not all in the penitentiaries. Every person not converted to Christ, not born again, is a criminal before God, "condemned already," and under sentence of death. Reader, in or out of the State prison, if you are one of these criminals, it is time for "very deep thought" on your part.

—Dr. Harper, the celebrated teacher of theology, now president of the new University of Chicago (Baptist), appears to be another example of a learned biblical exponent falling into the downward road of skepticism in the matter of biblical inspiration. He is reported to have said in a recent lecture that "the prophets under the old dispensation did not mean to tell future happenings in the way it is generally believed, but they could tell from the way people lived how things would turn out." Speaking of the "sons of God" taking wives of the "daughters of men" (Gen. 6: 2), he says, "If this story be true historically, it would prove ruinous to religion, and play havoc with our belief." If any man has a belief with which any plain Bible statement plays havoc, he would better seek a belief in harmony with the Bible. The *Harbinger* truthfully says, "There seems to be a mania among would-be critics to say something novel and startling about the Bible."

SECULAR.

—Rich gold discoveries are reported in Presidio County, Texas.

—There are said to be 40,000 unemployed men in Boston. The Legislature has now a Special Committee on the unemployed.

—Hon. John G. Downey, a California pioneer, and ex-governor of the State, died at his home in Los Angeles on the 1st inst., of pneumonia.

—At Nebraska City, Neb., a man charged with hanging Secretary of Agriculture Morton in effigy has been fined \$200 and costs of prosecution.

—Fifteen deported Chinese were sent home from Tacoma last week, twelve of whom were from the State of Washington, and three from Chicago.

—A new weekly line of steamers is announced for the coming season, to be run by the Ulster Steamship Company between Montreal and Queensland.

—A mining strike is reported at Cripple Creek, Colo. The mine owners offer \$3.00 per day for nine hours' work, but the strikers demand an eight-hour day.

—The most ultra of anti-silver governments is Persia. It has not only stopped silver coinage, but has prohibited its importation on penalty of confiscation.

—The pioneers of a long-talked-of colony, to settle in the district east of Mount Konda, Africa, left Hamburg on the 28th ult. The new district is to be named Freeland.

—The Golden Rule Bazar, corner Market and Geary Streets, San Francisco, was destroyed by fire on the 26th ult. The loss on building and stock aggregates about \$300,000.

—Joseph Donjan, who sent a threatening postal card to Vice President Stevenson, has been sentenced by the U. S. District Court at Baltimore to eighteen months in the penitentiary.

—The latest news from the Brazilian revolution is that the rebels were defeated at Sarandi, leaving 400 dead on the field, besides losing 3,000 horses and large quantities of arms and ammunition.

—At Tiffin, Ohio, early on the morning of the 1st inst., an explosion of natural gas, caused by leakage from a pipe, completely demolished a large brewery and damaged many other buildings in the vicinity.

—The New York Legislature has passed a bill submitting to a vote of the people included, the proposition to enlarge the boundaries of the city of New York, taking in the city of Brooklyn and thirteen suburban towns and villages—in fact, all of Kings and Richmond Counties. The consolidation will give New York City an area of about 318 square miles, and a population of nearly 3,000,000, making it the second city in the world, London being first.

—A great mass meeting at Buda-Pesth, Austria, on the 4th inst., in which 130,000 people participated, declared in favor of the new civil marriage measure, and for religious liberty and the recognition of the Jewish faith.

—It is said that many Italians and Poles in Pittsburgh, Pa., are getting married and seeking wives in order to get work from the Employment Committee, who refused work to any but married men. The pay is \$1.00 per day.

—German experts who have been examining the meat methods at Chicago, report to their government that the system of inspection is not reliable. The report it is expected will affect adversely the sale of American meats.

—Gen. Jubal A. Early, one of the prominent Confederate leaders in the Rebellion, died at Lynchburg, Va., on the 2d inst. He had served in the Florida war and in the Mexican war, and was one of the founders of the notorious Louisiana Lottery.

—There was a general lockout in the Ohio coal mines on the 1st inst., owing to a failure on the part of miners to agree to a reduction of wages to the Pennsylvania basis. A Cincinnati dispatch says that in Jackson County alone over 4,000 miners are shut out.

—In Terre Haute, Ind., the Relief Committee ran so short of work for the unemployed that, on the 27th ult., there was a fight for the available jobs. There were about two hundred applicants and work for but thirty-five. The police had to quell the disturbance.

—Mr. Gladstone has resigned the premiership of Great Britain, and Lord Roseberry succeeds him. The leading political issue in the country now is the proposition to abolish the House of Lords, and Gladstone's last speech was a vigorous advocacy of that measure.

—Rev. W. P. Ratcliffe, a member of the Mississippi Legislature, and generally known as the "fighting parson," became involved in a street duel in Kosciusko on the 3d inst., and shot three men. Two of them are dead, and the third so badly wounded that his recovery is doubtful.

—Thirteen Anarchists were arrested in Paris, on the 4th inst., and in their lodgings were found considerable quantities of explosives. It has been discovered that a number of well-to-do persons, among them several priests, have been paying Anarchists money to avoid their depredations.

—The presidential election in the republic of Brazil, on the 1st inst., resulted in the choice of Señor Prudente Moraes for president, and Señor Victorino Pereira for vice president. It is hoped the election will have a tendency to quell the political disturbances which have so long kept the country in a state of turmoil.

—The ex-teller of the Bank of Minneapolis confesses to having embezzled \$123,000 of the bank's funds. The strange feature of the case is that prior to January 1, 1893, he had taken \$50,000, and the directors, knowing this to be the case, reemployed him at an increased salary, and already he has taken \$73,000 more.

—A Denver dispatch says that the police of that city have been asked to prevent the sale of a young Chinese girl by her father to a rich Chinaman. The girl was born in Colorado, and is fifteen years old. She appealed to a justice of the peace for protection, as the would-be purchaser has already two wives, and wants her for the third.

—The susceptibility of this "enlightened age" to the delusive effects of fiction is illustrated in the formation of a secret order called the Order of Ben Hur, named after Lew Wallace's popular novel. The First Court of the Supreme Tribe was formally instituted at Crawfordsville, Ind., on the 2d inst., with 447 charter members. There have been 1,000 applications from different parts of the country for charters to organize tribes.

—Fayette County, West Virginia, is in the throes of a great strike of coal miners. As usual, the strikers not only refuse to work themselves, but claim the right to prevent others from working who are willing to do so. On the 28th ult. a conflict occurred at Eagle, which resulted in the death of three men and the wounding of eight others. At last report the State militia was preserving the peace, and the sheriff was making arrests. The citizens of Montgomery are said to be friendly to the strikers, and the mayor declared the sheriff and militia under arrest.

"Angels of God." (Spanish.) A collection of five Bible readings on the following subjects: 1. The Angels of God. 2. Satan and His Work. 3. Christ the Resurrection and the Life. 4. The Second Chapter of Daniel. 5. Signs of the Coming of Christ. Two illustrations; paper, price, 5 cents. Address, PACIFIC PRESS PUBLISHING CO., Oakland, Cal.

DANISH AND SWEDISH EARLY WRITINGS.—Plain at \$1.00, red edge at 1.25. For sale by the Pacific Press, Oakland, Cal. Please call the attention of the S. D. A. brethren and sisters of those nationalities to this book printed in their language.

Signs of the Times

OAKLAND, CAL., MONDAY, MARCH 5, 1894.

We send no papers from this office to individuals without pay in advance.

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 you may receive, and hand them to your friends to read.

CONTENTS OF THIS NUMBER.

Editorial. —The Truth Not with the Majority—The Papacy and the Scriptures—The Reason of It—"Lovers of Pleasures".....	289, 290, 304
General Articles. —The Christian Faith (verse)—The Perfect Model—Follow Me—Whom Are We Serving?—Anchored in the Mud—Three Sabbaths—A Review of Sunday Legislation in Century Nineteen, No. 14—The Token of the Covenant—Ignorance of the Bible—A Catholic on Catholics—Love and Humility—Sabbath Hymn (verse)—Guidance.....	290-296
Home and Health. —All Ours (verse)—Jane's Moral Cowardice—Home Training—The Ferris Wheel—Keep Out—What Small Mistakes Sometimes Show—Tansy for Aunts.....	297, 298
Mission Fields. —We Shall Reap with Joy (verse)—The Open Door in Bengal—Stundists.....	299
Our Work and Workers. —"Launch Out" (verse)—Self-examination—Keep Filled with the Word—Field Notes—"The Story of the Pitcairn".....	300, 301
International S. S. Lessons. —The Resurrection of Christ (Lesson 12, Sunday, March 25)—Honoring the Sabbath, and Pronouncing Blessings (Lesson 12, Sabbath, March 24).....	301, 302
News and Notes. —Religious—Secular.....	303

SAYS a writer in the *Occident* of February 22: "Man needs laws, courts, judges, locks, jails, gibbets; and yet no single nation on the face of the earth has ever found these effectual to stop man from sinning." Well, they were never designed to stop men from sinning. The only thing which will stop men from sinning is the gospel of Jesus Christ. Law can do nothing but prevent overt acts. Sin is in the heart, and only the gospel of Christ can eliminate it. Civil law is only designed to restrain incivility and to protect every man in his rights.

We do not belong to the A. P. A., nor do we as Christians believe in its methods, but we do not see with what consistency Roman Catholics and their friends can denounce the association as a "criminal conspiracy." Its object is to maintain the government, but to oppose the Catholics. The object of the Roman Catholic Church in every land is to place all governments under the control of the Vatican. Of course, it is thought by them that this is the best way to maintain and establish all government—to put it under the control of the Catholic Church. The A. P. A. believes that this is the worst thing that could happen to a government, and therefore opposes that church. Has not the A. P. A. as good a right to oppose the Roman Catholic Church as the Roman Catholic Church has to oppose the A. P. A.? As to the truthfulness of the claims of Rome regarding her beneficent offices in the establishment of nations and governments, let history speak. It would be well to listen to its voice.

Why Do They Do It? and Why Do They Not Do It?—These questions have reference to two different things. The *California Christian Advocate* of January 24 says in its first editorial note: "The church in this city needs a revival. It is the only possible hope of good order and prosperity. There is no spiritual prosperity except in the salvation of the people from sin. We may live in communion with God. Reading the Holy Bible is the way to learn the perfect will of God." The same paper in its third editorial note appeals to Christian people who contemplate making exhibits at the Mid-winter Exposition to reserve the right to cover their exhibits on Sunday. It says that the management show no regard for the "Christian sabbath" nor for the "Christian sentiment of this country." "It

becomes, therefore, all the more important for Christians to stand firm and solid on the FOURTH COMMANDMENT, and avoid the very appearance of evil." To this last we say, Amen. But the fourth commandment says, "Remember the Sabbath day [the rest day] to keep it holy. . . . The seventh day is the Sabbath [the rest] of the Lord thy God." Why will our Methodist brethren, and, for the matter of that, brethren of the other denominations, pervert the above to mean the first day. The Sabbath is the day just before the first day of the week (Matt. 28: 1; Mark 16: 1, 2), and is, therefore, the seventh day of the week. Why will they contend, in the face of the plain declaration of the Bible, in reading which, the *Advocate* says, "is the way to learn the perfect will of God"—why will they contend that the seventh day is the first day of the week? Why do they do it? And, on the other hand, when the Bible is so plain, when it says naught about the Sunday, or the first day of the week, as a holy day, when it does say in the fourth commandment and many other places that the seventh day is the Sabbath of the Lord thy God, why do they not take their stand "firm and solid on the fourth commandment," and keep the Sabbath of the Lord? Why do they not do it?

ANOTHER SUNDAY BILL.

FEBRUARY 15 Hon. Jacob H. Gallinger, Senator from New Hampshire, introduced, by request, in the Senate the following bill (known as Senate Bill 1628), which was read twice and referred to the Committee on Education and Labor:—

A BILL

TO PROTECT THE FIRST DAY OF THE WEEK, COMMONLY CALLED SUNDAY, AS A DAY OF REST AND WORSHIP, IN THE DISTRICT OF COLUMBIA.

"Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That on the first day of the week, known as the Lord's day, set apart by general consent in accordance with divine appointment as a day of rest and worship, it shall be unlawful to perform any labor, except works of necessity and mercy and work by those who religiously observe Saturday, if performed in such a way as not to involve or disturb others; also to open places of business or traffic, except in the case of drug stores for the dispensing of medicines; also to make contracts or transact other commercial business; also to engage in noisy amusements or amusements for gain, or entertainments for which admittance fees are charged; also to join in public processions, except funerals, which last shall not use music; also to perform any court service, except in connection with arrests of criminals and service of process to prevent fraud."

We have only to remark what we have stated so many times, and what must be apparent now to the casual reader, that the object or motive of all Sunday laws is religious, not civil. When this was told the Sunday-law people years ago, it was stoutly denied. They contended that it was purely "civil." But it would seem that this would not now be denied by the most unscrupulous deceiver. The battle is on. The government, with all its branches, has already committed itself to a union of Church and State, and we have no idea that they will do otherwise than pursue to the destructive end the course they have begun.

LAST WEEK'S PAPER.

THOSE who have read the SIGNS OF THE TIMES of March 5 need not to be told of its special value, or of the importance of giving it a wide circulation. The subjects of true Protestantism and of the apostate condition of professed Protestantism are quite fully discussed in a variety of articles by different writers, and a flood of light is thrown upon the present religious situation. The same amount of interesting and instructive matter on these live topics of the hour cannot be had anywhere else for the same money, or in a form more appropriate for circulation. The public mind of to-day instinctively turns to the late papers for reading matter; that which is published in a paper of a comparatively

late date will be read many times where the same matter in any other form would be thrown aside. Our brethren should bear this fact in mind. Extra copies of the SIGNS of March 5 can be had at the low rate of \$1.50 per hundred. We trust that this offer will meet a hearty response in orders, while the papers are fresh. The matter in this one issue on the various phases of Protestantism would cost four or five cents in tract form; yet all this, besides other valuable matter, goes for one cent and a half. Let it go to the four winds. Let the world know of the "times and seasons."

"CHRIST AND THE PHARISES; OR CHRIST'S FAITHFULNESS IN SABBATH KEEPING," is the title of No. 18 of the *Religious Liberty Library*. It is a reprint of a sermon on that subject delivered by Elder A. T. Jones at the Michigan State camp meeting last year, and afterward printed in the *Home Missionary*. It draws a striking parallel between the days of Jesus Christ and these days, and shows just how faithful Sabbath keeping, according to God's word, will be denounced as Sabbath breaking. It is worthy of a wide circulation. Price, 5 cents. Address any of our tract societies or the International Religious Liberty Association, 271 West Main Street, Battle Creek, Mich.

"BIBLE STUDENTS' LIBRARY."

(Continued.)

READ the following and see if there is not some publication which you desire to read or which will benefit some friend. The intervening numbers are not now published:—

- No. 24. **Is Sunday the Sabbath?** A little tract of 8 pages, which considers briefly yet clearly and concisely the texts in the New Testament which refer to the first day of the week. Price, one cent.
- No. 25. **The Sanctuary and the Judgment.** This little tract of 16 pages (price, 2 cents), on a very important subject, should be widely circulated. It gives in brief a lucid exposition of the great sanctuary question, shows where the 2300 days of Dan. 8:14 began and ended, and indicates very clearly that time in the great scheme of redemption in which we are now living.
- No. 26. **The Sabbath in the New Testament.** By James White; 16 pp., price, 2 cents. This is an examination of the eight texts of the New Testament in which the term "first day of the week" is found. It also considers the term "Sabbath," to what it is applied by Inspiration, and some of the more prominent texts where it is used.
- No. 27. **The Bible; Its Inspiration and Importance.** This little tract of 8 pages is a brief essay on the Bible. The purity of its teachings, its unity, its impartiality, and its comprehensiveness are presented as proofs of its divine origin, as also what the Scriptures themselves say of their inspiration, and what Christ's attitude was toward the very scriptures which are now questioned by the "higher criticism." A good tract to put into the hands of the weak and doubting. Price, 8 cents.
- No. 31. **The Second Advent.** By James White; 32 pages; price, 4 cents. This tract shows the manner, object, and nearness of Christ's coming, giving some of the clear evidences of that great and all-important event.

The above will be forwarded, post free, on receipt of price, by addressing Pacific Press, Oakland, Cal.; 43 Bond Street, New York; or 18 W. Fifth Street, Kansas City, Mo.

The Signs of the Times

A SIXTEEN-PAGE

WEEKLY RELIGIOUS JOURNAL.

Doctrinal, Practical, Earnest. . . .

. . . Protestant, Scriptural, Christian.

This really \$2.00 paper will be furnished at the following

PRICES OF SUBSCRIPTION:

Single Copy, One Year, Post Free	\$1.50
Single Copy, 6 Months, Post Free	.75
In Clubs of Ten or More to One Address, Post Free. @	1.25
To Foreign Countries in Postal Union, Post Free	(\$2.00) 8s.

Address, *Signs of the Times*,

12TH AND CASTRO STREETS, OAKLAND, CAL., U. S. A.