

# Signs of the Times.

"Behold, I come quickly; and My reward is with Me, to give every man according as his work shall be." Rev. 22:12.

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## Signs of the Times

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MILTON C. WILCOX, EDITOR.

**God's Providence.**—There is no more nourishing food for faith and hope than the study of God's special providences, or providings; that is, God's meeting some one or more of his creature's needs just when required, or thwarting the powers of evil when all seemed lost. Nothing more fully brings out God's tender love and faithful watchcare, which are ever over the children of men.

**God's Name.**—The Lord has implied all this goodness in his wonderful and ineffable name, Jehovah, the great I AM. It is a blank pledge, which faith may fill out with any or all of God's precious promises as necessity requires, and which a record of his dealings with the children of men shows will be honored at the Bank of Heaven. God has demonstrated this over and over again, "that we through patience and comfort of the Scriptures might have hope."

**Jehovah-jireh.**—Abraham, the "father of all them that believe," found God a present provider in what seemed to be the direst hour of his life. Under God's command he had risen early in the morning, awakened his beloved son, Isaac, the promised heir, the hope of his posterity, and started out on his three days' journey to offer that son as a burnt offering at the place pointed out by the One who gave the awful test. We may conceive somewhat of the feelings, the emotions, the anguish of that father during those three days, but to realize we must experience them. He reaches the place, builds the altar of rude stone, lays the wood, binds the son upon the altar, and raises the knife to take the life-blood of him who was only dear, when the command of the great Jehovah bids him to stay his hand. A sacrifice is indeed to be offered, but the substitute, the only-begotten Son of God, typified by the ram caught in the thicket, is at hand. "Jehovah-jireh," the Lord provides. It is a lesson for the ages.

**"And Gave Them Provision."**—A few years later Abraham's grandson loses the son of his old age, his best beloved. Joseph, whom he

mourned as dead, is sold a slave into Egypt. A famine comes upon the land, and thousands doubtless die because of it. But down in Egypt is deliverance. But right on the eve of light and blessing Joseph's brother is held captive in Egypt also. Benjamin is demanded, and the old patriarch, in the bitterness of his soul, groans aloud, "Joseph is not, Simeon is not, and ye will take Benjamin away; all these things are against me." Yet by these very things, which Satan and envious men meant for evil, God was working out deliverance and bounteous provision for the years of famine. The Lord did provide; and so he always will. He provideth for the raven his food; he causeth the grass to grow for the cattle; he causeth for the sparrow. Will he not provide for all those who put their trust in him?

**Clouds and Darkness are Round about Him.**—God veils his glory when he meets with mortals. His greatest blessings often reverse the fleshly aspirations and ambitions of our hearts. The brightest glory hides in the thickest clouds. When the heaviest shadows and deepest gloom settle down upon us, God is often nearest. Just then is the time for faith to pierce the darkness and behold God watching over us with the tenderest solicitude. He will not, if we trust him, suffer the trial to be too great. He will bear the burden if we will roll it upon him. The thick cloud will be cleft before living faith. He suffers the cloud to come, because it is best for us. It is the shadow of the glorious blessing behind it if faith holds fast.

**A Constant Giver.**—But God always provides. He gives to all life and breath and all things. Sometimes his glory breaks through, the deliverance is startling, the preservation from disease and death wonderful, the calamity awful from which we are saved. We see and feel his presence then, and our heart believes for a little time. But saving faith, the faith which abides to the end, trusts God always, sees him in everything, knows him ever near, realizes his kind providence at every step. An anecdote of the Pascals well illustrates this. One evening the younger Pascal came in and said, "Father, I have had a most wonderful escape to-day; my horse stumbled and fell under me, and I escaped unhurt." "Son," said the father, "I have had a far more wonderful escape; I have ridden twenty miles, and my horse has not even so much as stumbled." The one saw God's seen providences; the other, his unseen. The one saw deliverance in the one moment of the day; the other, in every moment. God knoweth the way that we take. Our feet are held from slipping,

the unseen dangers are turned aside, by his loving power. Let us remember him always, "Jesus Christ, the same yesterday, to-day, and forever," and remembering let us commit our souls to him as unto a faithful Creator.

### A SANITARY MEASURE.

THE Supreme Court of Michigan in passing upon the constitutionality of the barbers' Sunday closing law, passed at the last session of the Michigan Legislature, delivers itself of the following bit of wisdom. We quote from the *Michigan Christian Advocate* of March 3:—

The better reason for maintaining the power to prohibit citizens from engaging in secular pursuits on Sunday is the necessity of such regulation as a sanitary measure, as to those employments which are noiseless and harmless in themselves and conducted in a manner not calculated to afford [offend (?)] those who, from religious scruples, observe Sunday as the Lord's day. This necessity appears to be the only valid source of legislative power, and this is based upon the fact that experience has demonstrated that one day's rest is requisite for the health of most individuals, and not all individuals possess the power to observe a day of rest of their own volition.

A sanitary measure. "Sanitary" means "pertaining to health or hygiene or the preservation of health; hygienic; healthy." (Century Dictionary.) It therefore follows that whatsoever is conducive or beneficial to the health of the people is sanitary. But does that make it a "valid source of legislation"? Because a certain amount of time spent in a certain way is necessary for the preservation of health, is it therefore a matter for legislation? To be deprived of the proper amount of sleep is injurious to health. Overeating is unhygienic. Certain kinds of food are injurious to health in any quantity; while too much of others is detrimental to health unless properly combined. The wearing of high-heeled shoes, of thin shoes, and of corsets are responsible for an untold amount of disease and misery and death, and many of fashion's dupes do not "possess the power" to observe hygienic laws "of their own volition." Idleness is unhealthful and unhygienic. Right habits of sitting and walking are requisite to health. And so we might go on. Should we therefore have laws regulating man's sleeping and waking hours, times of work and rest, food and diet, thin shoes, French heels, corsets, habits of sitting and walking? Why not? Every intelligent sanitarian knows that there is much greater loss of life and suffering entailed on the race because of the above-mentioned things than there is on account of all the Sunday labor of every character. But laws regulating man's waking and sleeping hours, his diet, the dress of the fairer sex,

would not be tolerated a day. Yet they are more consistent as sanitary measures, and much more demanded, because of the sadder and more extended consequences which follow, for it is yet to be demonstrated that the men who work Sunday are not as healthy as those who observe the day. China is a good example of this. With all the ignorance of hygiene and sanitary measures, the people will compare favorably healthwise with those of other countries.

"This only valid source of legislative power" is absurd, and far-fetched, and unworthy of any court of justice. In fact, it is a miserable, transparent subterfuge to make it appear that the law is not religious and does not have a religious basis. But the disguise is too thin. The very exemption clause of the law proves its religious character. Sunday laws are always religious in character, from the pagan decree of Constantine in 321 to the present time. All other claims are evasions, whether designedly so or not. The whole thing is based on religion, but not the religion of the Bible. The Bible neither knows the Sunday sabbath nor the right of civil government to interfere in behalf of any Sabbath. Such laws are unsanitary, unequal, unscriptural, unchristian.

#### ROMAN CATHOLICISM AND HISTORY.

A PRETTY big breeze has been stirred up in San Francisco over the use of Myers' Ancient History in the public schools. It was adopted by the school board, but some of the Roman Catholics, and friends of that sect, offered some serious objections because it stated some things which were considered adverse to Roman Catholicism. The agent of the publishers, Mr. Tappan, endeavored to answer these charges, and stated that "it is generally regarded as a non-partisan, fair-minded, and interesting account of the times treated." Among the charges which Archbishop Riordan brings against the work are the following, which we quote from the full report given by the *Examiner* March 15:—

First—The history makes the statement that "the religion which Rome gave to her conquerors was quite different from that taught by Christ and his apostles."—Page 7.

Another sentence from the history is: "Viewed as to its first essential (i.e., as a protest against the formalism and abuses of the Roman Catholic Church) it [Protestantism] was a renaissance of primitive Christianity."—Page 364.

Second—"The Paganizing of Christianity" is the title of a paragraph on page 42. The Christians of the empire are said to have mingled pagan notions and rites with Christianity. To say this is, in the opinion of a Catholic, the same as to say Jesus Christ lied. Catholics believe that the doctrine of the church has not been corrupted and cannot be corrupted, and to say that it has been is Protestant teaching.

Third and fourth—The history is accused of stating that the church's dogmas are untrue, and that her belief is unreasonable. Mr. Tappan replies:—

Nothing whatever is said to imply that the present dogmas of the church are untrue. The dogmas referred to were some of those of the Middle Ages.

In no place is anything said to indicate that the church's belief is now unreasonable.

To this Archbishop Riordan responds as follows:—

These answers are very unhappy, and betray an utter unacquaintance with the tenets of the Catholic Church. The church of to-day does not deny the dogmas of the Middle Ages. She is infallible. In

the teaching of truth she has never made a mistake. Her belief now is the same as her belief a thousand years ago. She never held in one century what she had to disown in the next. This is the very A B C of Catholic doctrine. Protestants naturally deny this. They think that the church has been corrupted, and has taught corrupt doctrines, which she has been forced to disown. Catholics repel the accusation, and Mr. Myers, in stating the Protestant theory as a matter of fact, is in this, too, sectarian.

We have not space for more of Archbishop Riordan's remarks at present. The foregoing insufficient for this time. We will have something further to say upon it next week. What we do wish to call attention to is that the statements here quoted from Myers' History are absolutely true. It would seem that he who knows anything about the New Testament and the religion of the fourth century, knows that they were vastly different, and in many points absolutely antagonistic. It is also known that many of "the rites and notions of paganism" were brought over into the Roman Catholic Church. Some of the very days now observed by that church and by some Protestants are of purely pagan origin.

It is absolutely impossible for a truthful historian to record the facts of the Middle Ages without being considered sectarian by the Roman Catholic Church; and if the stating of the true facts makes the writer a Protestant, and his history a sectarian Protestant history, all glory to the history; for, the history being true, the very fact that Protestantism is in harmony with the history, proves that true. What Archbishop Riordan says of the unchangeableness and infallibility of the Roman Catholic Church in the last paragraph, we will leave with our readers till a later issue. We wish them, however, to read it and ponder it in the light of the present. Next week we shall have more to say in regard to the matter.

The Ten Lost Tribes.—Last week we had a short note in "Our Question Corner" with reference to the "Lost Tribes" of Israel. As we then stated, the Bible does not recognize any such thing as certain tribes being lost. Since writing the note above referred to, we note an article in the *Independent* of March 8 on the same question. After stating that the Assyrian inscriptions agree in all leading particulars with the biblical account of the captivity, the article states that probably to exceed 50,000, all told, were carried away. Sargon says that from Samaria he carried away 27,280 persons. A few more were added after this. He also says that he sent Arabs into the land. "The system of deportation," says the article, "practiced by the despots of that day, never sent the entire people of a land into exile," but only those "whom it was feared might cause rebellion." Only "the leading and influential families" were removed. All weapons were taken away, and all who made them deported. The article thus concludes:—

In reality the ten tribes never were "lost." The few people carried away by Tiglath Pileser form an insignificant contingent compared with the masses that remained. They could not have constituted one-tenth of the people. The deported were not tribes, or larger parts of tribes, but only individuals, or at most families. These, indeed, have been "lost," but lost beyond a least chance of rediscovery. The

tribes as such remained in Caanan, and absorbed the heathen settlers that were sent in. The division into tribes signified little or nothing in later times; the division into tribal territory was not regarded. Anna, of the tribe of Asher, dwells in Jerusalem; Joseph, the carpenter, of the tribe of Judah, in Nazareth; Paul, a Benjamite, in Tarsus; Barnabas, a Levite, in Cyprus, etc. In general, the Jew of the New Testament era knew as little from what tribe he came as does the modern Jew. Then as now the Jews were cosmopolitan. Their Diaspora was scattered over the entire world. Everywhere they found they could prosper as well, or even better, than in their native land. The endless wars in Palestine finally destroyed them as a nation altogether, in the days of Titus and Hadrian. This great Diaspora embraced representatives of all the tribes of Israel. Among modern Jews all these tribes, without any doubt, have their descendants. In other words, the "lost" tribes never have been, and are not now, "lost."

WE clip the following from the *Advance* of February 1; it speaks for itself:—

St. George Mivart, the noted writer on scientific subjects, who is himself a Catholic, speaking of the inroads of Catholicism in the Established Church, says: "While the English people are sadly inaccessible to the Catholic clergy, on account of old habits and traditional prejudices, the Ritualist clergy can easily obtain a hearing, and succeed in scattering the good seed far and wide. Ritualists are rapidly making the word 'Protestant' stink in the nostrils of their congregations, and cause them to regard it as a detestable form of belief. Thus not only are our ancient churches being renovated and decorated in the Roman spirit, and so prepared for us, but congregations to fill them are also being gathered together."

#### WE WISH IT MIGHT BE.

DISPATCHES from Rome, apparently on good authority, state that the pope has decided to make Mgr. Satolli cardinal at the next meeting of the Consistory. If this should be the case, it is more than likely that Satolli would return to Italy in the near future. His departure from the United States would not be regretted by many of his own church, to put it mildly; and to Protestants there can appear no reason why a papal legate should be sent to reside in a Protestant country. Should a successor to Satolli be appointed, it is to be hoped that no government vessel will be sent out to convey him ashore, as was the case when the present legate came to this country, and that the secular press will have learned by that time that to the American people the chief object of interest is not the doings and movements of an emissary from popedom, which has always been the inveterate enemy of republican forms of government, and has arrayed itself in open hostility to all the progressive movements which have characterized the march of modern civilization.—*California Christian Advocate*.

But, just the same, more and more honor will be shown the Papacy by the government and the secular press. It is not "expedient" to antagonize the power which controls the politics, and is coming more and more to direct the policy, of this government.

A Sample Argument.—Tract No. 65 of the Society for Promoting the Due Observance of the Lord's Day (29 John Street, Adelphi Strand, London, W. C., England) puts forth this wonderful argument on page 5 for the Sunday sabbath:—

"The sabbath law is the separation of one day in seven unto the Lord—one day after six, and not the seventh day absolutely. There came a time when one day in history fell out, as not being, for therein the Lord of life lay dead in the tomb; and the next day—when he rose again, the Prince of life—became at once seventh and first; and this day, thus unique and glorious, was actually the Sabbath according to Divine predictions."

That is, the Sabbath is not a definite day, but only any one day after six of work; but after the one day fell out, presto, the day at once becomes definite! Oh, that men would cease juggling with the word of God! Strange, isn't it, that the disciples of Jesus did not know that the Sabbath was no day at all? And the record—what shall we do with it? See Luke 23:56.

## General Articles.

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

### MY REFUGE.

[These lines were written by Ellen L. Goveh, a Brahman of the highest caste, adopted daughter of Rev. W. T. Stone, of Bradford, England.—*Sabbath Reading.*]

In the secret of His presence how my soul delights to hide.

Oh, how precious are the lessons which I learn at Jesus' side!

Earthly cares can never vex me, neither trials lay me low,

For when Satan comes to tempt me, to the "secret place" I go.

When my soul is faint and thirsty 'neath the shadow of his wing,

There is cool and pleasant shelter, and a fresh and crystal spring;

And my Saviour rests beside me, as we hold communion sweet;

If I tried, I could not utter what he says when thus we meet.

Only this I know: I tell him all my doubts and griefs and fears.

Oh, how patiently he listens, and my drooping soul he cheers!

Do you think he ne'er reproves me? What a false friend he would be

If he never told me of the sins which he must surely see.

Do you think that I could love him half so well as I ought

If he did not tell me plainly of each sinful word and thought?

No; he is so very faithful, and that makes me trust him more,

For I know that he does love me, though he wounds me very sore.

Would you like to know the sweetness of the secret of the Lord?

Go and hide beneath his shadow; this shall then be your reward;

And when'er you leave the silence of that happy meeting place,

You must mind and bear the image of your Master in your face.

You will surely lose the blessing, and the fullness of your joy,

If you let dark clouds distress you, and your inward peace destroy.

You may always be abiding if you will rest at Jesus' side;

In the secret of his presence you may every moment hide.

### CHRIST'S VICTORY GAINED THROUGH PAIN AND DEATH.

BY MRS. E. G. WHITE.

CHARGED with an ambassage of mercy, Christ came to the world, not to condemn the world, but that the world through him might be saved. He saw that rebellion had over-spread his provinces, and that despite was done to God in every section and by every tenant of the earth. Man was in rebellion against God; but "God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

When sin first entered the world, God had promised a deliverer. He had said to the serpent, "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." When Jesus came to the world, his own nation despised him, his friends denied him, his brethren did not believe on him. The unbelief with which he was met was indeed a bruising of his heel. Christ, the world's Redeemer, was buffeted

with temptation, but it had been written of him, "He shall not fail, nor be discouraged, till he have set judgment in the earth." Through the very bruising of his heel by Satan, because of affliction, temptation, and sorrow, Christ was gaining the victory in behalf of the human family; for he triumphed over his enemy in not yielding to his temptation, and thus bruised the head of the serpent. He endured the contradiction of sinners against himself, and every pang of anguish he suffered, every temptation he resisted, as man's substitute and surety, was elevating the human family in the scale of moral worth, and was procuring for man deliverance from Satan's power and bondage. The character of Satan, through his efforts to overcome and destroy the Son of God, was developing before the universe, and was being made manifest in its true malignity before the unfallen worlds that had been created by Christ. Every time he stung the heel of Christ with his murderous fang, the serpent was making more sure his own discomfiture and ruin.

Could Satan have caused the Son of the infinite God to become in the least degree a partaker of his own hellish attributes, then Satan would have wounded the head of Christ, and in hellish exultation he would have triumphed over him, and the world would have remained his dominion, the human family his slaves. The synagogue of Satan would have been victorious, and man would have perished, without God and without hope. Satan could cause pain to the Son of God, but he could not force him to transgress the law of God. He could cause him to suffer, but he could not defile him. He did make the Saviour's life one of sorrow and affliction; but Jesus patiently endured grief, for he knew that through his conflict with the powers of darkness, the chains of Satan could be broken from the human family, and he would place them on vantage ground before God. With his human arm Jesus encircled the human race, and with his divine arm he grasped the throne of the Infinite. To him was given power to unite whoever would consent to be drawn to him, to the Father's throne.

Jesus became the world's Redeemer, rendering perfect obedience to every word that proceedeth out of the mouth of God. He redeemed Adam's disgraceful fall, and threw the kingdoms of this world back into favor with God, uniting the earth, that had been divorced by sin from God, to the continent of heaven. It was in the very sight of Heaven that Satan led on the Jewish priests and rulers, and made them his agents to stir up the passions of the murderous mob against the Prince of life. It was in the hearing of Heaven that the hoarse cry was raised against the Majesty of heaven, "Crucify him; crucify him." It was in the sight of Heaven that they scourged him, that they plaited the crown of thorns, that they mocked and derided him. But in these very scenes it was made manifest to angels and principalities what is the power of Satan over the human mind. It was made plain that under the dominion of the deceiver men became liars and murderers. The railings of the multitude reached the ears of God and holy angels. The hoarse cries, that sounded like the bellowing of wild beasts, made their record for time and eternity. Those who instigated the suffering that Jesus endured as a malefactor, will yet behold him in all his glory. They will see that He whom they derided and rejected and crucified, that

He whom they set aside for a robber and murderer, is none other than the King of kings, and the Lord of lords.

In the scenes that transpired at the judgment hall, and at Calvary, we see what the human heart is capable of when under the influence of Satan. Christ submitted to crucifixion, although the heavenly host could have delivered him. The angels suffered with Christ. God himself was crucified with Christ; for Christ was one with the Father. Those who reject Christ, those who will not have this man to rule over them, choose to place themselves under the rule of Satan, to do his work as his bond slaves. Yet for them Christ yielded up his life on Calvary.

In the death of Christ on Calvary's cross, the temple seemed to be destroyed, the head seemed to have been bruised; but this was not so. Satan, in the very act of grasping his prey, demolished his own throne. Satan, evil angels, and evil men united in a desperate companionship, and thought to claim the victory, but it was in the death of Christ, in the cruel suffering and crucifixion, that the Son of God accomplished the very work for which he was ordained from before the foundation of the world. He died a victim to jealousy and hate, a victim to false religious zeal. But in his dying agony he was victor over the powers of earth and hell. He reëstated man in the position from which Satan had hurled him through temptation and sin, and, by his own perfect obedience to the law of God, placed him on vantage ground. In his death he broke the spell that had held millions in slavery, under perfect subjection to Satan's rule and jurisdiction.

A stronger than the strong man armed had come and overpowered the one who had seduced man, and led him away from allegiance to God. Against Christ evil angels and evil men had combined in an unholy confederacy of rebellion. They had made war on God and his government. But help had been laid upon One who was mighty to save, who could measure weapons with the apostate. Satan was next in power to Christ; he was highly exalted, the covering cherub, and none but Christ could engage in battle with him, enduring successfully the temptations with which he had beset the human family.

Satan had come to Christ in the wilderness, representing himself as an angel of light; but though he attacked Christ in the moment of his greatest weakness, he was vanquished by the Prince of life. Thus, as man's substitute and surety, did he make it possible for every son and daughter of Adam to be an overcomer, to return to allegiance to God, and render perfect obedience to the law of Jehovah. All this man is required to do, notwithstanding his weakness, his degradation and sinfulness; for moral power has been provided for him in Christ. Through faith in Christ man is made complete: for Christ gave his life in order that we might be rescued from the power of Satan.

Jesus measured weapons with the prince of darkness in the garden of Gethsemane, where the agony was so great that he sweat as it were great drops of blood. It forced from his pale and quivering lips a cry of agonizing prayer, when he besought his Father, saying, "If it be possible, let this cup pass from me." Three times he raised this prayer to God, but at last added the submissive words, "Nevertheless, not as I will, but as thou wilt."

He had said, "Destroy this temple [speak-

ing of the temple of his body], and in three days I will raise it up." On the cross he received the wounds that will mark his form through the ceaseless ages of eternity; but those very wounds will be his glory, the insignia of his triumph over him who bruised his heel; for he shall bruise the serpent's head. On the cross he cried, "It is finished," and bowed his head and died. He descended into the grave; but after three days a mighty angel, clothed with the panoply of heaven, parted the darkness from his track, and caused the Roman guard to fall as dead men at his feet. The angel rolled back the stone from the sepulcher, and the Roman seal was broken, and Christ came forth from the prison of death, and, over the rent sepulcher of Joseph, proclaimed himself "the resurrection and the life." Through him it was announced that every son and daughter of Adam might be emancipated from their bondage to Satan, to sin and transgression; for, as man's substitute and surety, Jesus had won the victory. The world and its inhabitants were his inheritance, purchased at infinite cost, and every soul who believed in his name, might be an heir of God and a joint heir with Jesus Christ. When Christ rose from the dead, the victory was proclaimed in triumph by the loftiest order of heavenly intelligence, and joy, inexpressible joy, filled the courts of God.

### THE LORD'S PRAYER. NO. I.

BY ELDER R. A. UNDERWOOD.

"OUR Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, forever. Amen." Matt. 6:9-13.

It only takes about thirty seconds to repeat this wonderful petition, yet it embraces every physical and spiritual need of humanity. How brief, yet how complete! It is from the great Teacher. It will bear much study.

This prayer is repeated by many thousands daily; but by how few understandingly?

Long public prayers are always out of place. Christ spent many long hours in secret prayer; even all night he often plead with the Father for divine power to continue his work (see Mark 1:35; Luke 6:12); but how brief are all his public prayers! Two or three minutes is sufficient time to repeat the longest public prayer of Christ that is on record.

A few seconds are all the time that is taken in Christ's prayer at the grave of Lazarus. It expresses so much in so few words I will give it here: "Father, I thank thee that thou hast heard me. And I know that thou hearest me always; but because of the people which stand by I said it, that they may believe that thou hast sent me. . . . Lazarus, come forth." Three distinct points stand out in this effectual prayer at the grave of Lazarus. It opens with thanksgiving; it expresses a constant, cloudless faith on the part of Christ; and it is brief. If ministers and people would study the example and teaching of Christ with reference to prayer, we would hear no more long, dry prayers from the pulpit, in the prayer meeting, or at the family altar.

By turning to Luke, chapter eleven, we will see that the Lord's prayer, this model prayer, is given in answer to the request of

the disciples, "Lord, teach us to pray, as John also taught his disciples." Notice how Christ calls the attention of the disciples to the point of long prayers, which are usually more of a display of *self* than of a longing desire for the power of God, in these words: "And when thou prayest, thou shalt not be as the hypocrites are; for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward. . . . But when ye pray, use not vain repetitions, as the heathen do; for they think that they shall be heard for their much speaking. Be not ye therefore like unto them; for your Father knoweth what things ye have need of, before ye ask him." These words of Christ, and the short prayer that follows, in answer to the request, "Lord, teach us to pray," are a standing rebuke to the long prayers so often heard in public congregations. Let those who are guilty do so no more. Let the long praying be done in the secret chamber, and our prayers will be accepted of God and answered on the earth if presented in faith. Not many months since the writer asked his congregation which would add most to the interest of a prayer meeting, if there was only ten or fifteen minutes to be devoted to prayer, for one or two to occupy the *whole time* in prayer, or have ten or fifteen persons pray. The latter was the unanimous opinion of the congregation, and yet the next day a minister who was present on the above occasion, and spoke in favor of short public prayers, consumed ten minutes in offering prayer in opening a meeting. I mention this because many have formed a habit of praying in a certain way, mentioning many things which neither edify the congregation nor add to the interest of the occasion. The congregation feels a relief when the "amen" is reached in such prayers. Christ's public prayers were short, and he admonishes us, "After this manner therefore pray ye."

The prayer begins, "Our Father which art in heaven." Many have repeated this prayer many times, and yet had no sense of what they were saying. Oh, how much is embraced in this opening sentence! Do we realize that God is "our Father," that we are his children, hence heirs of God, and joint heirs with Jesus Christ, sons and daughters of the Almighty, members of the royal family of the universe? If so, we will come with the confidence and simplicity of a child, and with reverence say, "Hallowed be thy name."

Reverence lies at the foundation of all allegiance to the throne and government of God. One of the alarming features of our times is a lack of reverence. This is so among all classes; the young, the old, the rich and the poor, the learned and the unlearned, are all wanting in this important grace. The house of God, the altar of prayer, in the family or elsewhere, are often treated as common things. The angels veil their faces and bow in holy reverence to God and sacred things, but how different with wayward man!

After the introduction of one into the presence of the Almighty, the petition continues: "Thy kingdom come." Some have supposed that this part of the prayer could not be answered until Christ should come the second time to earth, with all his mighty angels, to gather his people unto himself. Does Christ teach his disciples to daily pray for something that could not be answered for more than eighteen hundred years?—I think not.

The literal kingdom of Christ is not set up in its *fullness* for more than one thousand years *after* Christ's second coming, hence, if this petition primarily refers to that event, it cannot be answered for more than a thousand years to come. While the petition may embrace the restoration of the lost dominion of man, through Christ, yet *primarily* this part of the prayer, the same as the rest of it, is designed to meet man's *present* needs. Upon this point look at the following scriptures:—

"And if I by Beelzebub cast out devils, by whom do your children cast them out? therefore they shall be your judges. But if I cast out devils by the Spirit of God, *then the kingdom of God is come unto you.*" Matt. 12:27, 28.

If I should not quote another text on this point, it is clear that when Christ by his almighty power casts out a devil or a wicked spirit from a man, *then the kingdom is come* to that individual, and that prayer is answered. In this we give "thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light; who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son." Col. 1:12, 13.

Again, in Luke 10:10: "But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say, Even the very dust of your city, which cleaveth on us, we do wipe off against you; notwithstanding, *be ye sure of this, that the kingdom of God is come nigh unto you.*" The grace and power from God's throne, able to cast out devils, set the captive free, and regenerate the soul of sinful men, had been rejected; nevertheless, the kingdom of God had come nigh unto them. One more text upon this, and we will conclude this part of the prayer (Rev. 12:10): "And I heard a loud voice saying in heaven, *Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ; for the accuser of our brethren is cast down, which accused them before our God day and night.*"

*Now is come salvation.* Has it come to you? *Now is come strength.* Has it come to you? *Now is come the kingdom of our God,* and the *power of his Christ.* If so, the accuser of your soul, that has held you in bondage and under condemnation so long, is "cast down" and you are a *free* child of "our Father which art in heaven," because the prayer has been answered, "Thy kingdom come."

O reader, if you have been putting off to eternity the realization of what this prayer means, no longer delay its answer to your soul by unbelief. By faith let Christ enter the citadel of the soul, and by his power bring salvation from sin and the power of Satan, and then the kingdom *is* come, and this prayer *is* answered. We must have the King and the power of the kingdom *in* us and *with* us *now*, to give us a title to the "prepared," glorious kingdom that awaits all the loyal sons and daughters of Adam.

(To be continued.)

SINCE we love eminence so much, let us seek it where it is to be found; let us seek that which will last forever. Oh, the admirable ambition, that of reigning eternally with the Son of God, and to be seated forever on the same throne with him!—*Fenelon.*

"SIMPLICITY in character, in manners, in style, in all things—the supreme excellence is simplicity."

MY REDEEMER.

BY J. P. LORENZ.

THE Lord is my Redeemer,  
My strength and my delight;  
He leads me to the Fountain  
Of waters pure and bright.  
In him my soul doth glory,  
For he has died for me;  
I cannot help but praise him  
That he has set me free.

My heart is full of gladness,  
My soul is full of light;  
All gloomy looks are banished,  
For Christ is my delight.  
He is my joy and comfort  
When grief and cares come in;  
He causes peace from heaven  
To fill my soul within.

Henceforth I trust in Jesus,  
For now I truly know  
That he can guide and keep me  
In paths where I should go.  
If cares and tribulation  
Henceforth my lot should be,  
I know that One is ready  
To comfort, strengthen me.

Buffalo, N. Y.

THOUGHTS ON 2 CORINTHIANS 3.

BY ELDER E. E. ANDROSS.

"Do we begin again to commend ourselves? or need we, as some others, epistles of commendation to you, or letters of commendation from you?" 2 Cor. 3:1.

The apostle here brings before us a class of letters which must have been in frequent use in his day, even as now, by which travelers or teachers were commended by one person to the good offices of others.

In the last part of the previous chapter he speaks of the important work of the servant of God, either for life or death; and then says, "We are not as many, which corrupt the word of God; but as of sincerity, but as of God, in the sight of God speak we in Christ." They had been faithful in their ministrations, and, therefore, did not need letters of commendation; for, he continues:—

"Ye are our epistle written in our hearts, known and read of all men." Verse 2.

Here was something that everyone could read. They revealed the word wrought in them by the "manifestation of the truth" (chapter 4:2); and as Jesus is "the truth" (John 14:6), the manifestation of the truth was the life of Jesus made manifest in their mortal flesh (2 Cor. 4:10, 11). And thus they bore credentials from heaven which all men, of whatever nation or language, could read, and know that they were genuine.

"Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart." Verse 3.

They were the epistle, or writing of Christ, ministered, or executed, by the apostles. This writing was accomplished, "not with ink, but with the Spirit of the living God." Again, it was "not in tables of stone, but in fleshy tables of the heart," just where under the new covenant the law of God is written. Heb. 8:10. The presentation of this covenant, the preaching of this gospel, which places the law in the heart, God committed to his servants, and the apostle is discoursing, in 2 Corinthians 3, on his work as a new testament (or covenant) minister, or servant. Verse 6. What, then, is his subject thus far?—Manifestly, the object of that cov-

enant,—the writing of the law of God in the heart, or its enthronement in the affections.

The working out of that law in the human heart is simply the manifestation of the life of Jesus in the body; for says Jesus, "I delight to do thy will, O my God; yea, thy law is within my heart." Ps. 40:8. And near the close of his earthly ministry he again said, "I have kept my Father's commandments, and abide in his love." John 15:10. The principles of the law are therefore identified with the principles of the life of Christ. That person, therefore, in whose heart the law of God is written, in whose heart that love is made supreme, that law being holy, just, good, and spiritual (Rom. 7:12, 14), will "out of the good treasure of the heart bring forth good fruit" (Matt. 12:35). His life will be in perfect accord with the great principles of righteousness embodied in that law, which is the "good treasure," or accumulated wealth of his heart. And such a life will commend itself "to every man's conscience in the sight of God." 2 Cor. 4:2. Even unbelievers and the most bitter enemies of God and his truth will take knowledge of such "that they have been with Jesus."

Bear in mind that the apostle, as a minister of the new testament, was God's agent for the accomplishment of this work in the hearts of the Corinthian brethren. He proceeds:—

"And such trust have we through Christ to Godward; not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God." Verses 4, 5.

In this the apostle manifests the mind of Christ, which led him to "empty himself" (Phil. 2:7, R. V.), and roll himself on the Lord (Ps. 22:8, margin), to trust in God for his sufficiency. Likewise, again we hear Paul saying, "We are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh." Phil. 3:3. But, while not sufficient of ourselves, the apostle tells us from whence our sufficiency comes:—

"But our sufficiency is of God; who also hath made us able ministers of the new testament [covenant]; not of the letter [of the new covenant], but of the spirit [of the new covenant]; for the letter [of the new covenant] killeth; but the spirit [of the new covenant] giveth life." Verses 5, 6.

The supplying of the words of "the new covenant," in this verse, after the words "letter" and "spirit" each time they occur, does no violence to the text whatever, as will appear from the consideration of the remainder of the chapter:—

"But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which glory was to be done away; how shall not the ministration of the spirit be rather glorious?" Verses 7, 8.

We are here carried back to the ministration of the law of God by Moses, and to a certain experience in his ministration when it brought condemnation, the end of which is death.

During the long time which Moses spent in communion with God, his countenance reflected the glory of the divine Presence, unknown to himself. His face shone with a dazzling light when he descended from the mountain. See Ex. 34:29, 30. But while he was in the mount the first time, to receive the tables of the law, the Israelites had fallen into idolatry, had erected a golden calf, and were worshipping it; and now he comes down

with the law again. "In their conscious guilt, feeling themselves still under the divine displeasure, they could not endure the heavenly light, which, had they been obedient to God, would have filled them with joy." See Ex. 34:30-35. If it had not been for their sin, the same glory which shone from Moses' face would have been reflected from theirs, and thus that ministration would have been far more glorious.

"For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory." Verse 9.

The ministration of Moses in this instance was one of condemnation, because of their sin, but had they yielded to the influence of the Spirit of God, the law would have been written in their hearts, and they would have known righteousness (Isa. 51:7; Rom. 8:4), and would have rejoiced at the glory of the law, because it was a witness to their righteousness by faith. That law in its condemnation was glorious, but as a witness to the righteousness which comes by faith, which, in other words, is the law in the heart, the gospel is more glorious. So also the ministration, or service, of that condemnation, as represented in Moses, was glorious; but the ministration, or service, of the gospel which places the law in the heart is more glorious.

"For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth." Verse 10.

When compared with the glory that attends the ministration of the law of God when it brings righteousness, as it always does to the one who will permit it to be written in the heart, the glory of the ministration of the law, when it only brings condemnation, is eclipsed, even as the glory of the moon is swallowed up by the glory of the rising of the sun. But suppose an individual yields to the Lord, the condemnation is done away (Rom. 8:1), and righteousness takes its place (Rom. 8:4); and if it "remaineth," then there is glory indeed.

"For if that which is done away was glorious, much more that which remaineth is glorious. Seeing then that we have such hope, we use great plainness of speech." Verses 11, 12.

And why not use great plainness of speech, since it is such a glorious hope?

"And not as Moses, which put a veil over his face, that the children of Israel could not steadfastly look to the end of that which is abolished; but their minds were blinded; for until this day remaineth the same veil untaken away in the reading of the Old Testament; which veil is done away in Christ." Verses 13, 14.

"When Moses came from the Divine Presence in the mount, where he received the tables of the testimony, guilty Israel could not endure the light that glorified his countenance." "It was the heavenly light streaming from Calvary, no less than the glory of the law of God, that shed such a radiance upon the face of Moses." As before stated, the Israelites had but a short time before this taken part in a national apostasy in the erection and worship of the golden calf, and, being conscious of guilt, they felt themselves still under the divine displeasure, therefore could not endure the heavenly light streaming from Calvary, which would have filled them with joy had they been steadfast in their obedience to the law of God. Had they been true to God, the righteousness of God through his Son would have been put upon them, to which the law would have witnessed. Rom. 3:21, 22.

"But even unto this day, when Moses is read, the veil is upon their heart." Verse 15.

The truthfulness of this is demonstrated in the experience of Stephen when he was brought before the council. "And all that sat in the council, looking steadfastly on him, saw his face as it had been the face of an angel." Acts 6:15. Beginning with Abraham, he traced the experience of Israel, especially speaking of Moses, and how God wrought through him in their deliverance from Egypt; then to the tabernacle of witness which they had in the wilderness, and the tabernacle built by Solomon for the God of Jacob, etc. Seeing their anger, he suddenly turns upon them with a scathing rebuke, saying: "Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost; as your fathers did, so do ye. Which of the prophets have not your fathers persecuted? and they have slain them which showed before of the coming of the Just One; of whom ye have been now the betrayers and murderers; who have received the law by the disposition of angels, and have not kept it." Acts 7:51-53.

When he told them that they were uncircumcised in heart, murderers, and law breakers, the Holy Spirit witnessing to it, "they were cut to the heart, and they gnashed on him with their teeth." Verse 54. He manifested the life of Jesus before them, and the glory of that life shining in his countenance, which is the same glory which shone in the face of Moses, commended itself to their consciences. But as they were not willing to bring their lives into harmony with the law which they were transgressing, and thus manifest the same life which they attempted to put away from before them by killing Stephen, that glory condemned them. Their minds were so blinded, and their hearts so veiled by unbelief, that they could not see that which, had they been obedient to it, would have filled them with joy. This was the "ministration of condemnation."

"Nevertheless, when it [the heart] shall turn to the Lord, the veil shall be taken away." Verse 16.

When Peter on the day of Pentecost convinced the people that they had killed the Prince of Life, "they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Acts 37:38. The heart turned to the Lord, "the veil was taken away," "and the same day there was added unto them about three thousand souls." Verse 41. Here is an example of the "ministration of righteousness" which exceeds in glory. Oh, that everyone who reads these lines may know this most glorious experience and be kept therein!

"Now the Lord is that Spirit; and where the Spirit of the Lord is, there is liberty. But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory." Verses 17, 18.

The heart having turned to the Lord, and the veil having been taken away, we can with open face behold as in a glass the glory of the Lord, which is his character. Realizing that the condemnation is gone, and that the righteousness of Christ has taken its place, we "rejoice with joy unspeakable and full of glory." 1 Peter 1:8. "The soul that is free from sin will not wish to hide from the light of heaven."

The heavenly light from Calvary combined with the glory of the law of God which radiated from the face of Moses, "illustrates the blessings to be received by God's command-keeping people through the mediation of Christ. It testifies that the closer our communion with God, and the clearer our knowledge of his requirements, the more fully shall we be conformed to the divine image, and the more readily do we become partakers of the divine nature." If we walk in the light, keeping our eyes fixed on Jesus, beholding his glory, we will be changed into the same image from glory to glory, from character to character, until the divine nature will have been perfected in us. Oh, blessed hope! Who would not give up this poor, "sin-polluted heart for Jesus to purify, to cleanse by his own blood, and to save by his matchless love"? Who would not tear off the veil of unbelief, and turn the eyes upon the undimmed glory of the character of Jesus, and thus be made like him? But if we do not make this choice, as guilty Israel could not endure the light that glorified the countenance of Moses, how much less can we look upon the Son of God when he shall appear in the glory of his Father, surrounded by all the heavenly host, to execute judgment upon the transgressors of his law and the rejecters of his atonement! Those who have disregarded the law of God, and trodden underfoot the blood of Christ, will in that day say "to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb. For the great day of his wrath is come; and who shall be able to stand?" But those who have kept the commandments of God and the faith of Jesus, to them the prayer of Christ will be answered, "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me." And then, freed from the trouble of his soul, shall he see the good and be satisfied.

#### THE CHURCH IN POLITICS.

BY S. N. CURTISS.

REV. J. Z. ARMSTRONG, pastor of the Independence Avenue Methodist Episcopal Church, Kansas City, Mo., has of late made quite a stir in that city on account of his denunciations of the Roman Catholic Church.

Sunday evening, February 25, his subject was "Our Citizenship; Its Relation to the Liquor Traffic, and to the Roman Catholic Church." He dwelt at some length on the duties incumbent upon Christian voters, especially with reference to the coming municipal election. He said he believed there were enough good, pure, true citizens to fill all the offices of trust, and that such men could be elected to these positions if all of the Christian people would do their duty at the primaries and at the polls. He urged this matter, and referred to his text, "Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's," as bearing on this point. "As Christians, render to government that which belongs to it, and to God, that which belongs to God," said he.

He then went on to say, "I belong to a church which meddles with both religion and politics." The statement is certainly true, so far as "meddling with politics" is concerned, for we remember that the Methodist Episco-

pal Church worked earnestly with Congress to get this government committed to religious legislation in the matter of closing the World's Fair on Sunday. It was this same church that "brought some influence to bear" upon a member of the Columbian Committee of the House of Representatives, which he found it "difficult to resist."

Dr. Armstrong said that all of the offices in the land should be taken out of the hands of "those who disregard righteousness," according to his standard of righteousness. Of course this "Christian nation" (1) ought to have "Christian" officials; and is it not a fact that our lawmakers already discern this? and do we not read in the daily papers of this senator and that one who offered public prayer? Have these men experienced a change of heart, or do they see what qualifications the churches will demand in the coming legislator, and are they "for a pretense" making these "long prayers"? Mark 12:40.

After some remarks on the saloon system, Mr. Armstrong came to that part of his subject before which he said the other questions were as dwarfs. "I don't believe it is right or safe at the present time to elect any Roman Catholic to office. Not because he is a Catholic in religion, but because, as a Roman Catholic, he has taken the most solemn oath of allegiance to a foreign power." These were his words, and all this is true, for Catholics do regard the command of the church above the law of the land, and there is the greatest of danger from the encroachments of the Papacy in this country.

"Alas," said he, "for the man who has read up to the present time and can be so blinded" as not to see this danger from Rome! And, alas, we say, for the man who has read Rome's history as portrayed in the Bible and in history profane, and who knows what her arrogant and wicked purposes have been all these years, and what *they still are*, and who can be blinded to the extent that he will still render homage to her, and receive the "mark" of her power by his observance of her holy day—Sunday!

The position of such an one is as though he were standing with his feet upon the lever which set in motion mighty machinery, and then, still in the same position, he should seek by grasping belts or pulleys to stop the motion of the wheels. He could do nothing whatever, for *his very position* gives a mightier power to his opponent, and nothing he can do in that position will stop its onward course.

So it is with Rome. In order to successfully oppose her influence and power, he and all Protestants must "retire from Catholic territory," leaving Rome in possession of her man-made sabbath, set their feet upon the solid Rock, Christ Jesus, accept the Sabbath of the Lord,—the mark of God's creative power in creation and in redemption. In this position they will be "strengthened with all might," and even the "gates of hell" shall not prevail against them. Will Dr. Armstrong and others who still occupy this "suicidal" position "retire from Catholic territory" *entirely*, become Protestants indeed, and true and loyal citizens of the kingdom of Christ on earth? In this way, and this way only, can they consistently combat Rome's mighty advances. But then the weapons of their warfare will not be carnal, but the spiritual weapons of the truth of God.

**A REVIEW OF SUNDAY LEGISLATION IN CENTURY NINETEEN. NO. 16.**

BY PERCY T. MAGAN.

THE VICEGERENTS OF GOD.

It is one of the fundamental doctrines of the Roman Catholic Church that the Roman pontiff is the vicar of Christ upon earth. He is the head of the church, and defines the faith and the doctrines of the church. Now a man's faith can only be intelligently understood and judged by his life and his actions. If the latter are bad, his faith is a bad faith. His religion is a bad religion. I will therefore submit to the reader some incidents in the lives of some of the popes and priests of Rome, so that all who read may know something of the enormities of CHRIST'S INFALLIBLE VICARS!!! And if it can be shown that as a class for several centuries they were atrociously vile, it will most certainly logically follow that this fundamental doctrine of Rome is a false doctrine, and, hence, the religion of Rome a bad religion for any man to believe in.

Liberius, bishop of Rome, died in September, A.D. 366. The clergy and people of the city could not agree upon his successor. Two different parties elected two different aspirants for the holy office. The name of the one was Damasus; the other was called Ursinus. This double election gave rise to a dangerous schism, a kind of civil war within the walls of the city, which did not end without a great deal of bloodshed. I quote from Bower:—

By this double election the citizens of Rome saw themselves, before they were aware, involved in a civil war. The whole people were divided, some siding with Damasus, and some with Ursinus; and neither of the competitors showed the least inclination to yield to the other. No day passed without skirmishes and bloodshed. . . . The two authors I have often quoted write that both Juvenius and Julian were bribed by Damasus, who, taking advantage of the absence of his competitor, armed his followers with clubs and swords, hoping thus to intimidate the friends of the exiled bishop, and bring them in the end to acknowledge him. Seven presbyters of the party of Ursinus were seized, at the request of Damasus, in order to be sent into exile, but rescued by the people of the same party, and carried in triumph to the Basilic of Liberius; which Damasus no sooner heard than, arming all his followers, both clergy and laymen, with clubs, swords, axes, etc., he marched at the head of the seditious and enraged multitude to the Basilic, which he and his partisans immediately invested, and attacked with the utmost fury. It was set on fire in several places; the doors were forced, the roof uncovered, and thence showers of tiles discharged on the people assembled there; great was the massacre; one hundred and sixty persons, men and women, were inhumanly murdered on the side of Ursinus, and a great many more wounded, some of whom died of their wounds. On the side of Damasus, not one single person was killed. This riot began on the 25th of October, 366, at eight in the morning.

Thus the above mentioned writer, Puffinus, writes in general terms that the illegal election of Ursinus, in opposition to Damasus, occasioned such a tumult, or rather civil war, among the people, some siding with the one and some with the other, that the places destined for prayer streamed with human blood.\*

And all of this headed by Catholic bishops fighting for holy office! How different was this to the fights in the Forum when Cæsar, Cicero, Piso, Bibulus & Co. contended for the first places in the Roman nation? They were precisely the same, and the streets of Rome ran blood in the days of Christian bishops, at their elections, as in the days of consuls, tribunes, and Cæsars.

The bloodthirstiness of these prelates was only exceeded by their luxury and extrava-

gance. I will quote from Bower, who, himself once a papist of high station, was well qualified to speak:—

The heathen Marculinus, after telling us that Damasus and Ursinus aspired with equal ambition to the episcopal chair, adds this famous remark, which I shall set down in his own words: "I must own," says he, "that when I reflect on the pomp attending that dignity, I do not at all wonder that those who are fond of show and parade should scold, quarrel, fight, and strain every nerve to attain it, since they are sure, if they succeed, to be enriched by the offerings of the ladies; to appear no more abroad on foot, but in stately chariots, and gorgeously attired; to keep costly and sumptuous tables, nay, and to surpass the emperors themselves in the splendor and magnificence of their entertainments." . . . And that Damasus was fond of all that pomp, grandeur, and parade, that he had such a voluptuous life, as Ammianus here so justly censures and condemns in the bishops of Rome, is not to be doubted, since Prætextatus, a man of the first quality, honored with the greatest employments of the empire, and zealously attached to paganism, in conversing familiarly with him, used pleasantly to say, "Make me bishop of Rome and I'll immediately turn Christian."

But when ambition began to take the place of charity, the poor were forgotten, and nothing thought of but splendid equipages, numerous retinues, princely apparel, sumptuous tables, and whatever else could feed the vanity of these upstart princes [the bishops] and put them upon the level with the greatest monarchs. To such purposes were the oblations of the faithful perverted. Baronius [a Catholic historian] takes it very much amiss of Ammianus [a pagan] that he should find fault with the costly tables and entertainments of the popes, since it is manifest from St. Austin that the Christians of Rome, and no doubt the popes with the rest, kept a rigorous fast three days in the week; so that in his opinion they ought not to be blamed for rioting four days in the week, provided they fasted three.\*

All of this was bad enough; but things soon grew worse, till the emperors were obliged to enter upon a series of "class legislation" enactments to make the clergy behave themselves, for the persons and the properties of the people of Rome were in danger from the clergy.

In the reign of Valentinian— the insatiable avarice of the Roman clergy, the mean and scandalous arts they were daily practicing to circumvent the orphans, plunder the widows, and rob the lawful heirs of their just inheritance, cried loudly for a reform, but were evils too strong for the curb of exhortation, admonition, or censures merely ecclesiastical; and Damasus himself was not quite free from imputations of this nature. It was therefore necessary that the secular power should interpose, in defense of the deluded laity, against the craft and rapines of the ravenous clergy. A law was accordingly enacted by the Emperor Valentinian in the year 570, addressed to Damasus, bishop of Rome, and read, on the 29th of July, in all the churches of that city, strictly forbidding the ecclesiastics and such of them as professed celibacy, meaning the monks, to visit the houses of orphans or widows, or to accept from those whom they attended under the veil of religion, anything whatsoever by way of donation, legacy, or profferment in trust. Whatever was thus given or accepted, is declared forfeited to the public treasury.

This law, taken in a literal sense, only forbids the ecclesiastics to accept of such donations as were made by the women whom they attended in spiritual matters as their guides or directors; but it was either understood and interpreted as extending to all donations from pious persons, or a new law was made at this time excluding the ecclesiastics from all such donations, as plainly appears from Jerome and Ambrose, of whom the former in one of his letters writes thus: "I am ashamed to say it, the priests of the idols, the stage-players, charioteers, are capable of inheriting estates, and receiving legacies; from this common privilege, clerks [priests] alone, and monks, are debarred by law; debarred, not under persecuting tyrants, but Christian princes. . . . From these testimonies it is manifest that, either by the above mentioned law, or some other published at this time, the ecclesiastics were restrained from receiving any donations or legacies whatever, by

whomsoever bequeathed: and that such a law was absolutely necessary, is no less manifest from the unquestionable authority of Jerome, who lived at this very time in Rome, and describes as an eyewitness the arts that were practiced with great success by the Roman clergy to circumvent rich widows and old men. The clerks [clergy], says he, "who ought to instruct and awe the women with a grave and composed behavior, first kiss their heads, and then, stretching out their hand, as it were to bestow a blessing, slyly receive a fee for their salutation. The women, in the meantime, elated with pride in seeing themselves thus courted by the clergy, prefer the freedom of widowhood to the subjection attending the state of matrimony. Some of the clergy make it the whole business and employment of their lives to learn the names of the ladies, to find out their habitations, to study their humor. One of these (perhaps Antimus or Sophronius, two monkish harpies, of whom he speaks elsewhere) an adept in the art, rises with the sun, settles the order of his visits, acquaints himself with the shortest ways, and almost breaks into the rooms of the women before they are awake. If he sees any curious piece of household furniture, he extols, admires, and handles it; and, sighing that he too should stand in need of such trifles, in the end rather extorts it by force than obtains it by good will, the ladies being afraid to disoblige the prating old fellow that is always running from house to house." . . . To exaggerate the pretended hardship, they both [Jerome and Ambrose] observe that the pagan priests lay under no such restraints—an unseasonable observation, since it shows the difference between the pagan and Christian priesthood in a mortifying light. The former gave no occasion to such a law, their avarice wanted no such restraints; if it had, we may be sure that they met with no quarter from a Christian, nay, from an orthodox [Catholic] prince [Valentinian]; and if he had spared them, such partiality had not been tamely put up and passed over in silence, by the ecclesiastical writers of those times, namely by the two I have mentioned.\*

What could be worse than all of this? What could possibly show a more anarchical, licentious spirit than such deeds as these? And since the faith is to be judged and estimated by the deeds, what a fearful thing is the Roman Catholic creed! What an awfully wicked thing must this system be when such have been the crimes of its popes and priests! Well has God defined her "THE MYSTERY OF INIQUITY." The Revised Version of 2 Thess. 2:7 reads "THE MYSTERY OF LAWLESSNESS." And that is just what Papal Rome is as verily as Pagan Rome, and more so. The pontificate of Damasus was no worse than the pontificates of many other popes. Paul I. was made pope A.D. 757. When he died, some of the bishops elected his brother Constantine in his room. Other more legitimate electors, A.D. 768, elected Stephen IV. His party put Constantine's eyes out, amputated the tongue of Bishop Theodorus, threw him into a dungeon, where they left him to die of thirst. In 795 A.D. the relatives of Pope Adrian seized his successor, Pope Leo III., and attempted to put out his eyes and to tear out his tongue. Boniface VI. followed Formosus in 1896 A.D. He was succeeded by Stephen VIII. This man disinterred the body of Formosus, clothed the corpse in the "papal habiliments," propped it up in a chair, tried it before a council of bishops, and, to complete the disgraceful fiasco, cut off three of the fingers, and threw the body into the Tiber. The revolting crimes of Sergius III., in connection with the far-famed cortesana Theodora, cannot be commented upon in decent print. Marozia, the daughter of Theodora, overthrew Pope John X. "She surprised him in the Lateran Palace, killed his brother Peter before his face, threw him into prison, where he soon died, smothered with a pillow." For a while this amorous woman controlled the papal see.

\*Bower, "History of the Popes," art. Damasus, par. 8.

\*Id., par. 6.

\*Id., par. 11, 12.

She made her own son pope, under name of John XI. Finally his son became pope; he was John XII. Nineteen years of age when he took the chair of St. Peter, he shocked the world to such an extent by his enormities that the emperor of Germany, Otho I., was obliged to take steps to make him behave himself. "A synod was summoned for his trial in the Church of St. Peter, before which it appeared that John had received bribes for the consecration of bishops, that he had ordained one who was but ten years old, and performed that ceremony over another in a stable.\* "All present" at the synod, "laymen as well as priests, cried out that he had drunk to the devil's health; that . . . he had invoked the help of Jupiter, Venus, and other demons."† The bishops sent word to him to present himself before the council. Those who bore the message returned, saying they could not find him, that he had "gone out hunting." Next he sent an ultimatum to the bishops. Here it is:—

John the bishop, the servant of the servants of God, to all the bishops. We have heard tell that you wish to set up another pope; if you do this, by Almighty God, I excommunicate you, so that you may not have power to perform mass or to ordain no one.‡

Some venerable ecclesiastics ventured to remonstrate with him. To them he "threateningly remarked" "that Judas, as well as the other disciples, received from his Master the power of binding and loosing, but that as soon as he proved a traitor to the common cause, the only power that he retained 'was that of binding his own neck.'§ At last they dismissed him from his office, Leo VIII. being elected in his stead, A.D. 963. But, the fortunes of John XII. reviving once more, he captured his rivals, chopped off the hand of one, the nose, finger, tongue of others. He finally met a violent end. Anti-pope John XVI. was so mean that the emperor Otho came down from Germany with an army, captured him, put out his eyes, cut off his nose and tongue, "and sent him through the streets mounted on an ass, with his face to the tail, and a wine bladder on his head."

But the worst of all was Benedict IX., made pontiff at the age of twelve, in 1033. A later pope, Victor III., said of him "that his life was so shameful, so foul, so execrable, that he shuddered to describe it. He ruled like a captain banditti, rather than a prelate. The people at last, unable to bear his adulteries, homicides, and abominations any longer, rose against him. In despair of maintaining his position, HE PUT UP THE PAPACY TO AUCTION."|| This was in 1045 A.D. Exactly 852 years before this the Roman Empire had been put up to auction by the Pretorian Guards.¶ Therefore we may pertinently ask, How much better was the rule of the Papacy than the rule of the military monarchy? None—the crimes of the pontiffs prove them to be the most infamous set of rulers who have held sway in Europe; some of them were just as bad as the worst of the Cæsars—Nero, that monster of cruelty.

At one time there were two popes. Both were infallible, of course. Each designated the other as antichrist. Both—made all Europe ring with their mutual invectives

\*Draper, "Intellectual Development of Europe," vol. 1, chap. 12, par. 51.

†Bryce, "Holy Roman Empire," chap. 9, par. 2.

‡*Id.*, par. 4.

§Draper, "Intellectual Development of Europe," vol. 1, chap. 12, par. 54.

¶*Id.*, par. 55.

||W. Gibbon, "Decline and Fall of the Roman Empire," chap. 5, par. 5, 6.

and anathemas. Rome cried out against the corruptions of Avignon; and Avignon, with equal justice, recriminated on Rome. The plain Christian people, brought up in the belief that it was a sacred duty to be in communion with the head of the church, were unable to discover, amidst conflicting testimonies and conflicting arguments, to which of the two worthless priests who were cursing and reviling each other, the headship of the church rightfully belonged.\*

The pope who was most nearly infallible, to our mind, was Adrian VI., elected to the pontificate in 1522. He was an austere Netherlander, a native of Utrecht, and had been a professor in the university at Louvain. The Italians always hated him; but the people of Holland were proud that their country had given one pope to the church. "Utrecht planted; Louvain watered; the emperor gave the increase," was the inscription written on the hangings suspended from the fronts of the houses. A wag wrote below the words, "And God had nothing to do with it." But we are inclined to think that God had as much to do with it, and a little more, than any of the rest of the papal elections.

Adrian wrote a book during his pontificate, in which he said, "It is certain that the pope may err in the matter of faith." We agree with Adrian, and incline toward the idea that this statement was as nearly infallible as anything a pope ever said; for the popes have proven themselves *infallibly fallible*.

I know of no better comment wherewith to close this biographical sketch of the popes than the words of Draper, to whose valuable research I am indebted for many facts contained in this paper:—

No one can study the development of the Italian ecclesiastical power without discovering how completely it depended on human agency, too often on human passion and intrigues; how completely wanting it was of any mark of the divine construction and care—the offspring of man, not of God, AND THEREFORE BEARING UPON IT THE LINEAMENTS OF HUMAN PASSIONS, HUMAN VIRTUES, AND HUMAN SINS.†

Such is the history of the holy Roman Church, BABYLON THE GREAT, THE MOTHER OF HARLOTS, AND THE MISTRESS OF THE UNITED STATES GOVERNMENT.

#### CATHOLIC CONSISTENCY.

BY W. N. GLENN.

WHATEVER else may be said of the Roman Catholic religion, the structure is consistent with itself. If Protestants had been as consistent in practice as are the Catholics, there would now be far less cause for alarm at the Catholic influence in the politics of the country. There can be no doubt that the conditions of which Protestants so loudly complain have been largely brought about by Protestant support of Catholic institutions. Everywhere Protestant business men are liberal contributors to Catholic enterprises of all kinds. Protestants are quite liberal in their patronage of Catholic schools, and it has come to be deemed the very acme of Christian liberality on the part of Protestant ministers and prominent Protestant journals to portray the good things in modern Catholicism; this, too, in the face of the Catholic boast that "Rome never changes."

Catholic domination in the United States, and the government indorsement and enforcement of religious dogma emphatically

\*Macaulay, "Essay on Von Ranke's History of the Popes," par. 15.

†Draper, in his "Intellectual Development of Europe," vol. 1, chapter 12, par. the last.

Catholic in its origin, may well be styled an "image" to the papal "beast," for the reason that the consummation has been brought about not so much by means of Catholic effort as through Protestant encouragement. Protestants are to-day more persistently aggressive in the support and advancement of doctrines and institutions essentially Catholic, than in any other lines. From year to year they are falling more and more into line with Catholic festivals, forms, and methods generally.

But to the question of consistency. While Catholics persistently, even by means of threatened boycott, solicit aid and support from Protestants for their various enterprises, they very rarely reciprocate by aiding any Protestant institution. From the *Converted Catholic* of February, 1894, we take the following, as illustrative of the Catholic position:—

Bishop Watterson, of Columbus, Ohio, in a sermon delivered in his cathedral, December 27, 1891, said he had been severely criticised by Catholics as well as Protestants for refusing to allow Roman Catholics to take part in entertainments, the proceeds of which were to be applied in aid of Protestant institutions that spread heresy and irreligion. The institution in question was a Protestant Episcopal Church in Columbus, where a festival was being held at which a Roman Catholic lady had promised to sing, but was compelled to refuse when threatened with excommunication by Bishop Watterson. This action of the bishop was in accordance with the rule laid down by Gury, the Jesuit theologian, who says: "Excommunicationem incurrit non hæretici tantum, sed etiam eorum fautores"—"Not only heretics incur excommunication, but they also who favor them."—*Theol. Moral.*, p. 903.

Bishop Watterson in the same sermon said he feared the Protestants of Columbus would cease to aid the Roman Catholic institutions of the city, because he, as bishop of the diocese, refused to allow Roman Catholics to assist in the spread of heresy. Then he continued to his own people: "You are not to say 'Godspeed,' or to salute him who enters your house to spread the doctrines of heresy or irreligion. How much more so are you enjoined from assisting by your labor or coöperation the religion that opposes truth and the enemy of the church of Christ. The position I have taken is founded on the teachings of the church in all ages."—*Catholic News*.

In the Cincinnati *Western Christian Advocate*, Jan. 20, 1892, Rev. D. H. Moore, D.D., the editor of that paper, relates his experience when he applied to Mr. R. R. Springer, the wealthiest Roman Catholic of Cincinnati, for a subscription towards the payment of the debt on Wesleyan College. Dr. Moore had been told by his friends that "Catholics never aid a Protestant cause," but as he knew that Roman Catholics persistently and successfully sought Protestant aid, he could not believe they would refuse him, until he tried. He sent a courteous and earnest appeal to Mr. Springer, and received the following reply:—

DEAR SIR: Your favor of the 5th inst., asking aid for your college, received. I fully believe in the great advantages of a liberal education for both sexes; but being a member of the holy Roman Catholic and Apostolic Church, and believing that religious instruction should form an important part of education, I could not, with a clear conscience, aid in teaching what I did not believe in, thus confirming what you preface your letter with, "that Catholics never aid a Protestant cause."

This, from your standpoint, may be regarded as illiberal, but is right, nevertheless, as we view our duty.

Yours truly, R. R. SPRINGER.

SOMETIMES God answers prayers at once, giving us what we seek. Sometimes he gives some better thing than we ask. Sometimes he answers by giving the very contrary of what we wished, and out of that springs the particular end for which we prayed. "I have prayed for thee," said Christ to Peter, "that thy faith fail not;" and yet Peter fell. But through his fall, in which his faith seemed to fail, he was brought nearer to Christ, and made faithful to the end.—*T. Edwards*.



## Home and Health.

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

### BE GLAD, MY HEART, AND SING.

BY S. H. RHODES AND J. O. BEARD.

I HAVE found the wondrous secret  
Of abiding in the Lord,<sup>1</sup>  
For I've drunk from life's pure fountain,<sup>2</sup>  
And am feasting on his word.<sup>3</sup>

Yes, I've found the strength and sweetness  
Of confiding in my Lord,  
Since I've buried self with Jesus,<sup>4</sup>—  
Since I've hid my life in God.<sup>5</sup>

All my weaknesses I've brought him,  
All my sins laid at his feet,  
And he bears them for me always;<sup>6</sup>  
Thus each day he makes life sweet.

All my fears and griefs I tell him,  
All my cares upon him lay,<sup>7</sup>  
And my burdens press but lightly,  
For he walks with me each day.<sup>8</sup>

By his grace I have my being,  
And in him I live and move.<sup>9</sup>  
E'en his very mind he gives me,<sup>10</sup>  
That through me may shine his love.<sup>11</sup>

For my words I take his wisdom;<sup>12</sup>  
All my works are by his power,<sup>13</sup>—  
For my labor asking nothing,  
Only guidance every hour.

O my heart, he is thy portion,  
Thy blest Saviour, and thy King!  
He it is who heals and saves us.  
O my heart, be glad and sing!

### THE CHILDREN FOR CHRIST.

OH, let us not hinder, but help our children to come to Jesus! For child religion may be hindered. The words of Jesus suggest the thought. The child is weaker than the older disciple, is, under his influence, can be kept back by him. God has given the making of the children into the hands of their elders. And the natural religiousness of the child, his simple faith and sense of love and duty to Jesus, may be terribly checked by the example and conduct of those around him. And so Jesus says, "Forbid them not." The word means (as it is elsewhere translated) hinder them not. The religion of the child is feeble, and can so easily be hindered. Christian parents are appointed as guardians to watch and foster its growth. All growth comes from within, and depends upon a healthy life. But young and feeble growth needs to be preserved from danger without, and to have provided for it the sustenance it demands.

Often parents have been bitterly disappointed in their children; when young, they could feel so deeply and speak so beautifully; but they had not lived long before all was lost. It was probably because parents trusted to what was a blessed, but still only a feeble, beginning. They did not watch over the evil influences which the young plant could not yet resist. They allowed the spirit of the world in their own religious life, or in their friends'; they allowed company, or pleasure, and the enjoyment of the world, to choke the good seed; they failed to supply the needful nourishment. There was not, as the child grew up, any more the personal speaking of this

blessed Jesus, the helping of faith and obedience by the fellowship and example of a warm, living Christianity—a living love to Jesus. The child's religion disappeared, because the parents hindered it in coming to Jesus.

How different the result is when this coming to Jesus is in a right spirit fostered and encouraged, not only in the little ones, but in the growing boy and girl through the years that lead to maturity! We need to be kept from right hand as well as left hand errors. On the one side, we must beware of despising a child's religious impressions as of little value. Like all beginnings of life and growth, they may be feeble and easily lost; they are still of infinite value as the preparation for that which abideth forever. We must, on the other side, be kept from overestimating or trusting in it. We must remember that the tender plant needs unceasing watching, and that only in the congenial atmosphere of a home holy to the Lord and wholly dedicated to his service, can we count on its ripening fruit to eternal life.—*Andrew Murray.*

### HOW LITHOGRAPHY WAS INVENTED.

THE romantic story of Aloys Senefelder, the inventor of the modern art of lithography, illustrates the truth that many, if not, indeed, most, of the discoveries in the arts which embellish our civilization, or in the sciences which conduce to the comfort of our existence, and the extension of its scope and usefulness, are the results of fortunate chance. About the year 1796 Senefelder was residing in Munich, in great poverty. He was an artist of considerable genius, though his talent led him rather to drawing and engraving than to color. Indeed, there must have been many times during this period of his career, when he was unable to purchase painting materials, which in those days were very dear. At all events, he certainly was too poor to pay for printing and reproducing the work of his pencil, and he endeavored to devise some means of doing this himself. He could not afford the expense of copper plates, and he set himself to discover some cheaper substitute. Unlike the English painter, William Blake, who believed that he was spiritually aided in his labors, Senefelder was a practical man, and sought to accomplish his end by purely practical methods. He brooded over the subject for many months, lounging slowly along the narrow streets of the quaint old town, or plodding for miles into the environs, always with drooping head and introverted gaze, forever pondering the one thought.

One morning, as he was about setting out upon his daily stroll, he paused a moment on the threshold of his dwelling. It was early autumn, and there had been a storm overnight. The early sun glittered upon the yet undried puddles in the street, and the leaves shorn from the old lindens were scattered upon the sidewalks. One large leaf lay upon the stone step at the artist's feet. Mechanically he stooped and picked it up. Where it had reposed, he beheld its perfect outline, with every rib and vein, drawn upon the smooth surface of the stone in the rain-dissolved dust.

For a moment he stood twirling the leaf in his fingers, studying the impression on the stone with eyes in which the light of a new hope glowed and deepened. Then he turned about and hurriedly reentered the house. He had conceived an idea. It was simply to use smooth slabs of the cheap stone, similar to the doorstep, in place of the costly metal plates. His idea went no farther at that time. Thus far accident had guided him. But observe how accident was to befriend him yet more effectually.

Senefelder was not acquainted with the composition of the varnish used by engravers

for etching, so he invented a species of crayon made of wax and tallow. One morning his mother entered the room where he was at work, and asked him to write out the family washing list. Senefelder tumbled over the litter on his table in search of paper and ink, but, finding none, he caught up a bit of his crayon and scrawled the list upon a smooth block of his stone. Some days later, having need of the block of stone, he was about to clean off the list of stockings, sheets, and shirts, when it occurred to him that the body of the stone might be eaten down by dilute nitric acid, leaving the greasy lines of his crayon writing in relief. The experiment was successful; but it was not till 1798 that, in his discovery of the natural repulsion between water and oily substances, the well-nigh perfect modern art of lithography was born.

Senefelder's doorstep was of the argillaceous limestone variety, still regarded as the best for lithographic purposes. The most perfect specimens are quarried near Solenhofen, Bavaria, though a coarser species is obtained in several parts of Europe and America. The stones are sawn to a thickness of two and a quarter to two and a half inches, those of a pearl gray tint giving by far the best results. Not only are they harder and more enduring, but their hardness of grain records the artist's lines and touches with almost microscopic exactitude. The soft buff yellow stone, on the other hand, produces coarser work, more easily effaced. While the hard gray stone will print some nine or ten thousand impressions, the yellow block will begin to blur and blotch in less than half that number of impressions.—*From How Chromo-Lithographs are Made, in Demorest's Family Magazine.*

### TWO WAYS.

IN these days, when so many sincere people are trying to help their weaker brothers, this incident, true in every detail, may have its significance and use:—

Three years ago the pastor of a city church appealed to the members of his congregation to take a more active part in helping the poor and the criminal classes. The next day two young married women, wealthy and gently bred, went to him in response to his appeal. He sent them to the women's ward of the city prison. They went together, separated after being taken to the ward by an attendant, and in an hour or two met again at the gate.

"Tell me how you were received and what you did," said Mrs. C. anxiously. She was a timid, diffident woman.

"The work is, of course, new to me," said Mrs. V., "and I know nothing of the habits and minds of these women, nor what would appeal to them. The gulf between us seems so wide that I concluded the more direct and plain I made my condemnation of their evil habits of conduct the better.

"At the window of each cell I spoke kindly but firmly to the occupant, and told her I had come to talk about her life and its sinfulness. One of them was stolid and dumb. Two were really abusive. I do not feel sure that one of the four or five with whom I talked was impressed by the truths I told her.

"I shall come again," she continued, "but I believe it to be useless. Between us and them there certainly is a great gulf, and I do not see how it is to be covered."

The two women walked in silence for a while, and then Mrs. V. said, "What did you do?"

"Oh, so little!" exclaimed the other. "I only went to one cell. I saw a poor woman who had been convicted of larceny. Her defense was that her child was starving, and so her sentence was light. When I saw her, I

<sup>1</sup>Ps. 91:1.  
<sup>2</sup>J. hn 7:37.  
<sup>3</sup>1e. 15:16.  
<sup>4</sup>Rom. 6:4.  
<sup>5</sup>Col. 3:3.  
<sup>6</sup>Isa. 58:4-6.  
<sup>7</sup>1 Peter 5:7.

<sup>8</sup>Gen. 28:15.  
<sup>9</sup>Acts 17:28.  
<sup>10</sup>Phil. 2:5.  
<sup>11</sup>Tim. 1:16.  
<sup>12</sup>James 1:5.  
<sup>13</sup>Phil. 2:13.

thought I might be where she is if God had given me poverty and a hungry child—"

"Ridiculous!" said Mrs. V. indignantly. "You could never have been a thief!"

"God only knows. At any rate I could not preach to her. So I only talked of her child, and told her about my little Jack, and said how sorry I was she could not be with her baby. I am going to see it, and I shall go to-morrow to tell her about it."

Mrs. V. visited the prison twice after this first interview, and lectured the women, but, finding that she was received coldly, she abandoned them, and ever after spoke of the criminal classes as "hopeless."

Mrs. C. looked after the poor baby while its mother was in prison. When the woman was released, she took her into her house, contrary to Mrs. V.'s advice, and gave her work and a home.

"I cannot think she will steal from me," she said smiling. She taught and watched over her as tenderly as a sister.

The poor thief is now a member of the church, earnest and hopeful in her struggle to do right and to make a good man of her boy.

We cannot stand upon a height and order our brother out of vice.

Christ, let us remember, when he blessed the weak and helped the wicked, first laid his loving hands upon them.—*Selected.*

#### GIRDLING THE HOLY LAND.

THERE IS NOW a great railway system in the course of construction, which will girdle the Holy Land from one end to the other. A French company has secured a concession for a line from Beyroot to Damascus, and has already commenced work on a narrow-gauge road. An English syndicate is now building a railway from Halfa to Damascus, which will be about one hundred and forty miles long, starting from Halfa, finding its way along the northern base of the range of Carmel to the plain of Esharion, through the valley east of Nazareth. Leaving Mount Tabor it will cross the River Jordan on a trestle, and then to the point known as Majemeh, where the Little Jordan joins the greater river. At this point the road will border on the southern shore of Galilee, and almost without a curve along the famous wheat region, biblically known as the plains of Bashan, thence to the southern gate of Damascus.—*St. Louis Republic.*

#### VALUE OF LISTERINE.

LISTERINE, says the *Annals of Hygiene*, is one of the most essential of toilet articles. Its formula is composed entirely of antiseptic properties, making it invaluable as a disinfectant. It is a delightful dentifrice; it cleanses the teeth thoroughly, hardens the gums, and leaves the breath pure and sweet. A little listerine added to the bath keeps the skin soft and velvety, and the aroma it imparts clings daintily to the person, suggesting the odor of wild thyme. Its mission is to cleanse and purify, and to add that delicate finish so necessary to a lady's toilet.

#### BAD BOOKS.

NEVER, under any circumstances, read a bad book, and never spend a serious hour in reading a second-rate book. No words can overstate the mischief of bad reading.

A bad book will often haunt a man his whole life long. It is often remembered when much that is better is forgotten; it intrudes itself at the most solemn moments, and contaminates the best feelings and emotions. Reading trashy, second-rate books is a grievous waste of time, also.

In the first place, there are a great many more first-rate books than ever you can mas-

ter; and, in the second place, you cannot read an inferior book without giving up an opportunity of reading a good one.

Books, remember, are friends; books affect character; and you can as little neglect your duty in respect of this as you can safely neglect any other moral duty that is cast upon you.—*Coleridge.*

#### FILTH IN MILK.

THE amount of filth in milk as delivered by farmers to condensed milk factories is disgusting, but the process of manufacturing, and the admirable and scrupulous cleanliness in every department of these factories, makes it much less dangerous than milk containing similar filth and not subject to cleansing and heating. I have seen men while milking, deliberately dip their fingers in the milk, and then continue the milking, practically washing both their hands and the cow's teats in the milk which someone was expected to drink.—*Annals of Hygiene.*

#### THE CULTIVATION OF CLOVES.

THE small evergreen tree from which cloves are taken was originally a native of the Spice Islands, but it is now cultivated in warm climates in all parts of the world. The clove of commerce is the unopened flower of the tree. They are quite small, but grow in large clusters along the branches. After gathering, the buds are smoked by a wood fire and dried in the sun. Both the taste and the smell of the cloves depend upon the quantity of oil they contain. Sometimes the oil is separated from the cloves before they are sold, and the odor and taste are in consequence much weakened. If you desire to know something of the form of the bud in the natural state, soak a few cloves for a short time in hot water. The petals of the flower will soften and readily unroll.—*Selected.*

#### ADULTERATION OF FOODS.

THE Pennsylvania State Board of Health has been doing good work in the chemical examination of foods upon the market. The *Annals of Hygiene* gives the following:—

Take, for example, the results obtained in the examination of canned peas. Of forty-three samples of these goods put up in this country, 67.4 per cent were colored with copper, and the amount of copper contained in many of the samples was large. Of thirty-six samples of French peas purchased in this country, all were found to be colored with copper except one, and that was colored with zinc. Further, the amount of copper in these samples was quite large. Obviously, the salts are used solely to secure and preserve in the vegetables a green color, thus adding to the attractiveness of their appearance. It may, indeed, be granted, as stated in the Bulletin, that the occasional use of a small quantity of a copper or zinc salt will not be accompanied by any practical injury to health, but certainly the regular and long-continued use of such metallic salts must, at least, be regarded as prejudicial to health. In any event, the consumer has a right to know the character of the material he is purchasing for his table, and may justly demand protection from such possible sources of danger.

#### THE COMPLAINERS.

If you go to a hotel or boarding house, you will find generally that those who are most comfortably circumstanced when at home find the least fault with the table, the service, the environment. If they are not suited, they go elsewhere; if there is nowhere else to go, they are too well bred to make public their discomfort; and if they cannot quietly improve their surroundings, they bear patiently what cannot be helped. Invariably a loud-mouthed complainer is not as well served at home as in the hotel or boarding house with which he or she finds fault. This applies as well to boys and girls in boarding schools as to adults in hotels.—*Christian Advocate.*

## Mission Fields.

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

#### THE LOVE OF CHRIST.

BY ELDER J. P. HENDERSON.

THE love of Christ constraineth me,  
It keeps me from the wrong;  
From sin's dread hour it sets me free,—  
It daily is my song.

To walk with Christ I must in love  
Yield to his righteous will;  
My steps and ways he'll then approve;  
My heart with joy he'll fill.

I must in love remember well  
In him to e'er abide,  
And always act in ways to tell  
Of Jesus by my side.

I must in love to Christ my Lord  
Yield all, and evermore;  
Then he will guide me by his word  
Safe to the brighter shore.

West Union, Iowa.

#### NOTES ON THE KONGO.

BY NORA A. GORDON.

THE Kongo Independent State comprises the greater part of the immense basin of the Kongo River. This State was founded by Leopold II., king of the Belgians, and has 1,508,000 square miles of territory, and the estimated population is between forty and fifty millions.

For one hundred miles from its mouth the Kongo River is navigable, then for more than two hundred miles it rushes through tremendous mountain gorges in a series of cataracts and falls. Stanley Pool is the starting point of the upper half of the Kongo, which is navigable for more than a thousand miles.

Through the cataract region travelers are taken in hammocks, made of thick canvas cloth and suspended from a bamboo pole, with a man at each end as carrier. All goods for transportation are packed into sixty-pound loads and taken by men, as there are no beasts of burden, and only recently the new railroad, which is in process of construction, has been completed for thirty miles. The roads are narrow, zigzag footpaths, winding around great rocks, over hills and young mountains, and through the plains and valleys.

In going to and fro the traveler often sees elephants, buffaloes, deer, and monkeys, while the more dreaded leopard prowls around at night in search of sheep, goats, etc., for food. Snakes allow themselves to be seen occasionally. The great boa constrictor winds himself around his victim and crushes him, while the bite of the cobra is very poisonous.

In the line of real pests, centipedes, jiggers, white ants, and red ants, or drivers, are the most dreaded. The bite of the centipede is painful and poisonous. The jigger is a small, harmless creature, which looks like a flea. Instead of biting, he enters the flesh, especially the feet, and when completely covered by the warm skin, he begins to enlarge, until a tiny sack is formed, and, if left long enough, instead of the original jigger there come out of this sack dozens of full-grown jiggers, each one eager to increase his kind in a similar manner. All decent people keep themselves free of them, but the lazy, nude waifs found in every town and village allow their toes to be eaten off, and their feet, elbows, and fingers to remain in a chronic state of sores, caused by these creatures.

Tin trunks and tin-lined cases are used in Kongo, for white ants devour everything like wood, cloth, shoes, etc., which they can

find. Travelers have awakened in the morning and found shoes and other things left on the ground in their tents the night before totally destroyed. The ants go through houses, eating the heart out of timbers, boards, etc.

The red ants, or drivers, are somewhat different. They are often seen crossing the paths. They are large, with a pair of pincers in the head; and let these once close together, they do not let go, but have to be pulled apart by main force. All kinds of food and insects are swept away by them. In passing through a locked fowl house where the victims cannot escape, only feathers and bones are left to tell the story. Natives sometimes get rid of their prisoners by putting them in the drivers' march. The climate of the Kongo is very trying, and fevers are inevitable, but not necessarily fatal. All foreigners, and natives too, have their share of fevers.

People born in a Christian country can form no conception of the moral ruin, awful misery, and degradation of heathenism. On coming for the first time in actual contact with it one is overwhelmed by its magnitude.

There are twelve missions at work in this State, three Roman Catholic and nine Protestant. One of the most successful is that of the Baptist Missionary Union, which has already established nine mission stations, beginning at the mouth of the great river and extending many hundreds of miles into the interior. More workers and money are needed, for the great masses of heathen have not been reached. Who are willing to give themselves to this cause? Those who have nothing to do at home are not needed abroad. Special gifts, though exceedingly useful, are secondary. A missionary's life is more commonplace than is supposed. Plod rather than cleverness is often the best missionary equipment. The "special gift" is the gift of the Holy Ghost, which our Heavenly Father will give to them that ask him. *Do not go without that.*

The population of the Kongo State is made up of many tribes, which differ from one another in personal appearance, language, industry, tattooing, and mode of dress, or, rather, their want of dress; for some wear loin cloths; others, a few spires of grass, bracelets, beads, and anklets; while there are some who seem to vie with one another in taking around the least possible burden in the shape of clothing. Tribes are divided up into clans, or families, and these do not huddle together, as is supposed, but in building their towns each clan will select its site and settle just a short distance from another, and so on. Here and there in the valley, and on the tops and sides of the hills where the soil is fertile, are found these towns or villages. They are nothing more than clusters of grass huts surrounded by gardens, and mango, zinsafu, and palm trees.

The houses are generally nicely built, especially those belonging to the king and his wives. Each wife has her own house, and where there are eight, ten, or whatever number of wives, the same number of houses are built near the king's house, and all are surrounded by a closely built grass fence. Thus the "king's place" is separated from the other townsfolk.

The average size of a Kongo house is about nine by twelve feet for the ground floor, and, in order to permit a person six feet tall to stand erect in it, there would have to be an opening made in the roof for his head to pass through. If a person should sit in the little opening called the door, it would be impossible for even a child to pass in or out. There is no window for ventilation. The furnishings of a man's house are his gun, hunting bag, a water bottle, several fetiches, and a bed made by driving some sticks into the ground, covering them over with pieces of board, and spreading a mat on top of these; and if the man of the house possesses a blanket, this is

added. There is no pillow. The furnishings of a woman's house are somewhat different. She has no gun nor hunting bag, but, instead, hoes with handles two feet long, wood baskets, and cooking pots.

There are no homes; they have no word in their language for such a place, and family discipline is unknown to them. An angry child falls to the ground, yells, kicks, froths at the mouth, and, if touched by his mother, fights and bites. A father, on being asked to send his child to school, answers, "Ask the child's chief; I am only his father."

Men and boys are the lords. They trade, fish, mould in brass and iron, make cloth, and sit around and smoke, while the wives and sisters, with the babies strapped to their backs, work the farms, make the *guanga* (bread), make all the pots and water bottles of clay, and do the cooking. Women and children eat together, while the wives must prepare their nicest pots of food for their husbands, who are not wanting in words to express their displeasure if the food does not suit their palates.

It is believed that the heathen do love one another, but their love, mixed with a superstitious fear of some unknown dreaded calamity, makes them hunt and kill each other as witches. They believe that death is not natural, and if a person dies, some witch has "eaten his life away."

Christianity makes a wonderful change in the manners and customs of these people. Christians separate themselves, and will accept of no such compromises as church festivals, dances, theaters, etc., for the young. All are one in Christ, and if any member seeks amusement among his former companions, he is severely disciplined. A Christian man builds a taller house than a heathen, with respectable sized door and one or two windows, goes to school, buys his wife a dress, fondles his children, helps his wife on the farm, and goes to the mission and learns how to make stools, tables, and a different kind of bed. Every night he collects the people of his town together, sings, prays, and talks with them about Jesus. After he has learned to read, he carries around his little book (generally the translation of John's Gospel), and when his caravan halts for rest or to camp, he takes out his book and reads and talks to the carriers. Thus the gospel is carried to regions beyond. A Kongo Christian is fearless, and ever on the alert to do good.

One evening in a town near Lukungu the native preacher was beating the empty tin as usual to remind the people that it was time for the evening devotions, when a State official with his caravan came into the town. When the people had assembled, and the official, who was a Roman Catholic, had settled in his quarters, the preacher went out and said, "White man, come in and bring your men; this is the time for prayers."

A number of wicked chiefs with their guns waited upon a preacher in another town fifteen miles from Lukungu, and told Lutete that if he persisted in ringing the bell and preaching to the people, they would shoot him. Lutete answered, "If you wish to shoot me, that is your palaver; I must do God's work." For some unexpected reasons, the chiefs did not carry out that threat. Lutete is still in the same town, as pastor of a church with one hundred and forty members, and there are at present five village schools in the district.—*Spelman Messenger.*

INFLUENCE OF A LIFE.

WHAT David Livingstone is to the tribes of Africa, Henry Martin is to the people of Persia. These clever Mohammedans could argue point by point in favor of their own religion; but the fact of this noble, self-sacrificing life, so like the Christ he came to commend, either

convinced them or sent them away baffled. The fact that so few were converted under Martin, and that so few have been won since, shows what a difficult task the church has before her. This work is not to be done at our ease, with the mere surplus of our wealth and the fragments of our time. It demands all the energy, and faith, and prayers of the church. It is a dead lift, demanding the redeeming grace of the Almighty God working through man doing his best. The church of Christ is slowly awakening to this fact.—*The Church Monthly.*

Apples of Gold

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This small volume presents a series of pictures of life in the Fijian and Samoan Islands of the South Pacific. They are most interesting and graphic, and convey a large amount of information respecting these islands—their history, their geography and scenery, their products, the character and customs of the people, their evangelization by missionaries, and many other things. During the past year the attention of the world has been attracted toward Samoa by the political troubles there between its rival kings; and this pleasant volume will meet the public interest thus created, with its vivid and entertaining sketches. It is attractively illustrated.—*The Lutheran Observer.*

"Jottings from the Pacific, Fiji and Samoa," by Emma H. Adams, is included among the volumes of a *Young People's Library* series; but we do not see any reason why the parents of young people may not join in a careful perusal of this special issue. It contains a pleasing record of observations and incidents in the Fijian and Samoan Islands; and one enjoys what is written all the more because of the simplicity and directness of the author-narrator's style. It occurs to us that a missionary society meeting could be made doubly interesting by the reading aloud of many passages from this book.—*The Interior.*

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## Our Work and Workers.

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

### THERE IS WORK TO DO.

BY JOHN M'CARTHY.

Up! there is work to do;  
Heed now the call  
To Jesus' service blest,  
By him to be possessed;  
Give him thine all.

Where'er he bid'st thee go,  
Quickly obey,  
Nor question why nor how,  
But e'er submissive bow  
To him alway.

Then shalt thou sure receive  
Souls for thy pay;  
Thou shalt be used to guide  
Many to Jesus' side  
'Long Calvary's way.

### NOTES FROM TAHITI.

EDITOR "SIGNS OF THE TIMES"—Dear Brother: The following items from this place may be of interest to the readers of the SIGNS:—

January 30 Sister Paul Deane was laid away to sleep till the resurrection. She testified of her trust in the Lord shortly before her death.

We have now arrived at a very important point in our work, as we have completed and have ready for circulation quite a quantity of literature, which is to be distributed generally among those who read the Tahitian language. How much the prayers of those who fear God are needed that the seed we sow may fall into good ground, and bring forth fruit to the glory of God!

Good results have lately been obtained and much prejudice removed by efforts in the line of medical missionary work. We have been quite surprised by the way the Lord has helped in this way, and blessed the efforts of our colaborers to the good of precious souls.

I have been informed by a representative of the person known as the "high priest" of the Latter-day Saints that no such meaning was intended to be conveyed in his sermon to which I made reference some months ago, as that "Christ did not come into the world to save sinners." I stated it as his words were understood to mean by one who heard them.

Sunday, January 28, was one of our busy days, of which we have many. In our two bedrooms the ladies conducted their school of 29 children; 17 visitors came and went during the day; eight of these busied themselves for a while folding papers on a forthcoming tract, while another company were engaged in conducting a Sabbath school teachers' meeting. Visiting the sick, proofreading, and work in the printing office also received considerable attention during the day.

We have everything to encourage us. The words are especially true of this field that "now, just now, is the time to work in foreign fields."

ELLIOT C. CHAPMAN.

Papeete, Tahiti, February 7.

### LABORING UNDER DIFFICULTIES.

THE labors of Mr. Charles Wesley had been very extended and arduous during the early part of the year 1743, and, by the divine blessing, eminently successful. From the west of England he proceeded to the colliers of Staffordshire, who had before been visited, and found that the society of Wednesbury had

increased to more than three hundred, of whose religious state he speaks, in his journal, with strong feelings of joy. At Walsall he preached on the market-house steps.

"The street was full of fierce Ephesian beasts (the principal man setting them on), who roared and shouted, and threw stones incessantly. At the conclusion a stream of ruffians was suffered to beat me down from the steps. I rose, and, having given the blessing, was beat down again; and so a third time. When we had returned thanks to the God of our salvation, I then from the steps bade them depart in peace, and walked through the thickest of the rioters. They reviled us, but had no commission to touch a hair of our head."

He then proceeded to Birmingham, Nottingham, and then to Sheffield. Here the infant society was as "flock among wolves; the minister having so stirred up the people that they were ready to tear the Methodists in pieces. At six o'clock I went to the society house, next door to our Brother Bennet's. Hell from beneath was moved to oppose us. As soon as I was in the desk, with David Taylor, the floods began to lift up their voice. An officer in the army contradicted and blasphemed. I took no notice of him but sang on. The stones flew thick, striking the desk and the people. To save them, and the house from being pulled down, I gave out that I should preach in the street, and look them in the face. The whole army of the aliens followed me. The captain laid hold on me, and began rioting; I gave him, for answer, 'A Word in Season, or Advice to a Soldier.' I then prayed, particularly for his majesty King George, and 'preached the gospel with much contention.' The stones often struck me in the face. I prayed for sinners, as servants of their master, the devil, upon which the captain ran at me with great fury, threatening revenge for abusing, as he called it, 'the king, his master.' He forced his way through the brethren, drew his sword, and presented it to my breast. I immediately opened my breast, and fixed my eyes on his, and, smiling in his face, calmly said, 'I fear God, and honor the king.' His countenance fell in a moment; he fetched a deep sigh, and, putting up his sword, quietly left the place. He had said to one of the company, who afterward informed me, 'You shall see if I do but hold my sword to his breast, he will faint away.' So, perhaps, I should had I only his principles to trust to; but if at that time I was not afraid, no thanks to my natural courage. We returned to our Brother Bennet's, and gave ourselves up to prayer. The rioters followed, and exceeded in outrage all I have seen before. Those at Moorfields, Cardiff, and Walsall were lambs to these. As there is no 'king in Israel,' I mean no magistrate in Sheffield, every man doeth as seemeth good in his own eyes." The mob now formed the design of pulling down the society house, and set upon their work, while Mr. Charles Wesley and the people were praying and praising God within. "It was a glorious time," says he, "with us; every word of exhortation sunk deep, every prayer was sealed, and many found the Spirit of glory resting upon them." The next day the house was completely pulled down, not one stone being left upon another. He then preached again in the street, somewhat more quietly than before; but the rioters became very noisy in the evening, and threatened to pull down the house where he lodged. He went out to them and made a suitable exhortation, and they soon afterward separated, and peace was restored.

At five the next morning he took leave of the society in these words, "Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God."—*Life of Wesley.*

### FIELD NOTES.

SEVERAL accessions to the faith are reported at Syracuse, N. Y., as a result of Bible work.

A NEW meeting house was dedicated at South Russell, St. Lawrence County, N. Y., on the 18th inst.

PROF. W. W. PRESCOTT, educational secretary of the Seventh-day Adventist denomination, preached in the Oakland church Sunday evening, the 18th inst.

BROTHER A. R. HENRY, manager of the Review and Herald Publishing House, at Battle Creek, Mich., arrived in Oakland on the 15th inst., and remained until the 19th.

THE Spring Conference of the General Conference Committee, Foreign Mission Board, and representatives of other general interests, will convene in Battle Creek, Mich., on the 27th inst.

UNDER date of the 8th inst., Elder C. N. Martin writes from Miles City, Mont.: "The work is onward here. A few days ago I baptized three more adults, who were added to the church."

DR. J. H. KELLOGG and wife took the evening train from this city to Portland, Oregon, on the 19th inst. He will hold an institute there in the interest of medical missionary and Christian help work.

ELDER A. J. OSBORNE reports the baptism of five persons at Tulare, Cal., and four at Lakeside. At the latter place a Sabbath school of thirty members had been organized by Brother Baxter Howe.

BROTHER E. R. PALMER and wife, of Essex Junction, Vt., are about to sail for Chile, South America, to engage in the canvassing work. He has been holding a canvassers' institute at Providence, R. I.

THE cause at Santa Cruz, Cal., is represented as having an encouraging outlook. Brother T. D. Wallar, missionary, reports fifteen adults ready to unite with the church as soon as an organization can be effected.

ELDER I. H. EVANS, president of Michigan Conference, gives encouraging reports of the mission work in Detroit. There are fourteen Bible workers in that city, and the chapel is hardly large enough to accommodate the people.

OF the prospects of the cause in Minnesota, Elder N. W. Allee, president, says, "Three times the number of our present force of laborers would scarcely supply the places whence the soul-stirring pleadings are coming for help."

ON Sunday evening, March 4, the new meeting house at Jersey City, N. J., was dedicated. Elder I. D. Van Horn preached the sermon. A district conference was in session at the time, and several leading ministers of the district were present. The audience numbered about 450.

SISTER LOTTIE MULLIN, Cottage Grove, San Jose, Cal., repeats her request for primary school books, toys, and seeds, to be sent to our missionaries at Raiatea Island. The matter of the books is especially urgent, and no doubt there are many second hand ones amongst our people that might as well be in use.

ELDER I. SANBORN recently had a peculiar experience in Viroqua, Wis. He had secured the Christian Church for a series of meetings. In a short time, however, he was suddenly notified by the trustees that the meetings must cease, because they did not like it. He asked if he had preached anything but the plain word of God, and they replied, "Well, no; but we do not like it."

ELDER C. L. BOYD, president of Tennessee Conference, says that his charge never has been in so prosperous and promising a condition as at the present time. The ministers and colporters are unable to fill half the openings of the providence of God.

OUR humble workers in Bellefonte, Pa., not long ago were the innocent cause of a newspaper controversy. One paper went so far as to incite the boycott and mob violence against the truth and its representatives, while the other essayed a severe reprimand of its contemporary.

ON the 19th inst. Elder O. A. Olsen, Prof. W. W. Prescott, and Brother A. R. Henry left this city for Battle Creek, Mich. They had expected to meet our brethren who are coming on the missionary ship *Pitcairn* before going East, but the vessel did not arrive as soon as expected.

ELDER O. A. OLSEN arrived in San Francisco from Australia on the 15th inst. He preached in Oakland church the following Sabbath morning, and in the afternoon gave an interesting account of his trip around the world, and the condition of the work in the various fields.

**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 9:5 A.M. Sunday, 7:30 P.M., Bible study. Prayer meeting Friday at 7:30 P.M. All are welcome.

H. W. HERRELL, Clerk.

**Sacramento.**—Church on G Street between Seventeenth and Eighteenth Streets. Regular services: Sabbath school at 10 A.M., preaching service at 11 A.M., Sunday at 7:30 P.M. Prayer and missionary meeting Wednesday evening at 7:30. Seats free. All are cordially invited.

**ANNUAL MEETING.**

THE annual meeting of the Society of the Seventh-day Adventist Church of Oakland, will be held at the house of worship, corner Twelfth and Brush Streets, Wednesday evening, April 4, 1894, at 7:30 o'clock. A general attendance of resident members is desired. By order of the president.

W. N. GLENN, Secretary.

**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.]

WE have received from the Coöperative Building Plan Association, 63 Broadway, New York, No. 41 of *Shoppell's Modern Houses*, price 50 cents. This is an illustrated architectural quarterly, containing 50 colonial designs and 26 designs of other styles, also steeples, store fronts, staircases, and much other material pertaining to building, that would be of great value, we should judge, to house builders and architects.

"REVISED ENCYCLOPEDIA BRITANNICA." Adapted from the ninth edition of that great work for the use of American readers, to which is added about 4,000 biographies of distinguished people of the present century, containing maps of every State in the Union, and of all foreign countries. It has been issued weekly by the Chicago Educational Publishing Co. Price, \$25 per year. The first volume contains 326 pages, including the initial letters from A to ANE. It places this great work within the reach of many who cannot procure the larger edition.

"THE RELIGIONS OF THE WORLD." Published by Latin Historical Society, room 501 Owings Building, Chicago, Ill. Price, 25 cents. The object of this work is to set forth the world's great religions as defined by their greatest living exponents. It has an introduction by Dwight Baldwin. It deals with the religion of Zoroaster, or the Parsees, Hinduism, Judaism, Confucianism, Buddhism, and Mohammedanism. Of course this small pamphlet of 64 pages can only give fragments of the papers which were read. Some of these papers are much condensed. Those who wish to have a more complete knowledge must of course consult larger works.

"NEELY'S HISTORY OF THE PARLIAMENT OF RELIGIONS AND RELIGIOUS CONGRESS AT THE COLUMBIAN EXPOSITION." Two volumes in one; illustrated. F. T. Neely, publisher, Chicago, Ill. Edited by a corps of able writers, with Prof. Walter R. Houston editor in chief. Price, \$2.50. It is sold also by subscription.

We have already given notice of this work before it appeared. It consists of four parts, 23 chapters. Part First gives the mission of the World's Congress Auxiliary of the World's Columbian Exposition; Part Second, the proceedings of the Parliament of Religions; Part Third, denominational and other congresses; Part Fourth, biographies, arguments, and opinions. The important part of the work is Part Second, Proceedings of the Parliament of Religions. In this we have addresses from eminent scholars from all parts of the world, and exponents of all the great historic religions of the world; and we do not know of any work at the same price which will give a clearer idea of what is held by the various scholars in these religions than this work of Mr. Neely's. It gives a clear, concise report of the proceedings of the great Parliament. The weight of the arguments presented, the creditability to be attached to the statements made by the various speakers, the concise views presented of comparative religions, and the merits and demerits of each, the reader, of course, must judge for himself. The task of the publisher and editors of the work has been to set before the reader a definite and accurate stenographic report of the Parliament; and with the facilities possessed by them, the work has been well done. For a good work at a reasonable price we can recommend Mr. Neely's to our readers.

"GEOGRAPHICAL SPICE." A manual for the use of teachers, by Eliza H. Morton. March Brothers, publishers. Bound in boards, after common school style; 210 pages. Price, 75 cents.

Miss Morton is the author of Potter's Series of Geographies, and an old and experienced teacher. This book is designed to be of help to teachers in making the study of geography interesting. It is composed of bits of authentic information of an attractive nature concerning all countries and climes. It is easily seen that a child will take much more interest in a country if he learns something concrete about that country. The mere geographical abstract soon vanishes from the mind; but a little anecdote told about some country or place or nation is that which will be likely to fix the locality in the mind, and be the means of increasing interest in it in the future. The author has well said that children take pleasure in the marvelous, and the works of earth, sea, and air appeal to their curiosity, so as to open new worlds of thought and vary the monotony of school exercises. The aim has been to select spice which has not lost its flavor. For instance, on page 24 we have a brief account of the Largest Dam in the World and where it is situated; on page 31 an account is given of the Dismal Swamp, and the healthfulness of that locality; page 47 speaks of Electric Snowflakes; page 67, the Needle and Thread Tree; page 93, of the place where the beautiful poem, "Gray's Elegy," was written; page 140, the Smallest Country in the World; page 173, Straw Shoes for Horses. These stories and illustrations are divided among the various great divisions of the earth. These which we have mentioned have been taken at random, without any purpose of selecting the best. A good index accompanies the work. The book is one which we believe would prove of benefit to the teachers, and be of interest and worth to the class. Address all orders to the author, N. Deering, Maine.

A NEW periodical which lays claim to public favor is *The American Medical Temperance Quarterly*, organ of the American Medical Temperance Association. Published by the Modern Medicine Publishing Co., Battle Creek, Mich. Price, 50 cents a year. Its object is to bring more prominently to medical men the after influence of alcohol on the living human body, to show just what the true value of alcohol is in its various uses as a medicine, and to disprove the illogical and pernicious doctrine that alcohol, opium, etc., are stimulants and tonic in smaller doses, but sedative and paralyzing in larger doses, and other erroneous views held by the medical profession. The ability of the journal to fulfill its object is indicated by the men who conduct it. The editorial committee are: N. S. Davis, A.M., M.D., LL.D., T. D. Crothers, A.M., M.D., and J. H. Kellogg, M.D.

ONE of the finest seed catalogues which has come to our notice is that issued by Peter Henderson & Co., 35 and 37 Cortland Street, New York. It is a

manual of everything for the garden. The price, 20 cents, to be deducted from the first order of those who purchase seeds. It contains a vast amount of information in regard to all the various flowers and plants, and remedies for insects, care of plants, etc. It has six colored plates, besides the cover, and contains instructions how to order, remit, etc.

*Babyhood* for March is an interesting number. John H. Wallace Rhein, M.D., contributes an article on the very common trouble of "sniffles" in children, and shows how this very trivial disease results in serious consequences if not checked. Dr. C. W. Smith has an article on some of the "Early Symptoms of Chronic Diseases in Children," especially in the matter of digestive organs, joint diseases, the diseases of a tubercular and scrofulous nature, etc. Articles are given for interesting the little ones. The magazine contains other articles of interest also, some of which are valuable, and some of which, to our mind, would honor the magazine by their absence. Price, \$1.00 a year. *Babyhood Publishing Co.*, 5 Beacon Street, New York.

THE *Pacific Health Journal* for March, 1894, is an excellent number. Among the contributed articles are "Cold and Cool Bathing," by Dr. A. J. Sanderson, "Croup," by Dr. Mary A. Sanderson, "Tonsillitis," by Dr. Heald. "Diseased Nerve Centers" is the topic of a reported lecture from Dr. Maxson. The Editorial department has an article on the "Blues," and the *Mother's Helper* gives excellent instruction on that dread disease, scarlet fever. Other useful and instructive articles are given for the various departments of home interest. Price, \$1.00 a year. *Pacific Press Publishing Co.*, Oakland, Cal.

"CHRISTIAN EDUCATION" has been noticed so many times in the SIGNS that our readers are familiar with it. It is a book written by Mrs. E. G. White, published by the International Tract Society, Battle Creek, Mich. An excellent work on Christian education in all its departments. 255 pages, the price of which is 50 cents. We have lately received from the publishers a supplement to this work, of 32 pages, containing the following articles: "The Best Education," "Christ as Teacher," "The Students at Battle Creek College," "Students Required to Be Workers with God," and "Students Deciding Their Eternal Destiny." These subjects are of great importance, and nothing which we can say can add to the value of the book and its supplement. It ought to be in the hands of all our people, and of all people who have children to educate. The price is such that it is within the reach of every family.

**From Eden to Eden**

In the twenty chapters into which this book is divided, the author discusses the unity of the divine plan and the continuity of God's purpose through all the ages, showing that in all dispensations the truths constantly impressed upon the minds of the people have tended to one end,—the elucidation of one central idea,

**THE RESTORATION**

of the dominion which was lost in Adam.

CHAPTER I is a brief discussion of the Creation of the World; Man's Dominion and How He Lost It; the Origin and Authorship of Sin, with the divine remedy for its consequences.

CHAPTER II treats of the "Promise of God to the Fathers," with all that it implied in heaven and on earth. In other chapters are discussed such subjects as "The Abrahamic Covenant;" "Righteousness through Faith;" "The Covenant with Israel," the reasons for it, and the universality of its application; "The Return of the Jews;" "The World's History in a Dream;" "The Setting Up of the Everlasting Kingdom;" "The Hour of Judgment;" "The Fall of Babylon;" "The Seal and the Mark;" "Signs of the Second Coming of Christ," and the responsibility of man in recognizing them; "The Resurrection of the Dead," and what the doctrine involves.

THE LAST CHAPTER is a GRAND COMPILATION of the Promises of God in regard to the "Restoration of the First Dominion," with a vivid portrayal of the earth's appearance and condition when clothed in the garb of Edenic purity and loveliness.

THE BOOK is substantially bound, and handsomely embossed with floral designs; gold title on side and back; heavy, cream-tinted, sized and super-calendered paper; size, 5½ in. x 9 in.; price, postpaid, \$1.00; gilt edge, with side design embossed in gold, \$1.50.

Address, PACIFIC PRESS PUBLISHING CO., Oakland, Cal. Or 43 Bond St., New York.

THE NATIONAL SUNDAY LAW.—A pamphlet of 190 pages; price, 25 cents. It is the argument of Alonzo T. Jones before the United States Senate Committee on Education and Labor, together with the text of the Blair Sunday Bill introduced in the U. S. Senate. Address orders to your State Tract Society secretary or to Pacific Press Publishing Co., Oakland, Cal.

RELIGIOUS LIBERTY PAMPHLETS.—"Religious Intolerance in the Republic," price two cents. "Due Process of Law and the Divine Right of Dissent," price 15 cents. "The Captivity of the Republic," by A. T. Jones, price 15 cents, or the three postpaid for 30 cents. Address, Pacific Press, Oakland Cal.

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

## International S. S. Lessons.

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

### LESSON II.—SUNDAY, APRIL 8, 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.]

#### DISCORD IN JACOB'S FAMILY.

##### Lesson Scripture, Gen. 37: 1-11.

1. AND Jacob dwelt in the land of his father's sojournings, in the land of Canaan.
2. These are the generations of Jacob. Joseph, being seventeen years old, was feeding the flock of his brethren; and he was a lad with the sons of Bilhah, and with the sons of Zilpah, his father's wives; and Joseph brought the evil report of them unto their father.
3. Now Israel loved Joseph more than all his children, because he was the son of his old age; and he made him a coat of many colors.
4. And his brethren saw that their father loved him more than all his brethren; and they hated him, and could not speak peaceably unto him.
5. And Joseph dreamed a dream, and he told it to his brethren; and they hated him yet the more.
6. And he said unto him, Hear, I pray you, this dream which I have dreamed:
7. For, behold, we were binding sheaves in the field, and, lo, my sheaf arose, and also stood upright; and, behold, your sheaves came around about, and made obeisance to my sheaf.
8. And his brethren said to him, Shalt thou indeed reign over us? or shalt thou indeed have dominion over us? And they hated him yet the more for his dreams, and for his words.
9. And he dreamed yet another dream, and told it to his brethren, and said, Behold, I have dreamed yet a dream; and, behold, the sun and the moon and eleven stars made obeisance to me.
10. And he told it to his father, and to his brethren; and his father rebuked him, and said unto him, What is this dream that thou hast dreamed? Shall I and thy mother and thy brethren indeed come and bow down ourselves to thee to the earth?
11. And his brethren envied him; but his father kept the saying in mind.

**Golden Text:** "See that ye fall not out by the way." Gen. 45: 24.

##### SUGGESTIVE QUESTIONS.

1. Give a brief account of the intervening events between this and our last lesson. Note 1.
2. Where did Jacob dwell? Verse 1.
3. In what was his son Joseph engaged at the time of our lesson? Verse 2.
4. With which of his brethren was he? and what was their character? Same verse. Note 2.
5. How did Joseph regard their evil lives? Verse 2.
6. How did Israel regard Joseph? and why? Verse 3.
7. What token did he give him of his love?
8. How did this manifestation of love for Joseph affect his brothers? Verse 4.
9. How did they treat him? Same verse.
10. What led his brothers to hate Joseph yet the more? Verse 5.
11. What was his dream? Verses 6 and 7.
12. What did his brethren say in regard to the dream? Verse 8.
13. How did the telling of his dream affect his brothers? Same verse.
14. What other dream did he dream? Verse 9.
15. What did his father say in regard to this? Verse 10.
16. How did this affect his brothers and father? Verse 11. Note 3.

##### NOTES.

1. OUR last lesson, closing with Gen. 32: 30, left Jacob rejoicing under the blessing of God at Peniel, ten or eleven years previous to our present lesson. Chapter 33 gives an account of Jacob's affecting meeting with Esau, which shows the power of the Lord to change men's hearts, and how Jacob came in peace to the city of Shechem. Chapter 34 gives an incident in the history of Jacob's family, resulting in the destruction of the city and inhabitants of Shechem. Chapter 35 tells of the revival which took place in Jacob's family, how they put away their idols, how God blessed Jacob and renewed to him his promises; it also records the death of Rachel and the birth of Benjamin. Reuben's sin is mentioned, and the last part of the chapter gives an account of the sons of Israel and the death of Isaac,

at the age of 180, at which time Esau and Jacob probably met for the last time. Chapter 36 is wholly taken up with Esau and the nations which sprang from him. Jacob was at this time about 109, Joseph 17, and Benjamin a small child from two to four years old.

2. **Sons of Bilhah and Zilpah.**—We learn from Gen. 35: 25, 26 that the sons of Jacob's concubines were Dan and Naphtali, sons of Bilhah, and Gad and Asher, sons of Zilpah. Their character evidently was not of the best. Evil associations with the inhabitants of the land had no doubt affected them, as well as jealousy, which was in the family because of Jacob's having so many wives. God designed that man should have but one wife, and every departure from that rule has ever brought discord and strife. The real character of these brothers, as well as the other sons of Leah, is well shown in their treatment of Joseph, as will be seen by the lesson.

3. **His brethren envied him.**—Of all cruel vices and emotions of the flesh, envy is the worst. It is thoroughly evil in its nature, with no good, not even the semblance of good, about it. It is defined as "pain, uneasiness, mortification, or discontent, excited by the sight of another's superiority or success, accompanied by some degree of hatred or malignity, and often or usually with a desire or an effort to depreciate the person, or with pleasure in seeing him depressed." Joseph had done his brothers no wrong; they simply hated him because his father loved him and because he was superior to themselves. They seemed to feel, also, that his dreams were prophecies, and so they were, prophecies of God, designed of the Lord to reveal to those brethren what should come to pass, that when it did they might know that God lived and reigned. Their envy at last led them to sell their brother into Egypt, and to concoct a lie to hide their guilt from their father. This will be considered in our next lesson.

### LESSON XVI.—SABBATH, APRIL 7, 1894.

#### THE LIFEGIVING WORD.

##### Lesson Scripture, Luke 7: 1-17.

1. After he had ended all his sayings in the ears of the people, he entered into Capernaum.
2. And a certain centurion's servant, who was dear unto him, was sick and at the point of death.
3. And when he heard concerning Jesus, he sent unto him elders of the Jews, asking him that he would come and save his servant.
4. And they, when they came to Jesus, besought him earnestly, saying, He is worthy that thou shouldst do this for him;
5. For he loveth our nation, and himself built us our synagogue.
6. And Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself; for I am not worthy that thou shouldst come under my roof;
7. Wherefore neither thought I myself worthy to come unto thee; but say the word, and my servant shall be healed.
8. For I also am a man set under authority, having under myself soldiers; and I say to this one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.
9. And when Jesus heard these things, he marvelled at him, and turned and said unto the multitude that followed him, I say unto you, I have not found such great faith, no, not in Israel.
10. And they that were sent, returning to the house, found the servant whole.
11. And it came to pass soon afterwards, that he went to a city called Nain; and his disciples went with him, and a great multitude.
12. Now when he drew near to the gate of the city, behold, there was carried out one that was dead, the only son of his mother, and she was a widow; and much people of the city was with her.
13. And when the Lord saw her, he had compassion on her, and said unto her, Weep not.
14. And he came nigh and touched the bier; and the bearers stood still. And he said, Young man, I say unto thee, Arise.
15. And he that was dead sat up, and began to speak. And he gave him to his mother.
16. And fear took hold on all; and they glorified God, saying, A great prophet is arisen among us; and, God hath visited his people.
17. And this report went forth concerning him in the whole of Judea, and all the region round about.

This lesson is easily analyzed. It consists of, but two subjects, healing the centurion's servant (verses 1-10), and raising the son of the widow of Nain (verses 11-17).

1. When Christ had ended his discourse, where did he go?
2. Who was lying there at the point of death?
3. How was this servant regarded by the centurion?

4. What did the centurion desire of Jesus?
5. Whom did he send to Jesus with the message?
6. What did the Jews say of the centurion?
7. Why did they think he was worthy to be favored?
8. What additional message came to Jesus as he was on his way to the centurion's house?
9. What did the centurion say of himself?
10. What only did he say Jesus needed to do in order to heal the servant?
11. How did he illustrate his idea of the power of Christ's word?
12. When Jesus heard these things, what did he say to those with him?
13. What was the result of the centurion's faith? Matt. 8: 13; Luke 7: 10.
14. Where did Jesus go the next day?
15. What did he meet at the gate of the city?
16. How was Jesus affected by the sight of the mother's grief?
17. What did he say to her?
18. What did he then do and say?
19. What wonderful result followed?
20. How did this affect the multitude?
21. What did they say?
22. How extensively was this published?

##### NOTES.

1. LET no one be disturbed over the difference in the accounts that Matthew and Luke give of the request that Jesus should heal the centurion's servant. While there is a *difference* in the two accounts, there is no *disagreement*. Luke does not mention the centurion's meeting with Jesus, but his silence does not contradict Matthew's statement that the centurion did meet Jesus. Both accounts must be joined, in order to get all the particulars. But do not let anxiety to "harmonize" the two records draw the mind away from the important lessons to be learned from the story.

2. THE Jews said to Jesus, concerning the centurion, "He is worthy that thou shouldst do this for him; for he loveth our nation, and himself built us our synagogue" (Revised Version). They thought that this would make Jesus more ready to grant the request. The idea that God thinks more of men who are able to do much for the church than he does for others is not yet extinct. It is this that leads ministers sometimes to think more of the conversion of a rich man than of a poor man. It is this wrong idea of God's estimate of worthiness, that keeps many from receiving the help that God wants to give. They say, "I am so unworthy," meaning that they are not good enough to receive anything. "I can see how God can save such an one, but I can't have any hope for myself." Their only thought is that God expects men to do something for him before he will do anything for them. When people come to think that they are accepted by the Lord on that basis, they form the criticising portion of the church. They are always looking at other professed Christians, to see if the others have really come up to the standard of goodness that God can accept, namely, the standard to which they themselves have arrived. The centurion himself did not consider that his liberality gave him any special claim on the attention of the Lord. Said he, "I am not worthy that thou shouldst come under my roof." But he was not like so many in these days who confess their own unworthiness, and who, therefore, will not claim anything from the Lord. He said, "Say in a word, and my servant shall be healed." He expected blessings in spite of his unworthiness, and such are the ones who receive mercies from God. Jesus himself was not influenced by the representations of the Jews; but when the centurion, while pleading his own unworthiness, showed how easily Christ could grant his request, the Lord said, "I have not found so great faith, no, not in Israel." "And Jesus said unto the centurion, Go thy way; as thou hast believed, so be it unto thee." Matt. 8: 13. It was his simple faith, and not his rich gifts, that recommended the centurion to Jesus.

3. "But say in a word, and my servant shall be healed. For I also am a man set under authority, having under me soldiers, and say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it." Jesus regarded this as the most marvelous manifestation of faith that he had ever seen. Wherein lay the greatness of the faith?—In the simple fact of grasping the power of Christ's word. Just as the centurion's word could set men in motion, and thus accomplish results, so Christ's word could command the disease

to depart. The Psalmist, speaking of God's dealing with ancient Israel, said, "He sent his word, and healed them, and delivered them from their destructions." Ps. 107:20. This was fulfilled in the case of the centurion's servant. Jesus sent his word, and the life that was in it made the sick man well. It is such faith as the centurion manifested, and only such,—faith that lays hold of and rests upon the power of the living word,—that will give us the kingdom. See Matt. 8:10-12.

4. "Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow; and much people of the city was with her. And when the Lord saw her, he had compassion on her, and said unto her, Weep not." "Like as a father pitieth his children, so the Lord pitieth them that fear him." Ps. 103:13. "In all their affliction he was afflicted, and the angel of his presence saved them." Isa. 63:9. "For we have not an high priest which cannot be touched with the feeling of our infirmities." Heb. 4:15. In the compassion of Jesus for the bereaved and sorrowing mother, we see the tender pity of God for suffering and sinful men; for "God was in Christ, reconciling the world unto himself." 2 Cor. 5:19. Satan has led men to think that God is stern, exacting, and tyrannical. Christ "emptied himself" (Phil. 2:7, Revised Version), that he might represent only the Father, and so disprove Satan's slander. "God is love." Who can hesitate to come to him, when we know that it was his love and compassion that were manifested in the gentle Saviour.

5. "And he said, Young man, I say unto thee, Arise. And he that was dead sat up, and began to speak." What was it that put life into the young man?—Just the word of Christ, which is spirit and life. John 6:63. It was the same word that will raise the dead at the last day. It was the same word that gives life to the sinner. "And you hath he quickened [made alive], who were dead in trespasses and sins." Eph. 2:1. Conversion is resurrection. See Rom. 6:1-6; Col. 2:12, 13; 3:1. The same word produces it that will raise the dead at last. Therefore the apostle longed only to know Christ and the power of his resurrection (Phil. 3:10), and he prayed that God would give to us who believe, to know the exceeding greatness of God's power, even the working of his mighty power which he wrought in Christ when he raised him from the dead. Eph. 1:19, 20. This miracle of raising the widow's son was wrought that we might believe that Jesus is the Christ, and that, believing, we might have life through his name. John 20:31. Our belief in the Lord Jesus, and in the miracles which the Bible says that he did, is measured by our acceptance of the life which he came to give, and which is in his word.

## News and Notes.

FOR THE WEEK ENDING MARCH 19.

### RELIGIOUS.

—The Episcopal synod of Servia has annulled the decree of divorce secured several years ago by King Milan from Queen Natalie.

—It is said that Papal Delegate Satolli has ordered Father Nolan, of Sioux Falls, South Dakota, to publicly retract certain offensive language.

—Commander Booth recently announced in a Boston meeting that the Salvation Army has its encampments in thirty-seven different nations and countries.

—The silver celebration of the Woman's Foreign Missionary Society is being held in the Methodist Episcopal Churches of the country during the present month.

—The Methodists of San Francisco have begun a two-months revival in a mammoth tent, the enterprise being led by Rev. C. H. Yatman, of New York City. Great preparations have been made, and great results are expected.

—Rev. Peter J. O'Callaghan, a Catholic priest of Boston, is to preach the Easter sermon at Harvard University. This is said to be the first time in the history of the university that a Catholic priest has been called to officiate at a regular service.

—The mayor of Chicago is said to be discharging many city employes because they are Masons, and therefore anti-Catholic. The Roman Church claims to be opposed to secret societies, but it is well known that there are a number of secret orders entirely within her ranks, and such are not tabooed. The Ancient Order of Hibernians, the Clan-na-Gael, and many clerical orders are especially fostered.

—Rev. Dr. Levi, a Jewish rabbi of New Haven, Conn., has attacked Governor Morris' fast day proclamation, declaring that the anniversary was a fast day only in the sense of fast living. He said the interference of the State in the matter was presumptuous. The people of the State want no Richelieu religion.

—A Cleveland, Ohio, dispatch of the 13th inst. says: "The membership list of one of the leading American Protective Association lodges, containing 700 names, has fallen into the hands of the Catholics, and a great stir has been made by the ordering of a boycott of the merchants whose names are found on the roll."

—"Rev. H. E. Howland" has recently been holding Spiritualist seances in San Francisco, and had secured quite a following. He passed for a single man, and was about to marry a lady in this city. Before the marriage was consummated the newscame that he had left a wife and children in Briggs Corners, Mass., and he immediately decamped without telling anyone his destination.

—The Swedish consul general has settled with the Chinese authorities for \$45,000 for the murder of two Swedish missionaries by a mob at Sungpe. It is now stated that all the Swedish missionaries in China are indignant, and have signed an address demanding the execution of the murderers. This is certainly a strange spirit for missionaries to manifest before the people whom they would convert to Christ.

—The Jewish population of the world is estimated at 7,500,000. About 1,000,000 of them are in this country, about 44,000 in Palestine, and the greater part of the remainder are in the various countries of Europe. The movement for colonizing in Palestine, while enthusiastically portrayed by persons who advocate it as a matter of prophecy, is very insignificant when compared with the disposition of the entire body.

—Illustrations of how "this is a Christian nation" come to the front quite frequently. The whole country is familiar with the career of John Y. McKane, known as the political "boss," or "king" of Coney Island, N. Y. He is now in the State prison for flagrant violation of the election laws, but the church of which he is a member declines to take any action in his case, on the ground that he is a "Christian man," and his present position is merely the result of a political fight. From this standpoint, Christianizing the nation is a mere matter of sentiment.

### SECULAR.

—A Prague dispatch of the 17th inst. states that severe snowstorms have been prevalent throughout Bohemia.

—The London *Advertiser* states that the coming financial budget proposes a material increase in the tax on incomes.

—The Secretary of the Navy has stated that a training ship will be inaugurated at Mare Island Navy Yard, Cal.

—The custom house officials at Shanghai have refused to allow a petroleum tank steamer to land petroleum in bulk.

—On St. Patrick's day the attendance at the Midwinter Fair, San Francisco, was over 69,000. The price of admission was reduced to 25 cents.

—The United States Government has been formally invited to send a troop of cavalry to London to participate in the royal cavalry tournament in May.

—The oriental mail brings news of a collision between two steamers in the strait between Bengal and Cagan. Both vessels sank, and about fifty people were drowned.

—A passenger train of the Great Northern Railroad arrived in Seattle, Wash., on the 14th inst., which had been delayed a week in the Cascade Mountains by snow.

—A press dispatch says that the postmaster at Big Springs, Kansas, was shot to death on the 14th inst., by a political opponent, because he was not disposed to give up the office when he had served four years.

—It is said that the managers of the Baron Hirsch Fund have decided to renew the importation of Russian Jews to the Argentine Republic, sending a better class than were at first sent there, when the scheme was pronounced a failure.

—Financial difficulties have arisen in the American cooperative colony of Topolobampo, Mexico, and a number of the colonists have withdrawn, and it is said will form another colony on the Yaqui River, in the State of Sonora.

—The situation in the mining region of Cripple Creek, Colorado, is still serious, and State troops have gone to the scene of the great strike in response to a call of the sheriff. There are many hungry men anxious to work nine hours a day, but they are deterred by 700 armed strikers who demand an eight-hour day.

—Great Britain is to have in process of building during the coming year, three first-class war ships, two fast cruisers, nine second-class cruisers, four sloops of war, and thirty-six torpedo boat destroyers. The navy is to be increased by 6,700.

—The large union depot at Denver, Colo., was destroyed by fire on the 18th inst. The fire is said to have been caused by electric wires. The loss is stated at \$225,000. A fire in Brooklyn, N. Y., the same day destroyed \$200,000 worth of property.

—Wm Lyman, treasurer of the Irish National League of America, has issued, on behalf of that organization, a manifesto to Irish Nationalists at home and abroad. This address advocates revolution as the only means by which Ireland can achieve her rights.

—Mayor Ellert, of San Francisco, being requested to allow the flag of Ireland to be floated from the city hall on St. Patrick's day, replied that there is but one flag entitled to fly from places or houses of national or local government, and that is the American flag.

—The treasurer of the Chinese theater and village enterprise at the World's Fair has been brought back from China to Chicago to stand trial on a charge of embezzling \$50,000. On his arrival he was also arrested by the U. S. Marshal for having violated the Exclusion Law.

—The coast of Southern California has of late been strewn with dead deep sea fish, and it has been concluded by experts that the cause is the increase of submarine petroleum wells, which have been known for years to exist in that region. Most of the dead fish show petroleum in their gills.

—Forty Japanese girls were recently shipped to Singapore to English gentlemen. The governor and inspector of that port learned of the shipment, and took the women in charge, with the design of sending them home. This traffic is said to be growing to such an alarming extent that the government has determined to put a stop to it.

—The natives of Samoa are still very much dissatisfied with the government furnished by the American-German-British protectorate. It is said that complications are constantly arising among the tribes, and permanent stability depends upon the protectorate governments either becoming more positive or withdrawing from the field.

—On the 15th inst. a Parisian Anarchist, named Pauwells, attempted to explode a bomb in the Church of the Madeleine, where were a number of worshippers. He had reached the vestibule when the bomb was accidentally exploded, and he himself was killed. He had been expelled from France, and his return had not been noted by the authorities.

—A disastrous cyclone is reported to have visited portions of Gregg and Rains Counties, Texas, on the 18th inst., doing great damage to property. It is reported that at least twenty people were killed at various points, and sixty or more injured. In some places hailstones larger than goose eggs were picked up hours after the storm. Strong houses and large trees in the track of the storm were completely demolished.

—There was almost a war in Denver, Colo., last week, between Governor Waite's militia on the one side and the city police and sheriff's posse on the other. United States troops were also on hand, but took a neutral ground. The trouble arose from the Governor's removal of two members of the Board of Fire and Police Commissioners and their refusal to retire. It was finally agreed to leave the matter to the decision of the courts.

—The Bland Seigniorage bill, which calls for the coinage of about \$55,000,000, has passed both houses of Congress. Owing to proportionate distribution of silver bullion between the three mints, it will require over two years to do the coinage. There are \$30,000,000 at Philadelphia, \$16,000,000 at San Francisco, \$9,500,000 at New Orleans. The mints at Philadelphia and San Francisco can coin about \$1,000,000 a month each, and the mint at New Orleans, about \$800,000 a month.

—An "industrial army" of unemployed men, said to number about 600, left Los Angeles, Cal., last week, ostensibly bound for Washington, D. C. Their first camp was at Pomona, where the citizens raised a relief fund of \$100. Their next camp was at Ontario, where it is said they acted in an orderly manner. They are gaining accessions as they go. The San Bernardino County supervisors and some of the town authorities combined to extend relief in the way of provisions. The "army" had declared their intention to ride across the Colorado desert on freight trains.

—The Brazilian rebellion, or rather that part of it located at Rio Janeiro, is over for the present. Admiral De Gama and staff have gone. The ships and men have been surrendered, and about ninety officers were captured in an attempt to leave the harbor on a neutral ship. The men have all been pardoned. Admiral De Mello is thought to be in the southern part of the republic directing the insurgent land operations, and it is thought De Gama has gone to join him. There are two rebel vessels yet guarding Desterro, the seat of the rebel government.

# Signs of the Times

OAKLAND, CAL., MONDAY, MARCH 19, 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.

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We begin in this issue a series of four articles on the "Lord's Prayer," by Elder R. A. Underwood. We ask for them a careful reading.

THE SIGNS OF THE TIMES No. 18 has exhausted its second extra edition of 5,000. Let the orders come in. At the rate of \$1.50 per 100 the truth cannot be circulated cheaper. This is the great Protestant number. One of our brethren says that it is the best number of the SIGNS ever issued, and that is saying a great deal. Let our friends order at once.

In these easy days of popular Christianity it will be well for our readers to contemplate the life of our Lord Jesus Christ, as set forth by Mrs. E. G. White on another page. The cross lies before the crown. The crucifixion of the flesh precedes its glorification in immortality. Those who enter into the glory must be baptized with the baptism. May our readers know the power of Christ's resurrection and the fellowship of his sufferings. The former comes through the latter.

We have received from the International Tract Society, 59 Paternoster Row, London, England, three tracts printed in Welsh. The titles of these tracts are as follows: "Nerth Maddenant" (The Power of Forgiveness), 8 pp.; "Dyfodvad yr Arglwydd" (Coming of the Lord), 8 pp.; and "Beth i'w Wneyd ag Aniheuaeth" (What to Do with Doubt), 16 pp. These tracts will, we suppose, be furnished at the usual rates to those who desire them for circulation among the Welsh. May they be abundantly blessed of God in the conversion of souls.

**The Hearing on the Amendment.**—The friends of the proposed amendment to the Constitution, recognizing God and Christianity, were given a hearing before the Judiciary Committee of the Senate and House on March 6 and 7. It seems to have been a great and notable gathering, and the National Reformers, according to the report of the *Christian Statesman*, seemed to have it all their own way. Besides the large delegation, there were petitions, letters, and telegrams without number in

favor of the measure. Its friends seem to be making up in sound and numbers what they lack in sense and justice. We will not be surprised if the measure passes, though it will meet with some opposition. Gross darkness seems to be over the majority of our legislators on religious questions, but they call it light. "Woe worth the day."

ONE of the difficult passages of Scripture, judging from the many inquiries received at this office, is 2 Corinthians 3. In this paper will be found an article on that chapter, by Elder E. E. Andross. The chapter with its subject is considered as a whole, the comparison (not contrast) between the glory of condemnation and the glory of the righteousness by faith, is clearly shown. The work of the gospel minister is to present Christ Jesus that the Spirit of God may write God's law in the mind and heart. Israel according to the flesh had it written upon tables of stone, deposited in the sacred ark, the very center of that nation, but the true Israel of God will have that law in still closer relation in the heart of each one constituting the "holy nation." Having it only in the ark, it brings only condemnation and death, but having it in the heart, it brings the greater glory of righteousness and life, so that the receiver can say, "The law of the spirit of life in Christ Jesus has made me free from the law of sin and death." Extra copies of this number may be had for \$1.50 per hundred.

THE *Catholic Mirror* of January 10 gives in a letter from Jerusalem a characteristic example of salvation by works. A "religious" finds her sister, who is also a member of a religious order, sick unto death. She says:—

"But soon I came to myself, and I recalled my devotion to the Holy Face, of which I have the honor of being a promoter. I fall at the feet of the holy picture. I promise to offer at the sanctuary of the Holy Face at Tours a novena of masses; a wax candle and a mass at the chapel of St. Veronica in Jerusalem; to give twenty francs to the cause of Mr. Dupont; and especially I promise to the Divine Master to be for the future a better religious."

Nothing is known of God's free grace, of his willingness to give because he loves poor humanity. Her sister recovered, but the petitioner will ever feel, doubtless, that it was because of her promises and the promises of others that her sister was cured.

**Is It Not Time?**—The following from the report of a politico-religious meeting in Boston, reported by Rev. J. M. Foster, one of the leading lights of National Reform, presents a good illustration of creature worship, so prevalent at the present day:—

"Rev. Joseph Cook, the fixed star in the intellectual and moral firmament, spoke next."

This is characteristic of National Reform. It glories in men; it puts "confidence in the flesh." Its hope is in political power. It thinks the nation and its sabbath and the world lost unless certain political measures are taken. And, of course, the mighty men of earth who support their theories are exalted and glorified by the gaudy tinsel of human flattery and sycophancy. It is a repetition of the old-time glorification, "It is the voice of a god, and not of a man." (See Acts 12: 20-23.) Is it not time to give the message: "Fear God and give glory to HIM; . . . and worship Him that made the heaven, and earth, and the sea, and the fountains of waters"? Rev. 14: 6, 7. Is it not time?

THE *Michigan Christian Advocate* of March 3, in a tirade against Seventh-day Adventists by a "Watchman on the Tower," has the following statements:—

"To win sinners from a life of sin to living for God is beneath their [Seventh-day Adventists] notice."

The only reply necessary to make to this is the testimony of thousands of sinners from both the world and the churches who have first found deliverance from sin through Christ under the labors of Seventh-day Adventists. However, it is not we who win, but Christ Jesus through his word.

## "BIBLE STUDENTS' LIBRARY."

(Continued.)

READ the following and see if there is not some tract which you desire to read yourself or which will be of eternal benefit to some friend. The numbers omitted are not now published.

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