

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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MILTON C. WILCOX, EDITOR.

Free Access to the Royal Fountain.—"For by Grace are ye saved through Faith." Eph. 2:8. This is God's means of saving men. It is by grace that we are saved; it is by or through faith that the grace is brought to us.

Grace.—Grace is defined as "unmerited favor." It sets forth in the above text God's unmerited favor to man. It is, in fact, the revelation to man of what God is and of what he wants to be to every soul.

What God Desires.—God desires to make man like himself. He chose us in Christ "before the foundation of the world, that we should be holy and without blame before him in love." Eph. 1:4. The character desired in man is "after God," "created in righteousness and true holiness." Eph. 4:24. As stated in other places: "But as He which hath called you is holy, so be ye holy in all manner of conversation [conduct]; because it is written, Be ye holy; for I am holy." 1 Peter 1:15, 16. "Be ye therefore perfect, even as your Father which is in heaven is perfect." Matt. 5:48. Therefore, as God desires that man shall be like himself, he must reveal himself to man, and grace is that revelation of himself.

What God Is.—He is a Being of absolute infinity and eternity. He is omnipotent; all power is his. "He doeth according to his will;" "None can stay his hand;" " whatsoever the Lord pleased, that did he in heaven, and in earth, in the seas, and all deep places," are expressions used of his eternal might. He is "the everlasting God, the Lord, the Creator of the ends of the earth." "By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth." "For he spake, and it was done; he commanded, and they stood fast." He possesses all knowledge and all wisdom. He not only knows all things, but he knows how to use all things to his glory. "There is no searching of his understanding." That which is "deceitful above all things," the human

heart, God knows perfectly. "Thou understandest my thought afar off." "Oh the depth of the riches both of the wisdom and knowledge of God!" Truly, "great is our Lord, and of great power; his understanding is infinite." He is infinite in power and knowledge and wisdom.

God's Character.—Well might we fear and tremble before such a Being if these were all of the attributes revealed to us. But the character which sways the mighty power and exercises the infinite wisdom is the character of infinite love. It is infinite power ruled by infinitely wise love. Such a Being is infinite perfection, and the glory of the perfection is the moral element—love. God's glory is his character; and that character or glory is goodness or love. Moses prayed, "I beseech thee, show me thy glory;" the Lord answered, "I will make all my goodness pass before thee." "And the Lord descended . . . and proclaimed the name of the Lord, . . . the Lord God, merciful and gracious; long-suffering, and abundant in goodness and truth," etc. (See Ex. 33:18, 19; 34:5, 6.) Truly "God is love," and everything that he has done for man, or will do, or can do, is done in love.

The Creation.—In love God created the earth for the home of man. In love he made man a free agent, to choose or refuse the good. In love he made life the result of righteousness and death the end of sin. God's glory is always for man's highest good; and man can only enjoy the highest happiness by voluntary choice of the way which leads to happiness, by choosing to cooperate with God in the work of character building.

The Fall and Redemption.—Man sinned and fell, and met the fruit of sin,—death. But God did not leave man in this sad condition. He revealed to man more of his grace. All that God could reveal of his love to man under his sinless condition he had revealed. Now when man had sinned, had broken truce with God, had lost connection with the Source of life and power, had sold himself to Satan and the bondage of sin, God revealed more of his favor. He even placed man on a better footing than before, "for when sin abounded, grace did superabound." Grace triumphed over sin; God's love furnished a substitute. Christ, the Creator, gave himself, that man might live.

"But after that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he

shed on us abundantly through Jesus Christ our Saviour; that being justified by his grace, we should be made heirs according to the hope of eternal life." Titus 3:4-7.

This is God's grace, the revealing of himself, of his infinite love, which withheld not the best of heaven's treasures, of the infinite desire to save man shown in these manifestations of love, of the infinite power and wisdom by which this love may be directed and made effectual to save every soul which will be saved.

The Infinite Fountain.—Grace is, then, the manifestation of God to us. The glad tidings is "the gospel of the grace of God" (Acts 20:24; God's word is "the word of his grace" (Acts 20:32); Christ's sacrifice for us was "the grace of our Lord Jesus Christ" (2 Cor. 8:9); it was "the grace of God" (Heb. 2:9), which gave him to die; Christ as priest sits now upon a "throne of grace," to which we may "come boldly" (Heb. 4:16); the Holy Ghost is "the Spirit of grace" (Heb. 10:29); it is the grace of God "that bringeth salvation" (Titus 2:11)—but it is all of grace, and our God is "the God of all grace."

Access by Faith.—God's favor is extended by his providence to all. "He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust," and abundance of other blessings, in order that the goodness, or grace, of God may thus lead them to repentance. (See Acts 14:16, 17; 17:24-30; Rom. 2:4.) But that this grace may be effectual, it must be abundant, must reign in our lives. Rom. 5:17, 21. We must be connected with the fountain of the riches of grace; and this connection comes by faith; "for by grace are ye saved through faith." It is not the faith of itself which saves; it saves by bringing us into connection with God.

Faith.—Faith is not mere belief, nor assent to a proposition or fact. It is a principle, a power of will, of choice, which brings man into connection with God, and which is always based upon God's word. It is, in other words, submission to God's will, as expressed in his word, whether by precept or promise. Is it a precept?—faith submits, to obey implicitly. Is it a promise?—faith accepts it and the conditions on which it is based. And the words of God's grace to which faith submits always possess the potency of its performance, the power to do what the word commands. "The words that I speak unto you, they are spirit and they are life." John 6:63. The word of God is a living word. Its life runs in the channels of infinite power, wisdom, and love; and when we in simple

faith submit to that word, we place ourselves in the channel of its working. Our will is laid aside; we have accepted of God's will; and God "worketh all things according to the counsel of his own will." Faith is to the human soul what the trolley is to the electric car. The track is all laid; the car stands on the track with perfect machinery; overhead runs a "live wire," charged with a plentitude of power, but the car does not move. But make connection with the trolley, the car is vitalized by the mysterious power, and becomes a thing of life. Just so the Christian lives by reaching up the arm of faith and grasping God by simple submission to his will; and life comes from the great Source of life. Read Rom. 5:12; Eph. 3:17; Gal. 2:20; Rom. 8:9.

How Submit.—Willingly submit to God. It is not submission to Providence to say, "I might as well bear it;" "I'll grin and bear it;" or, "I suppose I will have to do it or be lost." Only those who "receive" Christ will be truly sons of God. John 1:12. Not only receive him, but seek him, choose him first of all and above all,—Christ the way, the truth, and the life.

According to Need—By faith we connect with God, and are justified from sin through Jesus Christ, the One in whom "all fullness" of grace dwells. By continued faith we have continued and constant access to the Fountain of grace. Rom. 5:2. But while in this fountain is "abundance of grace," the "exceeding riches of grace," we may draw from it only what we need. It is given "in all wisdom and prudence." God does not give grace to waste; to use a homely expression, he does not give a bushel of grace for a spoonful of need. He always gives just enough. Was Paul's trial great?—"My grace is sufficient for thee," is God's message. Do we need all things?—"God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work." Does sin abound within?—By faith open the Fountain, and grace will much more abound. The grace will exceed the sin, the trial, the need. The "exceeding riches of his grace" will supply all need here, and throughout all the eternal "ages to come" God will be continually revealing to those who are his the inexhaustible treasures. Sinner, God calls you by his grace, that he may make you "to the praise of the glory of his grace." His grace is the revelation of his character. His character is his glory; and, if you will trust him, "God shall supply all your need according to his riches in glory by Christ Jesus."

It Is Not Compulsory.—The *Examiner*, in referring to the ministers who desire the Midwinter Fair closed on Sunday, makes the following point, which is doubly worthy of their consideration, and the consideration of everyone else who believes in compulsory religion or morality:—

The memorialists appear to overlook the fact that the Fair is situated a considerable distance from the settled portions of the town, that it employs no emissaries to kidnap unwilling citizens and force

them to witness its godless sights, and that even people who voluntarily undertake the long journey to its gates are compelled to yield up fifty cents apiece before they are allowed to enter. Certainly the churches have no reason to complain of such competition as that. They charge no admission fees, and if they want the public to attend their services instead of flocking to the Fair, all they have to do is to make their entertainment as interesting as that at the park.

"WHATSOEVER."

JESUS says: "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." Mark 11:24. Again, "Whatsoever ye shall ask in my name, that will I do." John 14:13.

From a misunderstanding of the above scriptures there has often grown fanaticism on the one hand, and discouragement on the other. Unsanctified hearts have taught that God must give everything asked of him, and that we have a right to demand it. Good, humble souls have been filled with such teaching, have not received answers to unwise prayers, and have doubted and become discouraged. But God's word is not given to breed either fanaticism or doubt. God means what he says. Faith will obtain his answer.

But do not the above texts say "whatsoever," and does not "whatsoever" mean anything, without an exception?—Yes. But there are conditions always on which God bestows the blessings of his grace; and his promises are limited by the conditions. We may not take one text on a certain truth and base all upon its mere wording apart from other texts upon the same subject; for it is in this way that Satan obtains advantage of us. He told Jesus to cast himself from the pinnacle of the temple; and, to make the temptation effectual, quoted the promise: "He shall give his angels charge over thee, to keep thee; and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone."

The promise was all true, every word of it, and a little later in the mission of Christ, at Nazareth, it was demonstrated. But the text quoted by the enemy did not apply to a presumptuous or selfish act, and so Jesus says, "It is written *again*, Thou shalt not tempt the Lord thy God." Here was another text which had a bearing upon the question, and the first must be understood to apply only when in harmony with the second. "All *thy* ways" would be all the ways in harmony with God's way.

So, while it is written, "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them," "it is written *again*," "And this is the confidence that we have in Him, that, if we *ask anything according to His will*, He heareth us; and if we know that He hear us, *whatsoever* we ask we know that we have the petitions that we desired of Him." 1 John 5:14, 15.

But in the very texts used at the beginning of this article there are the same limitations. In the first—that of Mark 11:24—is faith (see verses 22, 23), and in the second—that of John 14:13—is the expression "in my name."

We must ask in faith; but faith is founded on God's word. That is not faith which is not founded on the word of God; it is pre-

sumption. But the word of God expresses the will of God; it is the revelation of his will. Then if our faith is founded on God's word, as it most assuredly is, if we possess faith (Rom. 10:17), and we submit to all that word, both in precept and promise, as we will if we "have faith in God," we will desire nothing so much as we desire God's will, and will, therefore, ask in accordance with God's will. We, therefore, may plead with unlimited confidence all that God has promised us in his word.

The second text uses the expression, "In my name." Christ's name; yea, names are indicative of character. See Ex. 34:6, 7; Matt. 1:21; Jer. 23:6. But God's character is revealed to us in God's word by faith. Asking in Christ's name is, therefore, again asking in faith, asking according to God's will; and in thus asking God will surely answer.

Upon this we may rely. Let us begin by pleading such promises as these: "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." "For this is the will of God, even your sanctification." This is to be made like Christ; it is to have Christ dwelling within; and in him are all blessings.

The Spirit and the Law.—"If ye be led of the Spirit, ye are not under the law." Gal. 5:18. "Under the law" is under condemnation of law, guilty before God. This is shown by the fact that if a man who has been made free from sin through grace again yields to sin, he becomes a servant of sin. Rom. 6:14-16. When the sinner comes to God by faith, the blood of Christ washes away all past sin, and the Spirit of God regenerates the heart. The man is born of the Spirit, begotten through the word. But the law which condemned is of God; the Spirit which quickened is of God. Both are the same in nature. Man cannot obtain righteousness by *doing*, because he is weak, and has sinned; therefore God furnishes power by his Spirit. But the Spirit gives power to enable man to do what man of himself cannot do,—obey God's law. Therefore "if ye be led of the Spirit, ye are not under the law," because by the Spirit's power ye obey the law. Rom. 8:3, 4.

Under the Law.—The term "under the law," as used in Rom. 6:14, "For ye are not under the law, but under grace," does *not* mean that man is not under obligation to obey the law. All are under obligation to obey the law, for otherwise the law could not condemn all as sinners. The apostle says, "We have before proved both Jews and Gentiles, that they are all under sin." Rom. 3:9. Again: "Now we know that what things soever the law saith, it saith to them who are under the law [*en tō nomō*, within the law, subject to the law]; that every mouth may be stopped, and all the world may become guilty before God." Verse 19. All, therefore, are within the jurisdiction of the law, obligated to obey it, or the law would not adjudge them guilty. This is absolute proof that the law which points out sin is obligatory upon all, and this is the Decalogue, or the law which says, "Thou shalt

not covet." Rom. 7:7. The expression in Rom. 6:14 is not the same as that in Rom. 3:19. The former we have stated above. The latter is *hupo nomon*, under law. Such an one is under condemnation, "under sin," the transgression of the law, in the bonds of iniquity. But he whom Christ has made free is justified by grace through faith. The righteousness of God is imputed to him, and he is freed from the bondage of sin; he is in Christ. The law no longer condemns, but witnesses to his justification. Rom. 3:21, 22. In Christ man is not its debtor; he owes all to the grace of the pardoning power. But owing all to God, who pardons, he will yield every power of his being, and every faculty of mind and soul, to do God's service, to obey his will, to follow the teachings of the Spirit. See Rom. 6:11, 12, 17, 18; 8:4. In so doing he will by the faith that worketh by love (Gal. 5:6) keep all of God's commandments, and count them not burdensome (1 John 5:3).

Abounding Lawlessness.—Our Saviour declares in Matt. 24:12 that just before the end iniquity shall be multiplied, and the love of many shall wax cold. Certainly we have had the last few weeks plenty of evidence of abounding lawlessness. First, we had the disorders which have stirred the city of Denver and the State of Colorado to their very depths, and well-nigh precipitated a civil war. This was scarcely over before trouble broke out in South Carolina over the Dispensary law, between Governor Tillman and the State militia on the one side, and the liquor dealers and many of the people on the other, in which some were killed. And following immediately upon this are the scenes of disorder which have resulted in destruction of property and loss of life in the coke regions of Pennsylvania. Infuriated mobs of strikers have marched from plant to plant, committing the most atrocious outrages, and the last news at this writing says that as a result of it five men have been killed, and more than that mortally wounded. Even the women became so transformed by their thirst for blood that they beat to death one of their own friends before they recognized him. These things, with the almost instantaneous uprising of the industrial army in all parts of the United States, bodes no good to the country. The evil does not lie so much in these outbreaks themselves, but in the condition of things which breeds them. When a country like the United States, unequalled in resources, presents such a state of things as does this country to-day, it certainly shows a condition of the body politic which is anything but healthful. This we are not saying to the detriment or advantage of either of the two great political parties, for we have no reason to believe that it would be any different if the other party were in power. The root of the evil lies deeper than the surface, or political parties, it lies in the innate selfishness and greed of men, which no party platform can eradicate, and which can only be removed by the gospel of the Lord Jesus Christ.

"TRUE dignity is never gained by place, and never lost when honors are withdrawn."

General Articles.

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

"WE WOULD SEE JESUS."

BY MARGARET J. PRESTON.

We would see Jesus when our hopes are brightest,
And all that earth can grant is at its best,
When not a drift of shadow, even the lightest,
Blurs our clear atmosphere of perfect rest.

We would see Jesus when the joy of living
Holds all our senses in a realm of bliss,
That we may know he hath the power of giving
Enduring rapture more supreme than this.

We would see Jesus when our pathway darkens
Beneath the dread of some impending ill,
When the discouraged soul no longer hearkens
To hope, who beckons in the distance still.

We would see Jesus when the stress of sorrow
Strains to their utmost tension heart and brain,
That he may teach us how despair may borrow
From faith the one sure antidote of pain.

We would see Jesus when our best are taken,
And we must meet, unshared, all shocks of woe,
Because he bore for us, alone, forsaken,
Burdens whose weight no human heart could know.

We would see Jesus when our fading vision,
Lost to the consciousness of earth and sky,
Has only insight for the far elysian;
We would see Jesus when we come to die.
—S. S. Times.

THE PERFECTION OF THE LAW. NO. I.

BY ELDER T. H. STARBUCK.

"THE law of the Lord is perfect, converting the soul." Ps. 19:7.

The divine perfection of the law of Jehovah is far beyond the power of the finite intellect to comprehend. "God is love," and his great and wonderful love is revealed in his government of all rational beings by moral law. The Creator of worlds would have all his intelligent creatures to be sinless, and to reflect in their lives his divine perfections so far as they are capable. For this purpose he mirrored his perfections and attributes in the form of moral law for the government of his creatures, that obedience to it might insure peace, love, and righteousness throughout his illimitable dominions. The felicities of heaven can be secured only by perfect obedience to a perfect law.

But God's law cannot be perfect unless it embodies all the divine perfections of his character. It must reflect every characteristic of the Godhead. It would have to embody every moral principle, and be universal in its adaptations, naturally fitted for the moral government of all morally accountable beings. That it is of this character is proved from the nature of God as revealed in his word. Its Author is the same yesterday, today, and forever. He is universally and eternally the same being, which would necessarily make his moral rule the same in all worlds. If the intelligent beings of one world are made subject to one moral code, and those of another world to a different code, the two codes would not agree, and could not manifest to their respective subjects the perfect character of the same God. He could not exercise one kind of moral government in one world, and another kind in another world, for that would make him inconsistent with himself, and show him to be imperfect as a moral governor.

A perfect moral law cannot be limited in

its adaptations or jurisdiction. Two perfect moral codes are an impossibility. The inhabitants of this world, and the different orders of angels in heaven, are subject to the same moral principles. This becomes apparent when the true nature of sin is fully understood. Sin is the transgression of the law—the same law which Inspiration says is perfect. But sin originated with Satan in heaven long before this world existed. Then the sin of the fallen angels was the transgression of the moral law, which proves that they were amenable to it before man was created.

This is obvious from another consideration—whatever evil disposition was in Satan after his fall was the same which he instilled into man's nature when he led him to disobey God in Eden, for he could not impart to man a disposition which he did not possess himself. As the trend of character which he imparted to man was a disposition to violate the moral law, it is clear that he had transgressed that law long before in heaven, for the evil nature is obtained only through disobedience. But it would be impossible for him to transgress a law to which he was not amenable.

From such considerations it necessarily follows that all intelligencies in heaven and earth are amenable to the same moral law. It might here be objected that it would be impossible for the inhabitants of other worlds to observe the same exact time for the Sabbath that is required in the fourth commandment. But this apparent objection vanishes when the nature and object of the institution are carefully considered. 1. The institution is commemorative of God's creative act. 2. It expresses Jehovah's will in regard to the proper use of time. 3. It affords uniform opportunity for the worship of God. Should God create a world with reference to any definite number of days, making the last day of the cycle the Sabbath by a command, as in the fourth precept of the law, the inhabitants of that world would be under the very same moral principles in regard to a weekly rest day that men are.

It might also be objected that angels are not amenable to the seventh commandment, because the marriage relation does not exist among them; but there is nothing here to militate against the absolute perfection of the law. If there is a moral relation among men that does not exist among the angels, they are not subject to that moral principle, while men are. The law is broad enough in its scope to cover the moral relations of all created intelligences. If it were not, it would not be perfect. If, in certain conditions of life, the moral relations of the creatures do not cover all the moral principles embraced in God's perfect law, then such beings are not under the jurisdiction of that part of the law not contained in their relations to each other. God is infinite in his ways, and adapts his moral government to the nature and requirements of his creatures in any state of existence.

MERCY IN THE LAW.

Many Bible students have taken too limited a view of the law of the great King. Much has been taught concerning it which, if true, proves it to be imperfect. The general trend of theological instruction is that the law is stern justice, and knows no pardon—that it points to no remedy, gives no infor-

mation in regard to salvation through Christ, or any means of escaping its penalty. If such views are correct, how can they be harmonized with many passages of Scripture setting forth the perfection of the law? Would it be like God to give a law designed for the moral development of his intelligent creatures which does not reflect to them every phase of his moral character? A law reflecting every phase of God's moral character would be a necessity in order to develop in them his own divine perfections. But his law falls short of this conception if mercy is not a principle inherent in it. Human laws are imperfect at best, but God's law embraces every perfection. Such limited views as those above are the product of measuring God's perfect law from the basis of imperfect human laws. Without the aid of inspiration man's finite mind is incapable of reasoning to correct conclusions concerning the nature of a law that is infinite in its scope. It does not belong to the finite to scan the infinite.

The true merits of the law can be understood only in the light of what the Scriptures say of it. David says it "is perfect, converting the soul." If mercy and pardon are principles foreign to its nature, how can it convert the soul? An instrument devoid of the principles of mercy cannot be used as a channel through which to dispense mercy. A principle which does not inhere in the law cannot be manifested by the law. "I will never forget thy precepts; for with them thou hast quickened me." Ps. 119:93.

This Old Testament idea of its perfection was advanced by Paul to the Galatians. Gal. 3:24. From the import of this scripture it is evident that the law is constituted a monitor, or disciplinarian, to bring men to Christ, that they might be justified by faith. It is in this manner that its converting power is exercised. If there is nothing but condemnation in it, how can it bring to Christ for justification? That would be inconsistent with its true nature. If it were destitute of mercy, it could have no converting power. The Psalmist again testifies, "Thy commandment is exceeding broad." But it is not exceeding broad so long as there is any moral principle not embraced in it. To deprive it of one moral principle would curtail its exceeding breadth.

CHRIST CAME TO BREAK SIN'S CHAIN.

BY MRS. E. G. WHITE.

(Concluded.)

FATHERS and mothers, are you laborers together with God? How are you bearing the weighty responsibilities that rest upon you? How are you educating and training your children? Are you from their babyhood teaching them habits of self-control? Do you educate them to know that they cannot have everything they want? Are you teaching them to become missionaries for God, that they may go to the islands of the sea and proclaim the message of mercy to those who are in the darkness of error? Teach them that Christ, the precious Saviour, came to our world to save men from the transgression of the law of God. When God gave Jesus to the world, he gave all heaven in one rich gift. God made it manifest to the world, to angels, seraphim and cherubim, that his gift could not be excelled; for in the gift of Christ all was given.

Christ came to the world as a sin bearer.

John exclaims, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." Jesus takes our sins away, and then imparts his own righteousness. The whole world is lying in wickedness. We see on every side crime, murder, embezzlement, pleasure seeking, gambling, horse racing, and every manner of evil. Who is the leader in all this engrossing of the minds of men in evil? It is Satan, who soon expects to gather in the harvest of the whole earth. But when the judgment shall sit, and the books be opened, every man shall be judged out of those things which are written in the books according to his works. What preparation are we individually making to meet that great day? Are we seeking to remove temptation from the rising generation? Are we making the name of Christ a familiar one in our homes? God grant that you may educate your children for heaven.

Fathers and mothers, a sacred trust has been committed to you. You are to be godly, firm, temperate. Let no one find you smoking or drinking. Remember that you transmit these depraved appetites to your children. God wants you to keep before them the fact that there is a heaven to win, a hell to shun. He wants you to keep them pure from the vicious, vile habits of the world. Keep your children at their home, and if people say to you, "Your children will not know how to conduct themselves in the world," tell your friends that you are not so concerned about that matter, but that you do want to take them to the Master for his blessing, even as the mothers of old took their children to Jesus. Say to your advisers: "Children are the heritage of the Lord, and I want to prove faithful to my trust. The presence of God must be in my household, in order that as a family we shall present to the world evidences of his divine power. My children must be brought up in such a way that they shall not be swayed by the influences of the world, but where, when tempted to sin, they may be able to say a square, hearty *no*. They must be trained in such a way as to be able to say, 'I will cling to the promises of God.'" "Blessed are they that do his commandments, that they may have a right to the tree of life, and may enter in through the gates into the city." Tell your friends and neighbors that you want to see your family inside the gates of the beautiful city. Teach your children to know God; teach them that eternal life is of more value to them than the fleeting pleasures and honors of the world. Train them, mothers, from their earliest years in the principles of Christianity, in love, in truth, in genuine Christian politeness.

The wealthy classes are not excused from serving Christ, and from educating their children for the courts of heaven. What difference will it make with the judgment of your children if you have lived in palaces equal to that of Solomon? Is not Christ everything to us? and is it not necessary for us to be laborers together with God? We should tell our children that we desire them to join the army of the Lord. We should teach them to have beauty and loveliness of character. Jesus says, "Consider the lilies of the field, how they grow: they toil not, neither do they spin; and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these." Teach your children that the beautiful flowers that God

has caused to grow are the expression of his love for us. Clothe your children in simple garments, and take time to open the Scriptures to them.

It is a most grievous thing to let children grow up without the knowledge of God. The knowledge of God did not unfit Daniel to be one of the greatest statesmen in the proud court of Babylon. The God of heaven recognized him as his child. He would not defile himself with strong drink and with the rich food from the king's table. And God gave him wisdom. But would God have given him wisdom if he had not walked in his counsel? Satan does not give true wisdom to men. When Daniel and his fellows were examined by the king, they were found to be ten times better than all the astrologers that were in the king's court. The record declares: "As for these four children, God gave them knowledge and skill in all learning and wisdom; and Daniel had understanding in all visions and dreams. . . . And in all matters of wisdom and understanding, that the king inquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm."

We need the wisdom of God to carry with us through this life into the future, immortal life. We know not when our probation shall end. I have just read of a man who went out with his cart to his business, and in one hour he was killed. We hear of many who are cut off in a moment. We value every human soul, because God has given great opportunities to men, and in eternity alone can the length of the chain be measured by which you are to be saved. You can measure the love of God only as you look to Calvary.

What have you done with your intellect, in order that you may be complete in Christ Jesus? If mothers and fathers had learned of Christ, the greatest Teacher the world ever knew, we should see families that would be symbols of the family of heaven. If God endowed them with wealth, they would not use it all for the adornment of their poor bodies, but would realize that God had given it to them in trust, to feed the hungry and to clothe the naked.

The Bible is the garden of God. Are you discouraged? Are you bereaved? The word of God tells you not to sorrow as those who have no hope, for there will be a relinking of the family chain. When we look upon our dead, we think of the morning when the trump of God shall sound, and when the dead shall be raised incorruptible, and we shall be changed. Over the rent sepulcher of Joseph, Christ proclaimed, "I am the resurrection and the life." A little longer, and we shall see the King in his beauty. A little longer, and he shall wipe away all tears from our eyes. A little longer, and we shall have a robe of purity, whiter than any fuller on earth could whiten it. It is the garment woven in the loom of heaven, not to cover over our sins, for Jesus takes away the sin of the world, but to clothe us in the righteousness of Christ. I want to behold him until I shall be changed into his likeness; for by beholding we become changed. We should talk of the crown of life, of the heaven of bliss that awaits the faithful. May God help us to press the battle to the gate. He will place the crown of life upon our heads as we proclaim, "Worthy, worthy is the Conqueror." We shall exclaim, "Worthy is the Lamb that was slain to receive power, and riches, and

wisdom, and strength, and honor, and glory, and blessing."

Do you want heaven? Then will you show the line of demarkation between you and the world, and hear at last the words of approbation, "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord."

THE SCHOOL OF CHRIST.

BY ELDER J. G. MATTESON.

As soon as we are old enough to consider what is for our own best good in this world, we think of going to school, that we may learn something useful. We do not go to school because we think we are wise and prudent, but because we lack wisdom and desire to obtain it.

The school of Christ is the best of all schools. It is free and open to all. The teacher charges nothing for tuition, and he gives all who will come both food and drink, yea, gold and white raiment, all for nothing. John 6:45; Rev. 3:18. He gives his small pupils the most precious wine and the most nourishing milk, without money and without price. Isa. 55:1. And he treats them just as well the first day as the last.

Here comes a poor orphan lad, pale and lean, ragged and miserably dressed. Behold the loving-kindness of our beloved Teacher as he smiles upon the poor creature. Immediately he removes his unclean clothes, and causes him to be bathed in the fountain that is open for sin and uncleanness (Zech. 13:1), a fountain that has sprung from the dear Teacher's own heart. He puts on him clothes as pure and white as snow. They are the divine Teacher's own righteousness. He causes him to eat of the blessed wine and milk of grace and truth. He gives him a better seat than the throne of a king, and bids him heartily welcome in the midst of all the dear pupils.

This is so wonderful that it is difficult to believe it until a person has experienced and seen it for himself. The Teacher looks upon the new disciple with such loving looks, and all the pupils look upon him in such a friendly way, that he is greatly astonished. He cannot understand the reason for this, seeing that he, a poor, forlorn stranger, so lately has joined the school. Then he hears the Teacher's melodious voice. He tells him that all these pupils have been called according to the purpose of God, and have been appointed "to be conformed to the image of his Son, that he might be the first born among many brethren." Rom. 8:29. All the pupils in this school are Christ's brethren. "This is the Lord's doing; it is marvelous in our eyes." Ps. 118:23. And it is no less joyful than wonderful. Just think that our great Teacher is our Brother. We are Christ's brethren and sisters. I say we, because I am also a pupil in the school. It seems to be only a short time since I started. Time flies so swiftly in the school of Christ. It is so blessed to learn of our King and our God, of our Saviour and Master, of our best Friend and Brother.

Christ can reveal himself best to the humble and simple hearted. When Jesus at a certain occasion had upbraided the cities that had seen most of his mighty works without repenting, he turned his eyes to heaven and said: "I thank thee, O Father, Lord of heaven

and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father; for so it seemed good in thy sight." Matt. 11:25, 26. The word "babe" comes from *nepios*, which also means unlearned, ignorant. In the Swedish Bible it is translated "simple hearted." It is evident from the context that Jesus speaks of people who have the opposite character of those whom the world calls wise and prudent. We must be converted and become as little children if we desire to learn something in the school of the kingdom of heaven. Matt. 18:3.

Listen now how kindly Jesus invites us to come to his school: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Matt. 11:28. That means you, dear soul, who reads these lines or listens to these words. Jesus invites all, and what will he give them?—He will give them rest, a heavenly peace and calm in the soul. He says by the prophet, "I have satiated the weary soul, and I have replenished every sorrowful soul." Jer. 31:25.

What are we to learn the first day in the school of Christ? Listen to the words of our dear Master: "Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls." Matt. 11:29. What are we to learn the next day?—The same. And what are we to learn the last day in the school, before we close these mortal eyes, or our probation closes as Jesus finishes his high-priestly office?—We are to learn the same.

But afterwards, then, in glory, when we are at home in the mansions of gold, where all the brethren and sisters of Jesus shall shine as the sun in their Father's kingdom and as the brightness of the firmament and the stars forever and ever—what are we to learn there the first thousand years?—The same. We are to learn meekness and gentleness, humility and lowliness of mind. This learning, what Jesus in mercy imparts to us, is just what gives the soul quiet and blissful rest and joy in the bosom of Jesus.

Is it possible that Jesus can continue to instruct us through all eternity?—Yes, certainly. Just as extensive and infinite as his great universe, so extensive and infinite is "the light of the knowledge of the glory of God in the face of Jesus Christ," and the excellency of his power. 2 Cor. 4:6, 7. The eternal treasures will always be his, and we will always be the recipients. There is no end to his wisdom and divine power, no end to his meekness and lowliness of heart. The words of Jesus will shine with the most wonderful glory throughout all eternity. And it will always be a wonderful source of joy to our poor hearts that Jesus, our dear Saviour and Teacher, is our Brother.

But how can we find rest under a yoke?—"For my yoke is easy, and my burden is light." Matt. 11:30. The yoke of Christ is to learn from him to be meek and lowly of heart. The yoke is no hindrance or burden to the ox. It only makes it possible for him to work. Just so the yoke of Christ,—the daily lessons of meekness and humility which we learn in his school,—enables us to work for the Lord. Then comes the burden of Christ. The work for the Lord is the burden, and the burden is light when we have the yoke on, while without it we can do no work at all that may truly be called the Lord's.

Behold, now the fields "are white already

to harvest." "And he that reapeth receiveth wages, and gathereth fruit unto life eternal; that both he that soweth and he that reapeth may rejoice together." John 4:35, 36. A grand harvest field lies open before us. The field is the world. There is much work for the Lord; but this work does not make us tired. It gives rest. The more we work, the stronger we will be. Only let us not neglect to attend the school of Christ every day, and take upon us the easy yoke of Christ. Then the Lord will bless us when we are learning our lessons; and he will bless us when we work in the mission; and he will bless us at last with eternal life and a glorious reward.

This blessing, dear reader, is for you. "The Lord bless thee, and keep thee; the Lord make his face shine upon thee, and be gracious unto thee; the Lord lift up his countenance upon thee, and give thee peace." Num. 6:24-26.

College View, Neb.

A REVIEW OF SUNDAY LEGISLATION IN CENTURY NINETEEN. NO. 19.

BY PERCY T. MAGAN.

THE HOLY ROMAN EMPIRE, CONCLUDED.

LET us now consider this papal medieval mythological theory. In the last citation but one, the statement is made that the "leading principle" concerning government, in the Middle Ages, was "THE EXACT CORRESPONDENCE BETWEEN EARTH AND HEAVEN." Now this is a pet theory with the Church of Rome. It was then. It is now. And, like all the rest of the pet theories of Rome, it is wrong and unscriptural from beginning to end. It is sublimely ridiculous and utterly impracticable. Look at it a moment:—

The government of heaven is one of love. The only law necessary in heaven will be complete, supreme love to God and Jesus Christ. There will be perfect peace in heaven, because there will be perfect love. It will be the supreme and ruling passion of every soul to do the will of God. It is by love and love alone that heaven is and evermore will be ruled.

But the government of earth is not, and of necessity cannot be, of love. The Bible shows this very clearly. "He [civil government, as the context shows] is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain; for he is the minister of God, a revenger to execute wrath upon him that doeth evil." The "sword" is force, not love. Civil government can only be maintained by force. Moreover, although civil government can never be moulded after the pattern of heavenly, it is, nevertheless, ordained of God. As long as men are unregenerate there will be, nay, there must be, force in the earth. Now government is legally authorized force. Anarchy is illegal, unauthorized force. Of the two, government is immeasurably the superior. But when compared with divine government it is imperfect, and ever must be, and can never be operated upon the same basis. It therefore follows logically that this "leading principle" of the Papal Middle Ages governmental ideas is a bad one of the worst sort.

Now it is true that the church of Jesus Christ on earth should be guided and controlled, if so strong a word as "control" may be used, by the same power which controls

¹ Rom. 13:4.

in heaven, viz., LOVE. But here the Papacy is at fault again. She never did rule by love. She ever has reigned through force and craft. So that at the only point where there could be a correspondence between the governments of things in heaven and things on earth, the Papacy is at variance.

Next the analysis of the relations of Church and State, by means of the illustration of the relations between soul and body. The Church was represented by the soul. The State, by the body. But anyone will admit that the welfare of the soul is of more importance than the welfare of the body; and no reasonable man can deny that the body is an instrument through which the soul works. This is all true; but, though it is all so, it by no means follows that there is the slightest analogy between the relations of soul and body on one hand and Church and State on the other. Anyone who can see analogy here could no doubt see sense in that famous piece of school-boy logic:—

All men are made of clay;
All bricks are made of clay;
Therefore all men are bricks.

It was, however, good papal logic; that is, it was very convenient in accomplishing her ends. It relegated the emperor to a place of inferiority, and to a place where he must do Rome's bidding in all things. It made him the punisher of heretics at home, and the propagator of the faith, by the means of carnal weapons, abroad.

The truth of the matter is, however, that this kind of a dual government was and would now be an ecclesiastical despotism of the veriest type. It is nevertheless "the one perfect self-consistent scheme of the union of Church and State." It made the State an ecclesiastical instead of a temporal institution. The churchman assumed the habit of a secular prince, while the emperor adorned himself in sacerdotal vestments. "The emperor, besides the sword, globe, and scepter of temporal power, receives a ring as a symbol of his faith, is ordained a subdeacon, assists the pope in celebrating mass, partakes as a clerical person of the communion in both kinds, is admitted a canon of St. Peter's and St. John Lateran."² From all this it is manifest beyond the shadow of a doubt that the Holy Roman Empire was a State Church and a Church State. Both names mean the same thing, and either is applicable. Says Bryce:—

In nature and compass the government of these two potentates [pope and emperor] is the same, differing only in the sphere of its working; and it matters not whether we call the pope a spiritual emperor, or the emperor a secular pope. Nor, though the one office is below the other as far as man's life on earth is less precious than his life hereafter, is therefore, on the older and truer theory, the imperial authority delegated by the papal. For, as has been said already, God is represented by the pope, not in every capacity, but only as the ruler of spirits in heaven; as sovereign of earth, he issues his commission directly to the emperor. Opposition between two servants of the same king is inconceivable, each being bound to aid and foster the other, the coöperation of both being needed in all that concerns the welfare of Christendom at large. *This is the one perfect and self-consistent scheme of the union of Church and State;* for, taking the absolute coincidence of their limits to be self-evident, it assumes the infallibility of their joint government, and derives, as a corollary from that infallibility, the duty of the civil magistrate to root out heresy and schism no less than to punish treason and rebellion. It is also the scheme which, granting the possibility of their harmonious action, places the two powers in that relation which gives each of them its maximum of strength. But by a law to which it would

be hard to find exceptions, in proportion as the State became more Christian, the church, who, to work out her purposes, had assumed worldly forms, became by the contact worldlier, meaner, spiritually weaker.³

True enough, this is "the one perfect and self-consistent scheme of the union of Church and State." And Rome knows it, and has known it all the time. And this is why she stands by and placidly watches the Protestant denominations try to fix up their petty projects of union with the civil power. Rome knows full well that all their plans of union with Cæsar will fall through, because not one of them is "self-consistent." Then they must ultimately adopt her scheme. And when they do that, then they are themselves ROME on that doctrine. But if they adopt her views on the union of Church and State, it will become necessary for them, in order to be "self-consistent," to admit all her other doctrines. When that day comes, the long game which Rome has been playing ever since the time of the great Reformation of century sixteen will have been played to a finish and won.

This is why Rome is so quietly, yet so interestedly, watching the Sunday-law campaign of the so-called Protestant sects of the United States and of the world. They have started on the religious legislation road. That road knows no ending save in the arms of Rome. And so she watches them and quietly bides her time.

More than all this, not only will the Sunday legislation road land all the Protestant denominations who engage in it in the lap of Rome, but it will land the United States Government there also. These churches claim to control the United States Government, and the United States Government admits the claim. Now listen to the last trap which Rome sprung upon the nations of the Middle Ages, and which she has now already set, and is eagerly waiting the time when all will be ripe to spring again on the United States:—

The complete accord of the papal and imperial powers which this theory, as sublime as it is impracticable, requires, was attained only at a few points in their history. It was finally supplanted by another view of their relation, which, professing to be a development of a principle recognized as fundamental, the superior importance of the religious life, found increasing favor in the eyes of fervent churchmen. *Declaring the pope sole representative on earth of the Deity, it concluded that from him, and not directly from God, must the empire be held—held feudally, it was said by many, AND IT THEREBY THRUST DOWN THE TEMPORAL POWER, TO BE THE SLAVE INSTEAD OF THE SISTER OF THE SPIRITUAL.*⁴

Exactly; that is the way the thing worked in the Middle Ages in the Holy Roman Empire; and that is the way it will work in century nineteen in the United States. Such will be the outcome of the Sunday legislation now being urged.

Rome has already commenced to propagate the former of the two theories that have formed the leading themes of this paper. In a speech delivered in Baltimore, Md., Oct. 19, 1893, Cardinal Gibbons gave utterance to these words:—

Here [in America] the Church and State run in parallel lines. Here religion upholds the State by proclaiming the distinct authority of civil legislators and holding them up as the distinct representatives of God himself. She [the Papal Church] sanctifies respect for civil laws by declaring that obedience to civil authority is not a servile homage paid to man, but the free homage of men paid to God.⁵

This "parallel lines" theory is simply another wording of the "sister" theory of the

Middle Ages. And just as the "State sister" was soon relegated to the place of "slave" to the spiritual in the Middle Ages, so does Rome intend it shall be with the United States government in century nineteen.

How now stands the fact? In the near future the Sunday legislation campaign already entered upon will end in the complete enthrallment of all the so-called Protestant churches who are engaged in it by the Papacy, and then the enslavement of the United States Government.

But enough for Rome. In my next paper I will pass to the consideration of the career of the Church of England.

A TESTING TRUTH.

BY D. E. COLES.

LAST week it was shown that, even as in the days of Noah, God has now a special message. This message is to separate his people from the world. The central testing question, around which all others revolve, is that of the Sabbath. A few considerations will show this.

God's law is the eternal and unchangeable rule of his government. In the very nature of it, it must necessarily stand forever, because it is the only thing which reveals sin; and so long as the gospel is preached, it is manifest to every thinking mind that the law is still in existence and binding, else there would be no need of the gospel, which is the remedy for sin. Sin is the transgression of the law (1 John 3:4); without the law there is no sin (Rom. 4:15); and if there be no sin, Christ died in vain. Therefore, the law must stand with binding force; and require universal obedience to-day. The Sabbath is a part of this great eternal and unchangeable law of the great Jehovah.

Christ said heaven and earth could pass away easier than a tittle of the law could fail (Luke 16:16), much less a whole commandment. The Sabbath was not made merely for the Jews, but was for all men, in all ages of the world. Mark 2:27.

Christ created the world (John 1:1-3; Col. 1:13-16; Heb. 1:8-10); and as the Creator of the worlds, he set up a monument of his creatorship. Creation is a proof of divinity. Only two beings in the universe can create—God the Father and God the Son. The Jewish translation gives Ps. 111:4 as follows: "He hath made a memorial for his wonderful works;" and in Ps. 135:13 God says that his "memorial" shall endure "throughout all generations." The Sabbath is that memorial, as the Lord tells us in Ex. 20:8-11. In Eze. 20:12 he says that the Sabbath is a sign between him and his people, that they may know that he is the Lord who sanctifies them, because it is the same One who sanctifies us that made the world. 1 Cor. 1:30.

Christ, having made the world, must necessarily have made the Sabbath. In Heb. 1:10 God the Father calls Christ, Lord, and says that he (Christ) made the earth and the heavens. In Gen. 2:2, 3 we learn that the One who made the world also made the Sabbath; hence Christ could truthfully say that he was "Lord of the Sabbath." Mark 2:28.

Now, what have we learned?—First, that Christ made the heavens and the earth, and set up the Sabbath as a monument to commemorate the fact—the very reason given in the fourth commandment of the Decalogue.

²Bryce, "The Holy Roman Empire," chap. 7, par. 13.

³*Id.*, par. 14.

⁴From *Chicago Herald*, Oct. 20, 1893. (Italics mine.)

⁵Bryce, "The Holy Roman Empire," chap. 7, par. 12 and 16.

His creative power proved him divine. The proof of that power was that he made all things, and that which kept this creation in mind was the Sabbath. Therefore, as long as the Sabbath was observed, it kept in mind the true God. But Satan has had the most intense hatred toward God ever since he was cast out of heaven, and has sought to thwart and ruin God's plan in Christ. In no other way could his fiendish malice find such satisfaction, and his own plots of darkness succeed so well, as to dishonor Christ and hide him from view as a divine being—one worthy of worship; and in no way could this be done so well as to tear down the monument—the Sabbath—which Christ established as a proof of divine power. Hence, the Sabbath must stand, and is of necessity in full force and of universal obligation just so long as salvation comes through Christ and he remains a being worthy of worship, which will be forever. Rev. 5:13; Isa. 66:22, 23.

That the Sabbath of the Lord has been almost entirely lost from view none can deny. The steps by which it has been accomplished do not enter into the discussion at present. The principal thing to consider now is what is *our* duty just before Christ comes. The Lord tells us, in Isa. 56:1, 2, "Thus saith the Lord, Keep ye judgment, and do justice; for my salvation is *near to come*, and my righteousness to be revealed." What is the special message when his coming is "*near*"?—"Blessed is the man that doeth this, and the son of man that *LAYETH HOLD on it*; that *KEEPETH the SABBATH* from polluting it, and keepeth his hand from doing any evil." "And they that shall be of thee shall build the old waste places; thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in. *If thou turn away thy foot from the Sabbath*, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord." Isa. 58:12-14.

This message finds its way to the hearts of all the honest searchers after truth, and gathers out the last church, the "remnant," and thus fits them for the end. "And the dragon was wroth with the woman, and went to make war with the *remnant* of her seed, which *keep the commandments of God*, and have the testimony of Jesus Christ." Rev. 12:17. And the last thing before the Saviour appears, seated on the white cloud, is a company of whom it is said: "Here is the patience of the saints; here are they that keep the *commandments of God*, and the faith of Jesus." Rev. 14:12. This company have heeded the message, "have purified" their "souls in obeying the truth," have taken hold of the Sabbath reform, and have their "Father's name written in their foreheads." And the pearly gates swing wide, "that the righteous nation which keep the truth may enter in," and they "stand upon the sea of glass, having the harps of God."

Who will accept God's call, engage in the reform, bear the reproach of the world, and a little way in the future share in the everlasting victory?

"Few persons have sufficient wisdom to prefer censure, which is useful to them, to praise, which deceives them."

AUNT HANNAH ON THE PARLIAMENT OF RELIGIONS.

BY MINNIE A. SNELL.

WALL, I'm glad enough I'm hum ag'in, kin rest my weary brain,
For I've seen an' heered so much, *too much*; I guess I've heered in vain.
I thought th' Fair was mixin' an' th' Midway made me crawl,
But th' Parl'ment of Religions was th' mixin'est of all.

I seen th' Turks agoing round th' Midway in th' Fair;
But our minister reprov'd me when he seen me peep in thair.
"Defilin' place" he called it, an' th' Turk, "a child of sin;"
But th' Parl'ment of Religions took all them heathen in.

It made me squirm a little to see some heathen's air,
As he told us Christians 'bout our faults an' laid 'em out so bare;
But thair flowin' robes was tellin', an' th' air mighty talkin' folk,
So th' Parl'ment of Religions clapped to every word they spoke.

I listened to th' Buddhist, in his robes of shinin' white,
As he told how like to Christ's thair lives, while ours was not a mite;
Tel I felt, to lead a Christian life, a Buddhist I must be,
An' th' Parl'ment of Religions brought religious doubt to me.

Then I heered th' han'some Hindu monk, drest up in orange dress,
Who sed that all humanity was part of God—no less—
An' he said he was *not* sinners, so I comfort took once more,
While th' Parl'ment of Religions roared with approving roar.

Then a Catholic man got up an' spoke about Christ an' th' cross;
But th' Christians of th' other creeds, they giv' thair heds a toss.
When th' Baptist spoke, th' Presbyterians seemed to be fightin' mad,
'Tel th' Parl'ment of Religions made my pore ole soul feel sad.

I've harkened to th' Buddhist, to th' Hindu an' th' Turk;
I've tried to find th' truth that in our different sects may lurk,
'Tel my pore ole brain, it buzzes like it's goin' religious mad—
For th' Parl'ment of Religions nigh put out th' light I had.

—Open Court.

THE UNCOMFORTABLE BED.

BY ELDER H. A. ST. JOHN.

"FOR the bed is shorter than that a man can stretch himself on it; and the covering narrower than that he can wrap himself in it." Isa. 28:20. Such would certainly be an uncomfortable bed. But the prophet evidently uses this as a figure, or illustration, to teach a lesson. From the context we would conclude that the illustration is given to represent that class of religious professors, and teachers in particular, who seek to screen, hide, or justify themselves in error, with a covering of lies, and thus quiet their consciences in a time of reformation. But the false shepherds of the last days, who love their own ease, will be ill at ease after all, in a bed that is too short, and with covers that are too narrow, when God's burning and shining truth is flashing through the earth, revealing the deformity of error.

With covering that is too narrow to wrap

themselves in, some parts of the body must necessarily be constantly exposed, and the stalwart advocates of harmonious Bible truth, in order to show the deficiency and narrowness of error, will be always pointing to those naked places. By this constant exposure these people will become very much annoyed, and will straighten themselves occasionally in self-defense. But every time they do this, the bed being also too short, they are sure to strike their heads against the headboard, and no marvel if they then become enraged and threaten.

In the great Sabbath reform now sweeping over the earth with a loud voice, we often witness the verification of Isaiah's homely illustration. The creed of the Catholic Church is such parts of the Bible as they have not abrogated, or changed to suit their notion, together with the traditions of the fathers, decisions of popes and church councils, and so on, all of which make a bed long enough, if not strong enough, for almost anybody to stretch himself upon, and that too in any direction. And all the covering is made to suit. But the entire make-up of this bed and covering is so largely human we are sure that in the day rapidly approaching it will be swept away forever, together with all other human substitutes for divine truth, and human subterfuges for salvation.

When the great Protestant body left the bosom of the Catholic Church in the sixteenth century, they professedly renounced the Catholic rule of faith and practice, the Catholic creed, as unsafe to rest upon. They adopted the Bible and the Bible alone as the only safe rule and resting place for salvation. This is a bed of God's own formation, ample in dimensions, with covers of divine truth, and promises large enough for all vicissitudes in life. It is the sinner's only comfortable and secure resting place. The true Protestant, with the holy Bible as his only and all-sufficient rule of faith and practice, settles every question of religious faith or moral obligation by an appeal to the sacred volume. But since the rise of the Sabbath reformation a large class of Protestants, rather than change their practice, have rejected the only weekly Sabbath of divine appointment, the one clearly instituted, taught, and enjoined throughout the entire Scriptures. They ignore, malign, and spurn the Bible Sabbath, while at the same time they professedly accept the Bible as their only rule of faith and practice. They also cherish, honor, and extol the Sunday rest, an institution entirely foreign to the Bible, making void the Sabbath command of Jehovah, the mark of his power, and exalt the counterfeit sabbath, the badge or mark of the papal power. By this procedure they place themselves in a very unreasonable, inconsistent, and cramped situation, and truly their bed is too short to stretch themselves upon it, and all their defensive arguments and excuses are entirely too narrow to wrap themselves in.

As the light of God's down-trodden Sabbath comes to them, many will forsake the uncomfortable bed, and find a secure shelter in the commandments of God and the faith of Jesus, while very many more will begin to call to the old mother Catholic Church to come to their aid, and help them to keep the covers on. But we hear the Catholic Church saying to these people:—

"My wayward children, your profession of holding the Scripture alone as the standard of

faith is false. The proof is, the written word explicitly enjoins the seventh day as the Sabbath. You do not observe the seventh day, but reject it. If you did really hold the Scripture alone as your standard, you would observe the seventh day, as enjoined in the Scripture throughout. You not only reject the observance of the Sabbath enjoined in the written word, but you adopt and practice the observance of Sunday, for which you have only the tradition of the church. Hence you see that your position is only a selfish and ambitious rebellion against church authority, self-contradictory, self-stultifying, and suicidal; and we can only aid in exposing your nakedness where you are. If you will not live up to your principles, or come back to the fold, there is but one way by which we can help you for a little time, and that is to coöperate with you in an appeal to State authority, to weave you some large covers—Sunday laws—to wrap yourselves in."

To this the Sunday Protestants, who have ceased to protest, make reply: "That is just the thing we are after, and the government has a cover for us in the loom now; and for a while the shuttles were flying briskly, and the work went on well; but just at present it is found that the beam of the loom—the Constitution—must be changed before the big cover can be completed, and we know how anxious the pope is to have the Constitution and legislation of earthly governments modeled on the principles of the true church; so we will count on your help now to change the beam of the loom." And they are bound to succeed.

They are in earnest, and becoming quite thoroughly incensed against those whose biblical teaching and exemplary lives annoy them, condemn them. Religion shorn of true spiritual power always seeks to wrap its deformity with civil laws.

GOOD INTENTIONS.

MORAL strength is acquired by moral fidelity, just as moral weakness is the result of sinful indulgence. "By the street By-and-by we come to the lane Never," the old proverb says. It is not enough to intend to do right or to go right; men must do and go. Daily resistance to small temptations is the moral training which best prepares for future temptations. To neglect this training is, therefore, to resign the victory and suffer a defeat. Of the tens of thousands who have gone astray, or fallen into bad habits, it may be safely said not one deliberately started out to do so, but they were caught one by one in some sly trap, because they were not on the alert, or, what is still more to be deplored, were not earnest in their search for good habits, or vigorous in their efforts to rise to the highest point attainable in goodness of which they were capable.—*J. W. Kirton.*

CHARACTER SHOWN BY BELIEF.

CHARACTER is shown by what one believes rather than in what one disbelieves. It takes less of a man to sneer than to praise. Trust is a higher attainment than doubt. Even hatred of evil is no credit to a man who does not love goodness, and show his love for it. Yet how often we see a man seeming to pride himself on the number of his disbeliefs, and on his hostility to things which he dislikes! Being positive and earnest in support of something which one deems worth living for is a surer sign of high manhood than being opposed to forty forms of evil as he sees evil.—*S. S. Times.*

Question Corner.

"If ye will inquire, inquire ye." "But avoid foolish questions."

[From time to time we will reply under this head, if deemed advisable, to such candid inquiries as may be sent us. Correspondents wishing a reply to their questions must give their full name and address, not for publication unless they wish, but as an evidence of good faith on their part, and to give us opportunity to reply by letter if deemed best. It is always well to inclose stamp. Let the questions be short and pointed, and such as may be answered in limited space. The questions will be numbered continuously.]

138. HEB. 6:4-6.

PLEASE explain in Question Corner of SIGNS what is meant by Heb. 6:4-6. SEVERAL SUBSCRIBERS.

The text reads as follows: "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame." Our understanding of it is that those who have known Christ in the fullest sense, and after knowing him turn again to the bondage of sin, cannot regain again the fullness which they have lost. That is, as the scripture above expresses it, "it is impossible . . . to renew them again unto repentance." This does not mean that God is not willing to save everyone, but it does mean this, that when the soul has tasted of the fullness of God, and turns, in the light of that fullness, back to sin, it is impossible for it to ever come in that condition where it can appreciate blessings from which it has turned. As a similar truth is expressed in Heb. 10:29, it is counting the blood of the covenant wherewith he was sanctified an unholy thing, and doing despite unto the Spirit of grace. The blood of the Lord Jesus Christ and the power of the Spirit of God are the only means by which God can cleanse and save the sinner. But if man turns from them, the Lord has no reserve means by which to reach him. That is what is expressed in the scripture we are considering. But with such individuals there is no genuine repentance. There may be sorrow because of the consequences of sin, but it is not a real sorrow because of the sin itself. There is always hope for everyone who earnestly and truly desires to do God's will, and who truly repents of sin; that is, who has such a sorrow for sin that his whole being cries out for freedom from its bondage. Such an one may know that God has not forsaken him, but that it is the Spirit which leads him on; and if he will follow the Spirit, the Lord will lead him back to light. Heb. 6:4-6 should never be a discouragement to a single soul who longs to be free from sin, and who desires above all things to do not his own will but God's will.

139. JESUS' PARENTS; PERFUMERY; THE "OTHER SHEEP."

Will you please answer the following questions: 1. Were Jesus' parents Jews? if not, of what descent were they? 2. What does the Lord say about using perfumery upon our clothing? 3. In John 10:16 what did Christ mean when he said, "Other sheep I have, which are not of this fold?" READER M.

1. Jesus' parents were Jews. This is shown in the first chapter of Matthew and the second and third chapters of Luke. They were of the family of David and the tribe of Judah. 2. The Lord does not prohibit the use of perfumery upon the clothing. He does not say we shall use it or we shall not use it. He does say, however, that the incense which was made for the tabernacle anciently must not be used for private purposes. See Ex. 30:31-38. But it would probably be impossible for that to be made now, because it is somewhat uncertain as to just what the ingredients were. In regard to these things God has given us certain principles, in economy and in propriety, and desires that we shall have a sanctified judgment in regard to all these things. If, in the light of these principles, one's conscience condemns him, they had better not use such articles; at the same time, they must be careful not to judge others. One of the best ways is so to live that perfumes will not be needed, and that can be done by being scrupulously clean and living in harmony with the laws of health. 3. The "other sheep" of whom our Saviour spake were the Gentiles. The gospel was first preached to the Jews. It was to be afterward preached to the Gentiles. See Isa. 56:1-8; 60:1-3; Eph. 2:11, 12, 19, 20; 1 Cor. 12:13. The Spirit and truth of God unites them in the one Shepherd, Christ Jesus.

140. SECRET SOCIETIES.

Is it consistent with the faith of the Seventh-day Adventists to unite with any secret organization? E. G. F.

To our minds it is not consistent for any Christian to unite with secret organizations. For an expression of the views of Seventh-day Adventists on secret societies, see No. 103 of the *Bible Students' Library*, published at this office. Price, 3 cents.

141. FORBIDDING WORK ON THE SABBATH.

Should we forbid our children who are not of age to work on the Sabbath? and is the doing of this carrying out the same principles which we find in Sunday laws? L. G. M.

The government of home is an altogether different thing from the government of State. The only province of State laws is to suppress incivility and to protect the lives, property, etc., of the subjects of the State. But God has given greater authority than that to parents. They are to train their children for eternity, always by love and moral suasion, if possible, but if necessary for the good of the child, by punishment. The command which the Lord gives is, "Train up a child in the way he should go." "Bring them [the children] up in the nurture and admonition of the Lord." Again we are told, "Foolishness is bound up in the heart of a child; but the rod of correction shall drive it far from him." Prov. 22:15. Many other passages refer to the same thing. In 1 Sam. 3:13 the Lord severely rebukes Eli because he restrained not his sons. And in the Sabbath commandment we are told that "in it [the Sabbath] thou shalt not do any work, thou, nor thy son, nor thy daughter," etc. This is the negative side of the question, however, and yet it is one which the Lord wants us to regard.

But parents have a duty which is positive, as well as negative. They are not only commanded to restrain their children from doing evil, even by punishment if necessary, but they are commanded to teach them the better way, and so fill up their hearts with that which is good that they will not have the desire to do that which is evil. In order that this be the case, the instruction of the word of the Lord must be followed:—

"And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." Deut. 6:5-7.

If the love of God is in the parent, and the parent is a diligent student of God's word and works, he will find that this instruction in regard to what he should do, and in teaching the children what to do, will be much more effectual than in telling them what not to do.

But, again, there are some parents to whom the knowledge of Christ and how to train children has not come till later years, when the children are more or less grown, when the constant repression would do no good, and restraint would only arouse rebellion in the children. What ought a parent to do in such a case as this? In the first place, as touching upon the question above asked, he should not permit his children who are under his control to dishonor the Sabbath day by work. Just as long as the child is under his control, it is the duty of the child to obey, and the Lord will hold the parent responsible for the work which the child does which could have been prevented. But in prohibiting work of this kind the Spirit of Christ ought always to rule. The parent's example should be consistent. What he says and the commands he issues should be in such a way as to appeal to the good judgment and reason of the child. And, even though they are not submitted to with good grace or proper respect for parental control, this should place no resentment in the heart of the parents.

There are great dangers lying on both sides. There is the danger of being so severe in home government as to drive our children from us, by continually telling them they must not do this and they must not do that, while the active mind and healthful body *must* find something to do. There is danger of telling them what they must not do and giving them nothing better than what is prohibited in its place. There is just as great danger on the other hand of allowing children to have their own way, utterly unrestrained, and thereby developing in them a nature that is wholly selfish and evil. God desires that that course shall be pursued which is laid down in his holy word. If we have that word laid up in our heart and the love of Christ permeating our being, he will teach us the better way, and we, through his help, may train our children for eternity.

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.*

COMFORT.

SPEAK low to me, my Saviour, low and sweet
From out the hallelujahs, sweet and low,
Lest I should fear and fall, and miss thee so,
Who art not missed by any that entreat.
Speak to me as to Mary at thy feet.
And if no precious gums my hands bestow,
Let my tears drop like amber while I go
In reach of thy divinest voice complete
In humanest affection—thus, in sooth,
To lose the sense of losing, as a child
Whose song bird seeks the wood forevermore,
Is sung to in its stead by mother's mouth,
Till, sinking on her breast, love-reconciled,
He sleeps the faster that he wept before.

—*Mrs. Browning.*

BEDTIME.

'Tis bedtime; say your hymn, and bid good-night.
God bless mamma, papa, and dear ones all;
Your half-shut eyes beneath your eyelids fall;
Another minute you will shut them quite.
Yes, I will carry you, put out the light,
And tuck you up, although you are so tall?
What will you give me, sleepy one, and call
My wages, if I settle you all right?
I laid her golden curls upon my arm,
I drew her little feet within my hand;
Her rosy palms were joined in trustfulness;
Her heart next mine beat gently, soft, and warm;
She nestled to me, and, by love's command,
Paid me my precious wages,—"baby's kiss."

—*Selected.*

THE NEIGHBORS' BOYS.

WHEN we moved into the neighborhood, I told my husband there was one thing which evidently would prove an insufferable annoyance. The streets were full of boys—horrid boys.

I fancied I never did like boys, and, having none of my own, it seemed shameful to have to put up with such a tribe of other people's as there were about us.

Mr. Wilborn said, soothingly, with a kind of twinkle in his eye—I suppose the man remembered that he was once a "horrid boy" himself—"Oh, well, I wouldn't worry; perhaps the little chaps won't trouble you as much as you anticipate!"

And just at that moment with a whoop and a bound came half a dozen of them around our alley. We were at supper, and as I turned to see what was the matter, I was only just in time to see a half dozen heels flying over the back fence.

"Well, did you ever!" I gasped.

"Oh, yes," said Mr. Wilborn, "I've 'shined it' over the neighbor's fence more than a hundred times; my turn to take it now! That's all."

Well, it looked like a terrible trial. Of course, like every other woman, I wanted to be as popular with my neighbors as possible, so I resolved not to make any more fuss about it than I could help, but I had a guilty suspicion that poor Horace would hear fussing enough.

Well, they clattered and raced and whistled; they tooted and sung and climbed, and were veritable boys, I can assure you; yet at the end of three days I had not seen or heard anything absolutely objectionable, only the general racket and running fire of sport continually kept up.

On the afternoon of the fourth day, which happened to be Saturday, a perplexity occurred. I had just received a note saying some friends were coming to tea, and, as my girl had not yet arrived, there was no one to send on some necessary errands.

I went to the door and looked anxiously forth to see how far off a store might be, and if I could take four-year-old Addie with me. One neighbor's boy was perched on the railing separating our piazza from the next one. Another was sitting on the fence. Two or three others were lurking in the alley.

As my anxious face looked forth, the monkey on the fence actually took off his cap as he inquired respectfully:—

"Have you lost anything, Mrs. Wilborn?"

"Oh, no," I said pleasantly, "I was only thinking of going on an errand, and didn't know just how to!"

"Why, send us!" said the merry boy, with a bound off the fence and a nod toward the others.

"Will you really go?" I inquired, as railing, fence, and alley delivered up their phalanx.

"Why, bless you, yes, ma'am," said a boy with dimples—that "horrid boy" actually had dimples—"why, that's what we're for! We hang around just to do errands and be useful. Manma says that's what boys are made for."

I laughed a relieved laugh as I produced a basket and told of my wants, and in less than fifteen minutes those mimic locomotives came choo-chooing around the yard with everything I sent for, and the change all right.

I was proceeding to give a cent or two all around, when with a whistle off they bounded, one little chap lingering to say with mock dignity:—

"We young gentlemen never take pay till we do something."

Two or three days after, just as Horace was starting out to business, we missed little Addie. She had skipped off while we were eating breakfast and we thought she was with the girl, who came the day before. The child was nowhere to be found. With pale faces Horace and I rushed to the door.

Boys everywhere.

"O boys," I cried, "my little girl has run away! What shall I do?"

"Do? Why, find her of course!" was the uninterrupted chorus. "She hasn't run away from us, you better believe," said one consoling little fellow; "there isn't a corner in the city where sissy could hide and we not poke our noses in less time than you can say Jack Robinson."

"Oh, bless the dear boys!" I exclaimed. "How they do cheer me!"

Horace looked at me and said never a word.

I put on my bonnet to join the search, but before I reached the end of the long block two boys came round a distant corner carrying Addie "arm chair" on their clasped hands. A shrill whistle recalled the other scouts.

Horace produced a handful of small change, but a low bow from the boy with the dimples was accompanied with the remarkable speech: "We coves don't take change until folks know us, and then they never offer it."

But the time came when I broke down and cried, cried hard.

Horace came home from the city one day when we had been in our new home about a fortnight, very ill.

I was terrified at his appearance, he looked and seemed so sick.

When he got to the door, he declared afterwards, he could not manage his night key, he was so faint. But a ubiquitous boy unlocked the door for him, then two others helped him into the house, as deftly as if they had been men.

I met them in the hall and understood matters at a glance. A third boy had started with my message to the doctor in a trice. A fourth softly asked permission to take Addie up and down the sidewalk "for a little change." I blessed the boy's thoughtfulness in the midst of my care and anxiety.

The two who helped Horace in stayed with me, moving silently about assisting in little ways until Horace was in bed and the doctor

came and reassured me. Then all at once there wasn't a boy to be seen, not a boy until about half an hour afterwards, when I happened to go to the back door, and there perched on the fence in solemn conclave were seven of my neighbors' boys, so silent I should never have suspected they were around unless I had seen them.

At my appearance one boy spoke up cheerily:—

"You see we are only prowling around in case we should be wanted."

That was when I broke down and cried, not because of my anxieties, those were greatly relieved, but because I had called those dear, quiet, helpful little fellows, "horrid boys."

Toward night, as a tap came at the outside door, I opened it to see a bright face look up into mine, while a roguish voice remarked:—

"The mourners are about to disperse for the night. Are there any errands?"

I kissed right into a dimple as I replied cheerfully:—

"No, my dear boy, nothing to-night, thank you."

Now they scamper freely around the yard, perch on and tumble over our fence, coddle Addie, and chat with me at the open window, and I think my neighbors' boys are splendid, just splendid! The merry boys!

And to my real delight I heard one confide to Addie the other day that the fellows all thought her papa was one of the nicest gentlemen they ever knew, and he added heartily: "And we all think you've got just the boss mammal!"—*Mrs. Harriet A. Cheerer.*

HASTY EATING.

ACCORDING to an old adage, "Haste makes waste." A good illustration of this is presented by the typical Yankee, while swallowing his food with business dispatch, using "water power," or, rather, tea and coffee power, with but little regard to the consequences. If it is necessary to take food, it is equally so to secure the needed nourishment from it, promoting health and strength, with due regard to decent and refined habits. Certain kinds of food—well represented by the grains, rich in starch—require a combination with the saliva of the mouth, this being the special solvent of starch, the most important step in the digestive process. If hastily forced into the stomach, this saliva cannot be properly combined with it, of necessity reducing the amount of nourishment afforded.

If ordinary food passes into the stomach without being properly masticated, in masses, it will not be permeated by the gastric juice, in which case it will not be naturally digested, of course not furnishing its usual nutrition. The digestive organs are to that extent taxed, reducing their power to nourish the body. It would be wiser to take less food—if there seems to be insufficient time for the meals—that diminished quantity, well digested, affording more real nourishment than twice the quantity, but imperfectly digested, since only the digested food can be of any service.—*Dr. J. H. Hanaford.*

A BEAVER'S WINTER HOUSE.

BY EDMUND COLLINS.

THIS sagacious creature, bearing the name "the wise old man of the ponds," among so many Northern hunters, does not become comatose like the bear, but goes into his comfortable house, which is reached by a tunnel running from below the water level of the pond through the bank. The beaver builds his own residence by hollowing out a deep hole in the ground, then putting on a roof of branches and poles, overlaying this thickly with mud, turf, and gravel; but this is done

in such a way that an inexperienced person, walking along the edge of the pond, would pay no heed to it, for it resembles an ordinary turf mound. The beaver swims about through the ponds or creeps through the woods till the water becomes scummed over with ice; then he disappears, and does not come forth again till the spring sun bursts the fetters of winter. Before retiring he collects a store of berries, buds, succulent roots, etc., which are carefully stored away in the inner compartment of his house, and eaten sparingly through the months of imprisonment. I have watched the animal many a time in the autumn cut down rowan trees, laden with the bright, waxy vermilion berries, snip off three or four bunches, go with them to his house, and then return to the fallen tree for more. I have likewise seen him gathering buds and juicy roots and making way with them. In many cases only two beavers live in the same house through the winter, though sometimes the parents and their progeny of the previous summer are found huddled together. There are usually two compartments in the beaver's house, the inner one being drier and used for sleeping.—*Our Animal Friends.*

A GOOD-NATURED WIFE.

A MAN in Sussex, whose wife was blessed with a remarkably even temper, went over the way to a neighbor one evening and said:—

"Neighbor, I just should like to see my wife cross for once. I've tried all I know, and I can't make her cross no way."

"You can't make your wife cross," said his neighbor. "I wish I could make mine anything else. But you just do what I tell you, and if that won't act, nothing will. You bring her in some night a lot of the crookedest sticks you can get, them as won't lie in no form, and see how she makes out then."

The pieces of wood were accordingly brought in, as awkward and crooked and contrary as could be found. The man went away early to work, and at noon returned to see the result of his experiment. He was greeted with a smiling face and the gentle request:—

"Tom, do bring me in some more of those crooked sticks if you can find them; they do fit around the kettle so nicely!"—*Ram's Horn.*

WHO WAS RESPONSIBLE?

HERE is a sad story which comes from Terre Haute. A highly sensational scene took place Thursday in the court room in that city. Everyone will have a feeling of sympathy for the prisoner, who acted as his own attorney, and made the brief but forcible argument in his own favor.

The special was as follows:—

"When Jim Godsey, aged twenty-six, was placed on trial to-day for forging his father's name to an order on a hat store by which he got two hats, which he pawned, he had no legal counsel, and declined to have any appointed by the court. When his father had testified that he had not signed the order, the son cross-examined him. The prosecuting attorney submitted the case without argument, saying that guilt was too clearly established to need argument. The young man then addressed the jury, and soon tears were trickling down the cheeks of several jurors, and all in the court room were deeply moved.

"He told how he had spent his life from infancy until two years ago in his father's saloon and gambling house, the wickedest place of its kind in Terre Haute. For two years," he said, "this father of mine, with one foot in the grave, pretended to repent, and joined the church. How could I be other than what I am, raised among thieves, gamblers, and blacklegs? Before I was able to see over a pool table, he, pointing at his fa-

ther, 'put a box at the side of a table and taught me how to play. The first man that taught me to cheat at cards was my father. Some of you may have a son, but, gentlemen of the jury, you would not send your son to the penitentiary for \$6.20. I stand here without a friend on earth. You may send me to the penitentiary, but I am not wholly responsible for what I am.'

"When he had proceeded thus far, the young man broke down and sobbed as if his heart would break. The jury went out at 11 o'clock this morning, and at 9 o'clock tonight returned a verdict giving him five years in the penitentiary."—*Vincennes, Ind., Commercial.*

ELECTRICITY IN THE FAR EAST.

THE willingness of the Japanese to adopt, without reserve, says a writer in the *Electrical World*, a civilization totally different in character from that under which they had previously lived, is one of their most striking characteristics. While they are very conservative in many ways, they are the most liberal people in the world in others. Twice in their history they have experienced a complete change of front, and adopted a foreign civilization. The first time was many centuries ago, when Chinese civilization, with its literature, manufactures, and science, was found to be better than their own, and its adoption raised them from a state of barbarism to one of comparatively high civilization; and now, in these last few decades, the new civilization of the West has been adopted to a degree that must astonish anyone who has a thorough understanding of the magnitude of the change that has taken place.

In no way is this change made more evident than in the hold which electricity has taken in the past five years. The telegraph, of course, has been in use since soon after the opening of the country, and now extends to all parts of the empire. When it was first established, there were many amusing occurrences, due to the inability of the people to understand how the message was sent over the wire. The writer's first visit to Japan was early in 1886, and one day he was, with a guide, walking over a remote mountain road along which passed a telegraph line. A countryman was met who had seated himself by the roadside and was intently watching the wire. His gaze was so fixed that the guide asked what he was doing, and he replied that he was waiting to see a message go along the wire, that he had watched many times since it was put up, but had never been able to see anything.

This incident was, perhaps, no more amusing than the reception of the telephone in Rio Janeiro. The writer was in that city when the exchange was being started, and considerable opposition was shown, as the people supposed nothing but English could be spoken, and, in order to be able to use it, they must learn that language.

SHE HIT THE MARK.

SOMETIMES a single homely phrase has in it so much truth that it sums up an entire situation. Mrs. T.'s cook is, in outward appearance, rather a stupid girl, but she is by no means without a homely wit and a goodly share of common sense. Not long since Mrs. T. had occasion to talk with the girl in relation to a grocer, a man of remarkably plausible manners, but concerning the honesty of whose dealings grave doubts had arisen.

"He is certainly not honest in his weight," Mrs. T. said, "but he is very polite. There is at least that to be said in his favor."

"Oh, yes'm," the girl answered readily, "I always thought he was too sweet to be wholesome!"—*Selected.*

Mission Fields.

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

THE VICTORIOUS CROSS.

BY A. PARKE BURGESS, D.D.

LIFT the banner, hold it high;
Blend its glory with the sky;
Furl it never, till you die;
Die at duty's post.
'Tis the banner of your Lord;
Follow quickly at his word;
He his own with strength will gird;
He will lead his host.

God must arm you for the field;
Girdle, breastplate, helmet, shield,
Take them all, and bravely wield,
Then, the Spirit's sword.
Aimed with malice at your hearts,
Satan's subtle, fiery arts,
You may quench his deadly darts
By the holy word.

Take the standard, hold it firm;
Fear no evil; dread no harm;
Trust, amid the wild alarm—
Trust your sovereign King.
Legion though your foes may be,
Hold the ground, and never flee;
O'er their hosts to victory
You your Lord will bring.

Raise the banner, hold it strong,
For the battle may be long
Ere the triumph over wrong
Shall at last be won.
Yet He who from Edom came,
Lord Jehovah is his name,
Clothed in blood and crowned with flame,
All the earth shall own.

—*Christian Work.*

PARALLELS BETWEEN ROMANISM AND HINDUISM.

BY REV. D. MOORE, D.D.

A WRITER from Rome has undertaken to show an exact conformity between popery and paganism; and that the religion of the present Romans is derived from that of their heathen ancestors. The Abbe Dubois, long a Jesuit missionary in Southern India, in contending that his religion is better adapted than Protestantism for the people of India, uses these words: "If any of the several modes of Christian worship were calculated to make an impression and gain ground in the country, it is, no doubt, the Catholic form, which Protestants call an idolatry in disguise. It has a *puja*, or sacrifice; it has processions, images, statues, *tirtan*, or holy water, fasts, *tittys*, or feasts, invocation of saints, etc., all of which practices bear more or less resemblance to those in use among the Hindus."

But I proceed to furnish parallels between Romanism and Hinduism, which a residence in India enabled me to discover. Both systems foster asceticism, and agree in proclaiming the meritoriousness of voluntary poverty and of celibacy. Both can boast of monks and hermits, devotees dwelling in monasteries and in deserts. Begging Brahmans may be compared to mendicant friars. Hindus and Romanists concur in saying prayers in an unknown tongue, and are both distinguished by the use of beads, which they count in performing their invocations. To the common people of both religions the reading of their Scriptures is forbidden. Hindus have their purgatories and their *shraddha*, or service for the repose and happiness of the dead. Their temples are lighted up in daytime like Roman churches, and as the Roman priest rings a bell during mass,

so does the Brahman during worship in the idol temple.

Works of supererogation are recognized alike in the Roman and Hindu systems. In both there is allowed a low standard of piety, which may suffice for persons engaged in business, while a higher is proposed to a select few taken from the common mass. Hindus know the use of pious frauds, and have their pretended miracles, wrought by holy men and by images. They, too, hold the doctrine of the *opus operatum*, or the merit of a religious act apart from the disposition of the worshiper. The alleged power of the priest to make a god of a wafer by saying, "*Hoc est corpus meum*," strangely resembles the Brahman's claim by the use of *mantras* to endow a block of stone with an animating divinity.

Lough Derg pilgrims, who travel on their bare knees over rough stones, or who walk with peas or gravel in the inside of their shoes or brogues, as a penance, are but humble imitators of self-torturing Hindus, who will perform painful journeys to distant shrines by dragging their bodies flat along the ground. While professed thieves and thugs in India pay their devotion assiduously to the goddess Kali, and make her their tutelary deity, Italian banditti and pirates have been known to put themselves under the protection of the Virgin, and to have vowed to her a part of their plunder.

Let me mention a fact which shows that Protestants are not without some justification in calling (to use the language of Abbe Dubois) the Catholic form of worship an idolatry in disguise. In the island of Salsette, near Bombay, there is a famous image of the Virgin Mary, which is much resorted to by her worshipers. It so happened that the plaster with which this image was overlaid fell off. This deterioration led to a discovery. It became evident that the statue was not originally set up in honor of the Virgin Mary. There could be no mistaking the fact that it was at first a heathen idol representing the goddess Parvati, the consort of Siva. The Portuguese, who had possession of the island before the English, appropriated the idol, and, after disguising and transforming it, made use of it in practicing their own superstition.—*Presbyterian*.

RELIGION OF THE RED KARENS.

THE Red Karens of Upper Burma number probably two hundred thousand. They are devil worshipers, and the bones of hens, birds, pigs, and animals are their oracles. If they try the bones of chickens, they call it *kah-sow-cru*, and the whole nation has great faith in these oracles. The way they try the oracle is this: A man (never a woman) takes a small chicken in his hand, and, commencing to choke the chicken, he moves it up and down in front of him, telling it to go up to heaven and ask the angels to tell him whether the things he desires to do will prosper or not. By the time his prayer is finished, the chicken is dead. Then he takes out the femur bones, and puts bamboo splints into the air holes in the bones. If these air holes are parallel, the answer is favorable.

Nearly all the fowls in the country are used thus to obtain information about future events. I went to a Red Karen house to see a sick man, and found him sick with congestion of the liver. He said he had consulted the oracle, and it said he must eat a pig; but he did not have any pig, so he ate several fowls, but he got no better. Then he ate a buffalo, but he did not get well. And he was confident if he ate a pig he would recover at once. But as he had no pig and no money to buy one, he was sure that he should die. I gave him some medicine, and when I returned to the village a month later, I found him in

comfortable health, even though he had not eaten a pig.

They believe there is a God, and that he is a spirit, that he is good, and that he is the Creator of all things, but that he has little or nothing to do with everyday events of life. They believe that there are angels, and that they reveal to man, through the bones of animals, what is best for him to do, being taught of God.

They believe in a personal devil, and that he is fully interested in the daily events of life, and that he is the author of all the evil, the sorrow, and the suffering to which human flesh is heir. They believe there are seven worlds, all flat, and one above the other, like a set of shelves, three below the earth, and three above; that the earth is the best of the lot, and, when we leave it, we go to a worse place than we leave.

They say that when a man dies, his spirit wanders around his house until his body is decomposed; his spirit then joins his body, and they go into another world. In order that a person may not be destitute in the next world, they fill the grave, or a hole near the grave, with the various articles the country produces; they also put a long box on posts over the grave, and fill this box with grain, hanging pumpkins and corn under the box, putting a plow and other farming instruments on top of the box. There is, however, no especial sacrifice in filling these boxes with grain; it is only an indirect way of feeding pigs.—*Rev. A. A. B. Crumb*.

THE PEOPLE AND GOVERNMENT OF INDIA.

INDIA and its dependencies had in 1891 a population of 287,223,431, of which 66,050,479 are in the feudatory or native States. They are divided religiously according to the census of 1891 as follows: Hindus, 207,731,727; Sikhs, 1,907,833; Jains, 1,416,638; Buddhists, 7,131,361; Parsees, 89,904; Mohammedans, 57,321,164; Christians, 2,284,380; Jews, 17,194; Animistic, 9,280,467; others, not classified, 42,762.

The official returns divided the "Christians" as follows: Roman Catholics, 1,315,263; Church of England, 302,430; Presbyterians, 40,407; Dissenters, 296,938; other Protestants, 63,967; Syrians, Armenians, and Greeks, 201,684.

The people of India, divided according to languages or dialects, give the following: Hindi, 85,670,000; Bengali, 41,340,000; Telugi, 19,880,000; Punjabi, 17,720,000; Tamil, 15,230,000; Gujarati, 10,620,000; Kanarese, 9,750,000; Uriya, 9,010,000; Burmese, 5,930,000; Malayalam, 5,430,000; Urdu, 3,670,000; Sindhi, 2,590,000; Santali, 1,710,000; W. Pahari, 1,520,000; Assamese, 1,430,000; Gondi, 1,380,000; Central Pahari, 1,150,000; Marwadi, 1,440,000; Pushtu, 1,080,000; Karen, 670,000; Kol, 650,000; Tulu, 490,000; Kachhi, 440,000; Gypsy, 400,000; Oraon, 370,000; Kond, 320,000; English, 238,499.

India is administratively divided into British territory and native, or feudatory, States, the former being under the direct control of British officials; the latter are governed by the native princes, ministers, or councils, with the help and under the advice of a resident or agent, in political charge either of a single State or group of States; but the chiefs have no right to make war or peace, or to send ambassadors to each other or to external States; they are not permitted to maintain a military force above a certain specified limit; no European is allowed to reside at any of their courts without special sanction, and the British Government can exercise the right of dethronement in case of misgovernment.

The executive authority over India is vested in a governor general, commonly, but not officially, styled viceroy, appointed by the

British Government, and acting under the orders of the secretary of State for India. The Marquis of Lansdowne was the governor general from December 11, 1888, until January, 1894, when he was succeeded by the Earl of Elgin.—*Gospel in All Lands*.

"APPLES OF GOLD LIBRARY."

This is the title of a little monthly publication recently started by the Pacific Press, and is designed especially for use in personal correspondence. It is printed on thin paper, and one or two numbers can be put in a No. 6 envelope, with an ordinary letter, without increasing the postage.

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Five copies for one year, postpaid, 50 cents; or 12 copies for \$1.00. Single subscriptions are not desirable, for two reasons: (1) The numbers being so small they are liable to be lost in the mails. (2) If they are used in correspondence, as recommended, more than one copy would be necessary.

Single or assorted numbers of the *Library* will be mailed in quantities at the following rates: 50 cents per hundred, or \$4.00 per thousand copies. Always order by the NUMBER.

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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."

THE POWER IN THE WORD.

BY LILLA WARREN.

THE Lord spake our world into being,
'Twas covered with darkness of night,
And to the great darkness about it
The Saviour said, "Let there be light."

Then out from the thick murky darkness
There shone forth a marvelous light.
He spake, and the day stood divided
Forever apart from the night.

He said to the seas, "Come to this place,
And here be thy proud waters stayed.
Thus far shalt thou go, and no further;"
That instant his word was obeyed.

He scatters the hoarfrost like ashes;
He giveth the white snow like wool;
By his word he established all nature;
With his power the whole earth is full.

That word that called light out of darkness,
And said to the waves, "Be thou still,"
Will shine in our hearts with its brightness
If we will but say, "Not my will."

The word says to whom we are yielded
That Master we all shall obey;
If each day we yield to the Saviour,
We never shall fall by the way.

Can anyone keep back the morning,
Or hinder the darkness of night?
So surely God says he will keep us,
And lead us from night unto light.

Once I found (for I had left Jesus),
An idol so dear to my heart
It almost seemed death would be better
Than that I e'er from it should part.

I knew in my heart I loved Jesus
And wanted to do what he said,
But I could not make myself willing,
And I almost wished I were dead.

I prayed to the Father, "Oh, lead me,
That I may thy pleasure fulfill!"
There came a sweet voice to me, saying,
"'Tis God that works in you to will."

Amen, Father; now make me willing
To give up this idol to thee.
It was so, for God's word had said it,
And I through his goodness was free.

Oh, then trust the dear, loving Father!
His word is the same to each one;
To show that his promise is certain,
'Tis sealed with the blood of his Son.

HOW TO LEAD GOSPEL SERVICES.

MEETINGS are largely what the leader makes them, under God.

There are thousands of dead and dying services which need the voice and grip and soul power of a leader that can lead.

It's not everyone that can do it; all men are not leaders.

Select those who have some fitness; they will develop both the services and themselves.

The following "hints" may serve to mark out the path for those who may be called to the responsible position of conducting a gospel service, to the glory of God, the good of others, and the winning of souls:—

Come filled to the brim with your subject.
Be tremendously in earnest.

Be on time in opening and closing.

Be perfectly natural.

See that the air, light, and seats are in good condition.

Keep out of old ruts.

Speak so all can hear.

Don't take others' time.

Have something to say as leader, and say it.
Don't sing funeral hymns at a praise service.

Have plenty of scripture and give its meaning.

Don't mind critics.

Don't wear squeaky shoes.

Adapt yourself to circumstances.

Be guided by the Holy Spirit.

Always give the best you have.

Select both hymns and scripture beforehand.

Keep your voice right to the size of the room.

Sit out where the people can see you.

Be wise in giving the invitation to the unsaved.

Use your Bible and get others to use theirs.

Don't let organist or pianist give a concert.

Urge brevity and brightness.

Help the weak and timid ones to take part.

Make the stranger welcome.

Don't imagine you are the meeting—you are only leader.

Pray much before you come, while there, and after.

Depend upon God for help.

Don't be afraid of mistakes.

Let your face and manner be blessed to the people's good.

Have faith in God.

Have an aim, or object, in every service you lead.

Don't sing too slow or too fast.

Get the people's mind off you and on Christ.

Services that don't honor God and help people to live better and brighter had better never be held.

The way to learn how to lead meetings is to lead them.

Don't try for what can't be had in a service.
—Condensed from *Christian at Work*.

FAITHFULNESS IN LITTLE THINGS.

It pays to do well that which should be done, and little duties unperformed are liable at times to result in great damage. A letter carrier in one of our large cities, a few months ago, found on reaching the post office, after a long round of delivery, a letter in his bag that he had overlooked. The letter was an ordinary, unimportant looking missive, and he kept it for the first round next day. What consequence followed?—For want of that letter a great firm had failed to meet their engagements, their notes had gone to protest, and a mill closed, and hundreds of workmen were thrown out of employment. The letter carrier himself was discharged, and his family suffered during the winter for many of the necessaries of life; but his loss was of small account compared to the misery caused by his single failure in duty.—*Selected*.

FIELD NOTES.

WORK is progressing on our Scandinavian College at Frederikshavn, Denmark.

THE brethren at Cedar Run, Michigan, are taking steps to build a house of worship.

THE winter term of the Australasian Bible School at Melbourne was opened on the 4th inst.

ELDER JOHN F. JONES gives encouraging reports of the church work in Baltimore, Md., and Wilmington, Del.

AT Clarksburg, Sacramento County, Cal., a company of fourteen members was recently organized by Elder Wm. Ings.

THE first regular course of meetings ever held in South Carolina by our people was inaugurated by Elder Webster, assisted by Brother and Sister J. O. Johnston.

THE brethren scattered around in the vicinity of Parkersburg, W. Va., have decided to perfect a church organization.

ELDER F. J. HUTCHINS, missionary to Honduras, reports a kindly reception at Uvilla, where he decided to hold a series of tent meetings.

ELDER A. O. BURRILL reports the baptism of five candidates at Willis, Mich., at the close of the recent institute held with that church.

OF the work in Jamaica Island, Elder A. J. Haysmer reports the baptism of twenty persons and the organization of a church of thirty-seven members.

THE Illinois Conference Committee have rented an eleven-room house for a permanent mission home in the South Side, Chicago. The location is 438 Sixty-second Street, Woodlawn.

AT Alden, N. Y., recently, Elder S. H. Lane delivered a lecture on temperance to a large audience in the Presbyterian Church. The pastor of the church had made special effort to have the meeting a success.

ON the 9th inst. Brother George O. Wellman and wife, accompanied by Sister Lillian White, of Hillsdale, Mich., left Battle Creek, Mich., on a mission to the island of Raiatea. They will go out on the next voyage of the *Pitcairn*.

A LETTER from Brother E. C. Chapman, by the last mail from Tahiti, states that Elder Read and wife had gone to Raiatea Island for a time, to assist Brother and Sister Cady in their school work. The work at Tahiti, he said, was prospering.

ELDER JOHN W. COVERT reports encouragingly of the cause in Olivet, Indiana. During the month of February fourteen new members were added to the church, and during meetings held from March 28 to April 1, seven more were added.

ELDER H. G. THURSTON held six services in connection with the quarterly meeting occasion at Newburg, N. Y. Brethren were also present from Matteawan, Cold Springs, and Poughkeepsie. Brother Thurston says "there is an awakening at Newburg."

AT the last quarterly meeting held at Syracuse, N. Y., four members were added to the church, and five other names were presented for membership after baptism. Within six months eighteen have embraced the truth through the Bible work in that city, says Elder P. Z. Kinne, in the *Indicator*.

A SEVENTH-DAY ADVENTIST Church has been organized in Constantinople. Of the members, six are Greeks and fourteen Armenians. Others who keep the Sabbath but have not yet been baptized swell the number of the company to thirty. The organization was effected by Elder H. P. Holser, of Basel, Switzerland.

OUR brethren in Switzerland have found that, with all the boasted freedom of that little republic, freedom of conscience has only a nominal existence for those whose consciences do not indorse the dogmas of the State church. In other words, Switzerland is a standing illustration that freedom of conscience cannot exist where the State assumes to direct in religious matters, or where the church assumes a control of the State. Our publishing house in Basel has fines standing against it for Sunday labor amounting to some 300 francs. These fines will not be paid voluntarily, and cannot consistently with truth and justice; either they will be collected by attachment, or the penalty will be enforced by the imprisonment of the manager. But in some way God will bring good for his people out of the evil.

THE *American Sentinel* of the 5th inst. has this item of news: "The third Monday of this month another Seventh-day Adventist will be called to stand trial for his faith, in Kent County, Maryland. A month later two men of the same faith will answer before a Georgia court for exercising their God-given right to work on the first day of the week, as required by their faith. Another case is pending in the Supreme Court of Tennessee, and will be decided in a few days."

CALIFORNIA GENERAL CAMP MEETING.

THE California general camp meeting and annual conference will be held at Bushrod Park, Oakland, beginning May 10, and ending the 20th. This camp meeting proper will be preceded by a workers' meeting, beginning May 3d, and ending when the camp meeting begins, the night of the 10th. This meeting will be one of the most important meetings ever held in the Conference, and all of the brethren, sisters, and friends who can possibly attend should be at both the workers' and general meeting. From the first there will be important revival services held; Bible instruction that is most appropriate for the times in which we live, also instruction in the Christian Help work for the churches, and a hygienic cooking class for all, conducted by experienced workers from Battle Creek. The Auditing Committee will meet on the camp ground May 3, to do their work, so that it may not interfere with the general meeting. All who have been in Conference employ during the past year should see that their report of labor and expenses is handed in at least one week before that time, else their account may not be audited in time for settlement. All accounts must be made out up to date, and the remainder of time and expenses after that handed in immediately on arrival on the camp ground. All accounts must be sent to E. A. Chapman, Pacific Press, Oakland, Cal. If you have not received your blank for reporting, apply to him at once.

N. C. McCLURE,
Vice President Cal. Conference.

RURAL HEALTH RETREAT ASSOCIATION.

THE annual meeting of the Rural Health Retreat Association (a corporation) will be held at the Rural Health Retreat, near St. Helena, Napa-County, Cal., Thursday, April 26, 1894, at 1 P.M., for the purpose of electing a board of seven directors for the ensuing year, and to transact such other business as may come before the meeting.

S. N. HASKELL, *President.*
J. A. BURDEN, *Secretary.*

CALIFORNIA TRACT SOCIETY.

THE twenty-fourth annual meeting of the California Tract Society will be held in Oakland in connection with the State camp meeting, May 10 to 21, for the election of officers, and the transaction of such other business as may come before the meeting.

N. C. McCLURE, *Vice President.*

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.

Chicago, Illinois.—Church on Forty-sixth Street, corner of Champlain Avenue. Regular preaching service at 11 A.M. Sabbath school at 9:30 A.M. every Sabbath. Prayer meeting, Monday evening at 7:30 P.M. The above services are held in the Forestville Congregationalist Church building until our own church will be completed, when proper notice will be given. All are cordially invited.

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

H. W. HERRELL, *Clerk.*

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

Pasadena.—Church at corner of Summit Ave. and Mountain Street. Sabbath services every Sabbath at 11:30 A.M. Sabbath school 10 A.M. Prayer meeting every Sunday evening 7:30. Missionary meeting Tuesday 7:30 P.M. All are cordially invited. Box 261. O. S. SMYTH, *Clerk.*

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.]

Astronomy and Astro-Physics for April contains the following prominent articles, among others: Electric Controls and Governors for Astronomical Instruments (illustrated), by F. L. O. Wadsworth; On the Forms of the Disc of the Satellites of Jupiter as Seen with the 36-inch Equatorial of the Lick Observatory (illustrated), by E. E. Barnard (the foregoing article is a reply to an article on the same subject by Prof. W. H. Pickering); Mechanical Causes of the Formation, Motion, and Periodicity of Sun Spots, by J. M. Schaeberle. There are also articles from H. C. Wilson, W. H. Pickering, H. F. Newhall, W. W. Campbell, and others. Lick Observatory is well represented in this able journal this month. Price, \$4.00. Carleton College, Northfield, Minn.

Popular Astronomy is the name of a comparatively new journal in the line indicated by its name. It bids fair to become very popular. It will aim to be a real help to the student and young astronomer. Its editors are Prof. W. W. Payne and Charlotte Willard, of Goodsell Observatory, of Carleton College, Northfield, Minn., at which place the journal is published. The April number of the above journal contains interesting articles by Prof. E. E. Barnard, S. W. Burnham, W. F. Denning, J. A. Parkhurst, Winslow Upton, Lewis Swift, and others. Some of these writers we know appreciate what a real student needs, and are qualified by knowledge and experience to help them. This number contains also a map of the constellations visible on April 15. Price of this excellent magazine, \$2.50 a year, of ten numbers.

Worthington's Illustrated Magazine for March is an excellent number. Among its contributors are Prof. G. Frederic Wright, Mary A. Livermore, James Wier, Jr., M.D., Helen Evertson Smith, Charlotte Perkins Stetson, and others of no less note; and among the good articles are: In the Snake River Valley (illustrated), Effect of Musical Sounds on the Lower Animals, Peasant Life in Picardy, Fate of Aaron's Burr's Daughter, A New Basis for the Servant Question, In the Sick Room, and the usual amount of lighter reading. A. D. Worthington & Co., Hartford, Conn. Price, \$2.50 a year.

"*Living by Faith.*" (Spanish.) A translation of *Bible Students' Library* No. 75; 16 pp.; price, 2 cents. Address, PACIFIC PRESS PUBLISHING CO., Oakland, Cal.

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

PORK: or the Dangers of Pork Eating Exposed, is the title of a 16-page illustrated tract that is deserving of a large circulation. Get it, read it, and send it to your friends. Price, two cents per copy. Address PACIFIC PRESS, Oakland, Cal.

STEPS TO CHRIST. The Pacific Press Publishing Co., Oakland, Cal., have received an entirely new stock of the latest edition of that excellent book entitled "Steps to Christ," by Mrs. E. G. White. The price, postpaid, is only 75 cents. Address as above.

"*Angels of God.*" (Spanish.) A collection of five Bible readings on the following subjects: 1. The Angels of God. 2. Satan and His Work. 3. Christ the Resurrection and the Life. 4. The Second Chapter of Daniel. 5. Signs of the Coming of Christ. Two illustrations; paper; price, 6 cents. Address, PACIFIC PRESS PUBLISHING CO., Oakland, Cal.

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.

"*The Saints' Inheritance.*" (Spanish.) Contents: 1. The Inheritance of the Saints. 2. The Millennium, or the Reign of a Thousand Years. 3. The End of the Wicked. 4. Immortality through Christ. 5. The Importance of the Prophecies. 6. The Hope of the Christian. 7. The Judgment. Paper; price, 6 cents. Address, PACIFIC PRESS PUBLISHING 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 VI.—SUNDAY, MAY 6, 1894.

JOSEPH'S LAST DAYS.

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

Lesson Scripture, Gen. 50 : 14-26.

14. AND Joseph returned into Egypt, he, and his brethren, and all that went up with him to bury his father, after he had buried his father.
15. And when Joseph's brethren saw that their father was dead, they said, It may be that Joseph will hate us, and will fully requite us all the evil which we did unto him.
16. And they sent a message unto Joseph, saying, Thy father did command before he died, saying,
17. So shall ye say unto Joseph, Forgive, I pray thee now, the transgression of thy brethren, and their sin, for that they did unto thee evil; and now, we pray thee, forgive the transgression of the servants of the God of thy father. And Joseph wept when they spake unto him.
18. And his brethren also went and fell down before his face; and they said, Behold, we be thy servants.
19. And Joseph said unto them, Fear not; for am I in the place of God?
20. And as for you, ye meant evil against me; but God meant it for good, to bring to pass, as it is this day, to save much people alive.
21. Now therefore fear ye not; I will nourish you, and your little ones. And he comforted them, and spake kindly unto them.
22. And Joseph dwelt in Egypt, he, and his father's house; and Joseph lived an hundred and ten years.
23. And Joseph saw Ephraim's children of the third generation; the children also of Machir the son of Manasseh were born upon Joseph's knees.
24. And Joseph said unto his brethren, I die; but God will surely visit you, and bring you up out of this land unto the land which he sware to Abraham, to Isaac, and to Jacob.
25. And Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence.
26. So Joseph died, being an hundred and ten years old; and they embalmed him, and he was put in a coffin in Egypt.

Golden Text: "The path of the just is as the shining light, that shineth more and more unto the perfect day." Prov. 4: 18.

SUGGESTIVE QUESTIONS.

1. Give an account of the events which intervene between this and our last lesson. Note 1.
2. After Joseph and his brethren buried their father, what did they do? Verse 14.
3. How did Joseph's brethren feel after their father was dead? Verse 15.
4. What did they conclude to do? Verse 16.
5. What was the message which they sent? Verse 17, first part.
6. What petition did they themselves ask?
7. How did Joseph regard their humble petition? Verse 17, last part.
8. How did they still further show their contrition? Verse 18. Note 2.
9. What answer did Joseph make to their prayer? Verse 19. Note 3.
10. How did Joseph gently reprove them? Verse 20, first part.
11. How did he say that God overruled it? Verse 20, last part.
12. How did he comfort their hearts? Verse 21.
13. Till what age did Joseph live in Egypt? Verse 22.
14. How many generations of his children did he see?
15. How did he in his last days show his faith in God's promises? Verse 24.
16. What did he make his brothers promise under oath? Verse 25.
17. How did the children of Israel fulfill his request?

"And Moses took the bones of Joseph with him; for he had straitly sworn the children of Israel, saying, God will surely visit you; and ye shall carry up my bones away hence with you." Ex. 13: 19. See also Judges 24: 32.

18. What is said of his death? Verse 26. Note 4.
19. What was exemplified in the life of Joseph from the beginning to the end? Golden text.

NOTES.

1. OUR last lesson closed with Jacob and his family preparing to go down to Egypt. Chapter 46 tells us that the Lord assured Jacob that he would be with him, that he should not fear to go to Egypt,

that he should there meet Joseph; the names of Jacob's sons are given, and his meeting with Joseph. Chapter 47 tells how Joseph told Pharaoh that his father and brethren had come, and how Pharaoh gave them the land of Goshen in which to dwell; how the famine prevailed, and, after all the money of the Egyptians was taken, Joseph took their land; and that after this transaction the land belonged to the kingdom, and those who tilled the land gave one-fifth of the crop to the government. The last part of the chapter gives an account of the death of Jacob at 147 years of age, and the promise which he exacted of Joseph to bury him in the land of Canaan. Chapter 48 is taken up with the account of how Jacob blessed Joseph's sons, Ephraim and Manasseh, giving Ephraim the preference over Manasseh, the first born, and adopting them as his sons. Chapter 49 is a record of the prophecy which Jacob gave concerning his sons, the great spiritual blessings of which center in Judah, and in Christ, who should come through Judah. Verses 1-14 of chapter 50 tell us of Jacob's death, the embalming of his body, the mourning for him threescore and ten days, and how Joseph and his brethren went up out of Egypt to Canaan, and buried him in the field of Machpelah, which Abraham bought of Ephron the Hittite, before Mamre. This brings us to our lesson of to-day. The intervening history is very full of remarkable incidents and great practical, spiritual lessons.

2. **They said, Behold we are thy servants.**—The conscience of Joseph's brethren had again become quickened. It was about forty years before that Joseph had told them his dreams. They then said in the pride and stubbornness of their hearts, "Shalt thou indeed reign over us? or shalt thou indeed have dominion over us?" In about twenty years after this they themselves bowed down before Joseph, not knowing that it was he, supposing him to be the king of Egypt. In that they fulfilled the dream unconsciously, but now they come to Joseph and fall down voluntarily, knowing that it is Joseph, and say, "Behold, we are thy servants." How their hearts must have been pained as they thought of the time forty-one years before when the one before whom they were bowing, a mere lad, stood with them, and cried and plead with them not to take his life or sell him as a slave! and how much more must their hearts have been touched when Joseph wept with them and again freely granted them his forgiveness!

3. **Am I in the place of God?**—That is, he would have his brothers understand that God had overruled it all, and that it was not for him to judge the instruments whom God had used. It was truly the Spirit of Christ which Joseph possessed. Like Christ he committed his cause to Him that judges righteously, knowing that God would make all things work together for good to them that love him.

4. **And they embalmed him.**—T. Smith says: "According to the usual custom, Joseph's body [after it was embalmed by means of spices and drugs of various kinds] was put into a coffin. This coffin, or mummy case, was probably made of wood, and on the lid of it there was probably a representation of the deceased, whilst the whole of it would be decorated with various colors." This coffin was probably kept in the house of Ephraim, his principal son. These coffins, fragrant with the odor of spices, were often kept for centuries in the halls of entertainment in the family mansion.

LESSON XVIII.—SABBATH, MAY 5, 1894.

SPEAKING PEACE.

Lesson Scripture, Luke 8: 22-40.

22. AND it came to pass on one of those days, that he entered into a boat, himself and his disciples; and he said unto them, Let us go over unto the other side of the lake; and they launched forth.

23. But as they sailed he fell asleep; and there came down a storm of wind on the lake; and they were filling with water, and were in jeopardy.

24. And they came to him, and awoke him, saying, Master, master, we perish. And he awoke, and rebuked the wind and the raging of the water; and they ceased, and there was a calm.

25. And he said unto them, Where is your faith? And being afraid they marveled, saying one to another, Who then is this, that he commandeth even the winds and the water, and they obey him?

26. And they arrived at the country of the Gerasenes, which is over against Gallilee.

27. And when he was come forth upon the land, there met him a certain man out of the city, who had devils; and for a

long time he had worn no clothes, and abode not in any house, but in the tombs.

28. And when he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, thou Son of the most High God? I beseech thee, torment me not.

29. For he commanded the unclean spirit to come out from the man. For oftentimes it had seized him; and he was kept under guard, and bound with chains and fetters; and breaking the bands asunder, he was driven of the devil into the deserts.

30. And Jesus asked him, What is thy name? And he said, Legion; for many devils were entered into him.

31. And they entreated him that he would not command them to depart into the abyss.

32. Now there was there a herd of many swine feeding on the mountain; and they entreated him that he would give them leave to enter into them. And he gave them leave.

33. And the devils came out from the man, and entered into the swine; and the herd rushed down the steep into the lake, and were choked.

34. And when they that fed them saw what had come to pass, they fled, and told it in the city and in the country.

35. And they went out to see what had come to pass; and they came to Jesus, and found the man, from whom the devils were gone out, sitting, clothed and in his right mind, at the feet of Jesus; and they were afraid.

36. And they that saw it told them how he that was possessed with devils was made whole.

37. And all the people of the country of the Gerasenes round about asked him to depart from them; for they were holden with great fear; and he entered into a boat, and returned.

38. But the man from whom the devils were gone out prayed him that he might be with him; but he sent him away, saying,

39. Return to thy house, and declare how great things God hath done for thee. And he went his way, publishing throughout the whole city how great things Jesus had done for him.

40. And as Jesus returned, the multitude welcomed him; for they were all waiting for him.

VERSES 22-25 give the account of the stilling of the tempest. The remainder of the lesson (verses 26-40) tells about the expulsion of the legion of devils from the Gadarene, the destruction of the swine into which the demons entered, and the effect which the whole affair had on the people. The entire lesson may be summarized thus: Stilling the tempest; freeing the demoniac. Connecting the preceding lesson with this one, we may have a mental picture of the first forty verses of this chapter, under these heads: Parable of the Sower; Stilling the Tempest; Healing the Demoniac. Be sure, however, that you do not get this outline by simply memorizing the synopsis here given. Get it direct from the Bible, by reading the verses so carefully and so often that the subjects stand out in bold relief.

1. What came to pass on a certain day?
2. Where did Jesus propose that they should go?
3. What did Jesus do as they sailed?
4. While he slept, what took place?
5. What was their condition? Compare Matt. 8: 25; Mark 4: 37.
6. What did the disciples do and say?
7. What did Jesus immediately do?
8. What was the result?
9. Having stilled the sea, what did Jesus say to the disciples?
10. How did this miracle affect them?
11. In what country did they land?
12. Who met them as they landed?
13. What did the demoniac say to Jesus?
14. What had Jesus said to the unclean spirit?
15. How had the devils treated the man?
16. How many of them had possession of him?
17. What request did they make to Jesus?
18. Into what did Jesus suffer them to enter?
19. What then happened to the swine?
20. What effect did this have on the keepers and on the people of that country?
21. When the people saw the man who had been possessed of devils, clothed and in his right mind, what did they request Jesus to do?
22. Did Jesus comply with their request?
23. What did the man who had been healed desire of Jesus?
24. What did Jesus tell him to do instead?
25. How faithfully did he fulfill this commission?
26. How was Jesus received on his return?

NOTES.

1. MARK gives us the words that Jesus used in stilling the tempest: "And he arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm." Mark 3: 9. This is one of the miracles that is recorded that we may believe that Jesus is the Christ, the Son of God, and that believing, we might have life through his name. John 20: 31. A few texts will indicate the lesson that we may learn from it: "The wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt." Isa. 57: 20. "I will hear what God the Lord will speak; for he will speak peace unto his people, and to his saints; but let them not turn again to folly." Ps. 85: 8. "For he is our peace," and he came preach-

ing peace. Eph. 2: 14, 17. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." Rom. 5: 1. Just as the word of Christ quieted the sea, so his word to us, if we receive it as his word, will give peace to the soul. "Great peace have they which love thy law; and nothing shall offend them," or cause them to stumble. Ps. 119: 165. "O that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea." Isa. 48: 18. So when God speaks peace to us, it is by speaking righteousness; and we have that righteousness if we hear his word with meekness. "Incline your ear, and come unto me; hear, and your soul shall live." Isa. 55: 3.

2. THE account in Mark, like the one in Luke, mentions only one man possessed with devils; but in Matthew it is stated that there were two men. All that it is necessary to bear in mind in order to see that there is no contradiction, is that neither Mark nor Luke says that there was only one man. One of them was doubtless more prominent than the other, and special attention is directed to him by Mark and Luke, who give more of the details than Matthew does.

3. IN this lesson we have an example of Christ's triumph over a legion of devils. Satan, the chief of the devils, is Apollyon, the destroyer. Rev. 9: 11. Christ is "the Prince of peace." Isa. 9: 6. The devils, true to their nature, were tormenting the poor man,—driving him to and fro like the waves of the sea by the winds. Christ, true to his nature, spoke peace, and the troubled soul had rest. What a perfect parallel this miracle was to that which preceded it! Let this word ever be the joy of the tempted one, "Christ is more powerful than Satan; he has spoiled principalities and powers." "These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation; but be of good cheer; I have overcome the world." John 16: 33.

4. ALL the blessings that Christ had come to bestow upon the Gadarenes, and of which they had such ample and striking evidence, were nothing to them compared with the loss of their swine. Of course their trouble was on account of the loss of the money value of the hogs, so that their case is precisely that of thousands who choose this present world instead of Christ. Bunyan has aptly illustrated this by the man intent on selecting from the garbage with a muck rake, and oblivious of the crown of glory above his head. We may well pray, "Deliver us from the muck rake."

5. THE man out of whom the devils were cast wanted to be with Jesus. That was a most natural desire; but Jesus said to him, "Return to thine own house, and show how great things God hath done unto thee." God saves men for service. "Ye are an elect race, a royal priesthood, a holy nation, a people for God's own possession, that ye may show forth the excellencies of him who called you out of darkness into his marvelous light." 1 Peter 2: 9, Revised Version. But, although the Lord sends us out to service, instead of allowing us now to dwell in his personal presence, beholding his face, he does not leave us alone, for he says, "Lo, I am with you alway." Matt. 28: 20.

6. NOTE also that, although the people refused to have Jesus with them, he did not utterly forsake them. They would not have him among them, so he left a representative. "Ye are my witnesses, saith the Lord." Isa. 43: 10. "And now I am no more in the world, but these are in the world." "And the glory which thou gavest me I have given them; that they may be one, even as we are one; I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." John 17: 11, 22, 23.

THE ATONEMENT.

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News and Notes.

FOR THE WEEK ENDING APRIL 16.

RELIGIOUS.

—It is announced that Evangelist Moody has recovered from the attack which a short time ago it was thought would necessitate his permanent retirement from the evangelistic field.

—A Rome dispatch says that the archbishop of Bologna, Milan, and Verrari, Monsignor Segna, assessor of the congregation of the holy office, and Father Steinhuber, Bavarian member of the Society of Jesus, have received official notification that they will receive appointments as cardinals at the next meeting of the Consistory.

—The Board of Education of Pittsburg, Pa., has adopted a resolution prohibiting the wearing by any teacher, in any of the public schools, during school hours, of any garb or dress distinctive of and indicating any religious order, or any attachment or adornment on the person symbolic of any order, or of the teachings of any particular religion or creed. This resolution is designed to settle the vexed question of nun teachers, which has been a source of much discussion in that city.

—The Superior Court of San Bernardino County, Cal., has affirmed the validity and constitutionality of the Sunday-closing ordinance of the city of San Bernardino. The court assumes that the ordinance does not discriminate in favor of or against any class, but is general in its character and in its operation; nor is it a violation of the rights and privileges of any religious sect or denomination. But if that ordinance curtailed one-sixth of the judge's salary, because of his conscientious scruples in regard to obeying the law of God, he would no doubt see it in a different light.

—A writer in the *Christian Work*, W. S. Leavitt, D.D., endeavors to show the impossibility of union between the Roman and the Eastern, or Orthodox, Churches, because union necessarily means subordination of the Eastern to the Roman. He quotes another writer as saying that "the Orthodox Churches are intensely national and patriotic, while the Catholic Church seeks to subordinate those feelings and put itself above them, and the Eastern people know this perfectly; their first thought in Russia, Greece, or Servia is of their nation, and they do not want union with a foreign organization, still less subjection to it." The argument is plausible from a human standpoint, but the foreknowledge of God overrides human probabilities. The prophecy shows us that the Roman "beast" received a "deadly wound," but it also shows that the "deadly wound was healed," and afterward "all the world wondered after the beast." The prophecy will not fail, appearances to the contrary notwithstanding.

—On the 2d inst. a meeting of Methodist ministers in Chicago adopted resolutions appealing to the pope for aid in behalf of Protestants in South America, representing that they labor under oppressive disabilities. Commenting on this singular action, the *Harbinger* (Disciple) says: "It cannot be expected that anything beneficial will come of this, for the pope and his followers consider that no sort of respect is due the wishes of such heretics as these Methodist ministers be." It is true that nothing "beneficial" to the Methodists may be expected from this act, but it is reasonable to expect that something favorable to Rome will eventually come of it. The pope is just now posing as the champion of religious liberty, and may be expected to be wondrous kind in the disguised role of the spider seducing the Protestant fly. The flattering assumption of these Methodist ministers that the pope holds sovereignty of South America will not be so curiously snubbed as some may suppose. The advantage they thus voluntarily place in the papal hands will not be slightly received. The general trend of weakening Protestantism toward the Roman camp will receive many a little encouraging sop to entice them on. When Protestants stoop to ask favors of Rome, thus acknowledging her prerogative to grant favors, the complete surrender is not far ahead.

SECULAR.

—The bill to legalize civil marriages has passed the Hungarian Diet by a majority of 165.

—The plant of the American Glucose Company at Buffalo, N. Y., was burned on the night of the 12th inst., entailing a loss of \$600,000.

—Louisiana planters get \$11,634,461 bounty from the general government on their sugar crop of the past season. One planter received \$568,900.

—Late advices from Australia report a great rush to newly discovered gold fields in West Australia, and the finding of some very large nuggets.

—The British Admiralty has made arrangements with the Cunard, Peninsular, Oriental, and Canadian Steamship Companies, by which the companies are to hold twenty-eight of their vessels at the disposal of the government, against nine so held last year.

—At St. Louis 1,200 striking tailors have agreed to return to work, leaving the matter of wages to be fixed by the master workmen of the trade.

—It is said that an offer of \$1.00 a day and steady employment to two ranch hands went begging last week in Bakersfield, Cal., as no one responded.

—It is said that large numbers of Huns, Slavs, and Poles are being sent from Pittsburg, Pa., to Texas, to take the places of negro laborers on the cotton plantations.

—Judge Dundy, of the U. S. Court at Omaha, has ordered that the wages of Union Pacific employes be restored to the old rates before the reduction last September.

—San Francisco's city hall commissioners have awarded a contract for \$249,700 to build a dome and tower to the "new city hall" (now about a quarter century old).

—R. S. Heath has been the second time acquitted of the charge of murdering Attorney McWhirter at Fresno, Cal., the jury standing ten for conviction and two for acquittal.

—At Akron, Ohio, 900 employes of the Werner Printing Company went out on a strike against a ten per cent. reduction of wages, and subsequently agreed to submit to the reduction.

—Herr Leis, chancellor of the German colony in the Camarons, Africa, who was responsible for the flogging of native women, which led to a serious mutiny, has been recalled by the government.

—It is said that a secret circular is being sent throughout the country to labor organizations calling a conference at Philadelphia to take steps for presenting a solid front to employers and legislators.

—It is said that the Mexicans have gone back to their old game of bullfighting. They tried American horse racing as an amusement, but that was too tame; and they tried American football, and that was too brutal.

—An attempt was made last week by Chicago contractors to lock out all the workmen belonging to the Building Trades Association, numbering about 60,000. But the effort failed, owing to lack of unanimity of action.

—Press dispatches note the deaths of three prominent men,—David Dudley Field, the eminent lawyer, General Slocum, of military fame, and U. S. Senator Vance, of North Carolina, for many years a leading spirit in the Senate.

—On the 13th inst. an Anarchist establishment was raided at Aubervilliers, near Paris, and large quantities of explosives seized. Several persons were arrested. It is said that the Paris jails are overflowing with persons suspected of being Anarchists.

—The effort to enforce in Alaska the Edmonds law against illicit cohabitation is said to be making trouble. Many white men of rough character are living with Indian women, and every arrest precipitates a quarrel. In each case the accused demands a jury trial, which always results in acquittal.

—The convention of the United Mine Workers, in session at Columbus, Ohio, has resolved that "on and after 12 o'clock, noon, Saturday, April 21, no coal shall be mined in any State or Territory where the organization has control, until authorized by the national officers and the executive board."

—An election for delegates to a constitutional convention will take place in the Hawaiian Islands May 2. Registration for the election is said to be going slowly, because the royalists are using all their influence to keep the native population from registering. They thus hope to make the movement a minority affair.

—A destructive fire broke out in Santa Cruz, Cal., on the night of the 14th inst. The business part of the city was ruined. A large building, erected last year, and supposed to be absolutely fireproof, is said to have "melted away like so much tinder." To make matters worse, the city's main water supply pipe was broken.

—Train robbers held up a train at Pond Creek, in the Cherokee Strip, on the 9th inst. The door of the express car was blown open with dynamite, and as the robbers attempted to climb in, the messenger opened fire upon them. He killed one and crippled another so that he fell, and the rest ran away. Two horses and the wounded robber were captured by the train men.

—A cyclone is reported to have done great damage to farmhouses, crops, and live stock in Coffey County, Kansas, on the night of the 8th inst. At Burlington City several houses were wrecked, and barns and orchards damaged. At Greenwood also a number of houses were damaged. At the same time a house was blown down near Siloam Springs, Ark., and one man killed.

—The Great Northern and Montana Central Railroad system was almost paralyzed last week by a strike of employes. It seems that the various classes of employes had joined issue and unitedly decided to ask for the restoration of the wage rate that prevailed before the cut of last August. The strike extends from Larimore, N. Dakota, to Spokane, Wash., and includes 1,500 men.

—The people of Vallejo, Cal., are about to memorialize Congress for an appropriation of \$600,000 to fit up the old war ship *Hartford*, which has been for several years consigned to Rotten Row, at Mare Island Navy Yard. It was the flagship of Admiral Faragut during the Rebellion, and the desire of the petitioners is to preserve it as a memento, now that the *Kearsarge* is out of existence.

—The Spanish pilgrims to Rome, 1,400 in number, left Madrid on the 11th inst. When they arrived at Valencia, there were repeated attempts to assault the bishops and prelates of the company by a strong mob. So determined were the rioters that it became necessary for the military to protect the dignitaries of the church until the pilgrim band had departed. A score or more persons were injured.

—At Crawford, Neb., on the 12th inst., a stranger entered the bank, as the cashier was preparing to close. The latter happened to be alone, when the stranger suddenly put a pistol to his head and demanded the money in sight, about \$2,500. The cashier handed it over, and the stranger then ordered him to get into the vault. This order was also obeyed, and the vault door was closed. The situation was not discovered until after the robber had disappeared.

—The following telegram from Vienna is dated the 10th inst.: "Two thousand bricklayers striking for an increase of wages paraded the streets to-day, smashing windows and destroying other property. They were dispersed by the police. There was also rioting by the pottery workers on strike at Pilsen yesterday. The military drove the rioters off. One riot has also taken place at Daudled, where the gendarmes charged the strikers, and a number of strikers were wounded."

—Some students at the Baptist Mission College at Wewala, the capital of the Seminole Indian nation, have out hazed the hazers of the great universities of the white man. One Indian boy became very unpopular in the school, and was subjected to several insults, which he heroically resented. On the night of the 5th inst., after he had gone to sleep, some boys went to his bed, which is on the third floor, and, taking him up, threw him out of the window. He died soon afterward from the effects of the fall.

—The demon spirit has again broken out among the striking workmen in the Pennsylvania coke regions. At the Frick Coke Company's plant, near Uniontown, work was resumed on the 11th inst., with sixty workmen. In a short time 500 armed strikers came down upon them, when the men ran and took refuge in the storehouse, where for a time the mob was kept at bay by officials and guards. But a threat to burn the building brought the men out, when they were terribly beaten and compelled to join the strikers.

—Justice Brewer, of the U. S. Supreme Court, has made himself conspicuous again by introducing Kate Field to a Washington audience, to deliver a very inappropriate address on the anniversary of the birth of Neal Dow. Her theme was "The Intemperance of Prohibition." She expressed the wish that Neal Dow might "live to see every prohibitory law wiped from the statute books." Justice Brewer's attitude on this occasion, his "Original Package" decision in Kansas, and "Christian Nation" decision, combine to put him in the position of holding Christianity and rum as inseparably connected.

—The superintendent of schools and the principal of the High School of this city have returned from a trip to Pueblo, Colo., whither they went to investigate the "Search system of teaching," of which considerable has been said of late. The official delegates give a good report of Professor Search's method, which after all is but a return to old methods. It provides that the bright or industrious boy or girl who is able and willing to go ahead shall have the privilege of doing so. It is coming to be generally admitted that both teachers and pupils are too much bound by cast-iron rules that cannot be varied either way to fit special cases. The dull and the bright, the indolent and the industrious, are all driven in the same rut by the present system. It is not best for the one class, nor just for the other.

—At last account the San Francisco industrial army, under General Kelly, was at Council Bluffs, Iowa, where they received an enthusiastic ovation. Seven companies of militia were on hand by order of the governor, but there was evidently no use for them. It is said that the Oklahoma army, 300 in number, have made arrangements for transportation to Washington in box cars. The Coxey army is getting along slowly in the mountain region of Pennsylvania, but it is thought it will be largely reinforced on the way, and will travel leisurely until other contingents arrive in the vicinity of Washington. The Second Southern California army seems to be stranded at Colton and San Bernardino, where the people have determined to starve them out. Several leaders are in jail, and will be tried on charges of inciting a mob. The contingent now being raised in this city attended the First Presbyterian Church in a body on Sunday, the 15th inst., in the morning, and the First M. E. Church in the evening.

Signs of the Times

OAKLAND, CAL., MONDAY, APRIL 16, 1894.

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READ the "School of Christ." Do you not want to be a disciple in that school?

THE sermon by Mrs. White, "Christ Came to Break Sin's Chain," concludes in this number. We hope that those bound by sin and iniquity will take home to their hearts its precious truths, and go free in the Lord.

IN this issue we begin a series of five articles on "The Perfection of the Law," God's law, of course, for no other law is perfection. We again ask for them a careful reading, and a suspense of judgment till the series is finished.

WE begin next week a series of independent historical notes on the great apostasy. It will, we are sure, be of interest to our readers and workers to know how the simplicity of the gospel was corrupted by the mystery of iniquity.

To Our Correspondents.—Several who have asked for an explanation of Heb. 6: 4-6 will find a brief consideration of the text in our Question Corner. Others whose questions may not be answered directly will frequently find satisfactory replies in various articles. There are still others of our correspondents who have written us by mail, some of which have long waited. This we regret. We will reply as soon as possible, and we ask them to kindly have patience.

To Our Many Friends.—We have received many letters of late, speaking words of approval for the SIGNS and for the truth it contains. We would be glad to print these letters, or reply to each one separately, but lack of space forbids the former, and lack of time forbids the latter. We are thankful for all these unsolicited words of encouragement. They are among the visible evidences of the to us invisible work which the Lord is doing through his truth. It cheers us in the office of publication to know that there are hearts responding to God's truth for this time. Some one or more of these letters we may publish once in a while, not because

they are particularly better, but as a sample of many. May God's blessing rest upon the labors of all connected with our paper, not only the editor, contributors, and publishers, but upon our large and increasing circle of friends and supporters throughout the world. For all the good it has done, or may do, to the God of all grace be all the praise. The work is his, and his the power and glory.

WE have received from Brother Elliot C. Chapman, of Tahiti, a neatly printed and illustrated pamphlet, entitled "Te Huru e te Haapaaraa o te Sabati no te Faaueraa Maha." Published at Hamuta, Tahiti. It is, we judge, a translation in the Tahitian language of *Bible Students' Library* No. 54, "The Nature and Obligation of the Sabbath of the Fourth Commandment," by J. H. Waggoner, abridged and revised, with some illustrations and diagrams added. May the Lord bless it to the good of the island work.

THE strong and proper argument for the prohibition of the liquor traffic is *not* to remove temptation from the drunkard; it is to protect the civil rights of the widow, the orphan, the tax payers, and to save expense to the State in the prosecution of criminals, and the support of the paupers and insane, for which the drink traffic is largely responsible. If there is not reason enough here to prohibit the liquor traffic, it ought not to be prohibited; but there is more than sufficient ground. The moral and religious questions lie outside of politics.

Parents and Their Responsibilities.—The responsibilities are great, and we know it. Would to God that all parents realized the fact. Many do, but do not know how to meet these responsibilities. We say, for the benefit of all parents who desire instruction, that, beginning with next week, we will publish from the pen of Mrs. E. G. White the following articles, which will be especially helpful to parents: "Parents Should Be Christlike," "Self-discipline Necessary to Parents," "The Family Circle the School of Christ." We hope they may be a blessing to many homes.

THE organ of the Advent Christian denomination on this coast, *Messiah's Advocate*, in its issue of April 15, contains a report of "The Debate at Napa" between "a S. D. Adventist brother" who "challenged Elder H. W. Bowman to debate the question whether the two-horned beast of the thirteenth chapter of Revelation was a symbolic prefiguration of the United States of America in its religio-political aspect." Elder Bowman reports the "debate" in the above issue. All we have to say about it is this, that either the report misstates the positions taken on the affirmative, or else the "S. D. Adventist brother" did not rightly represent Seventh-day Adventists.

War No More.—Hon. Frederick R. Coudert, the eminent Catholic lawyer, discusses in the *Catholic Mirror* of April 7 the question of arbitration under the heading "War No More." But the only hope he holds out is the following: "The best preserver of peace is the cost of war." But he thinks that out of the "senseless methods of war" this country will, by "the example that we have set," "lead mankind to better and greater things than it has yet known." But there has not been a time in this nation's history since the Civil War that there was more of the war spirit among the masses than now. War will be no more when sin and selfishness are no more. This is not our opinion; it is God's truth.

The Church All That Is Needed.—The church of Christ is nothing if not a missionary society. That is one of the prime objects of her existence. "But ye," says the apostle Peter, "are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises [margin, "virtues"] of Him who hath called you out of darkness into his marvelous light." At the present time the church is a new recruiting ground for extra or

intra church societies, associations, clubs, guilds, sisterhoods, etc., to do the work, at a vast expense of time, talent, and multiplied machinery, which God ordained the church itself to do, and which she is abundantly able and fitted to do, through the grace of God. When will we learn the simplicity of the gospel?

Present Truth and Present Duty.—Our esteemed contemporary, the *Sabbath Recorder*, says: "The term 'present truth' is often used, especially by our Adventist friends, in a way somewhat significant of their own peculiar interpretation of the Scriptures. But there is another phase, at least of equal importance, and should be kept constantly in mind by every person, and that is 'present duty.' We do not so much need a prophet's vision to reveal to us future events as we do an ever present sense of *present duty*. Or, as Carlyle aptly says, Our grand business is, not to see what lies dimly at a distance, but to do what lies clearly at hand."

To all which we say, Amen. But we need "present truth" to show us "present duty." Let it be "present truth" and "present duty," for which God is always a "present help."

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(Continued.)

READ the following and see if there is not some publication in the following list which you wish to read yourself, or which may be of eternal benefit to some friend. The numbers omitted are not now published.

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