

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.

Why We Are Blessed.—God blesses us for the same reason that he blessed Abraham, the father of the faithful. The Lord said to him, "I will bless thee, . . . and thou shalt be a blessing." Gen. 12:2. We are blessed that we may be blessings. Jesus Christ is revealed to us that we may reveal him to others. He takes away our sins, he releases us from sin's bondage, that we may tell to others the glad news of deliverance. He gives us light that we may shine upon others. In fact, every blessing from God comes to us, as it comes to nature, that others may be blessed. The water does not flow in the brook for the brook's sake, but that it may water the thirsty herds and revive the drooping grasses and flowers. The bird is not blessed with bright plumage and sweet song for its own sake, but that it may gladden the eye and please the ear of those who learn of God at the door of nature. The little flower is not blessed with lovely hue and exquisite perfume for the sake of itself, but that it may be a blessing to all who see its beauty and inhale its fragrance. So God designed that the highest of all his created works on earth—human beings—should be still greater blessings than brook or tree or flower or bird, by revealing to all the beauty of holiness, the odor of sweet sacrifice, the silent, mighty, uplifting influences of a godly life. God blesses that we may be a blessing.

The Nature of God's Blessing.—God does not bless us on the condition that we bless others. He does not say, "I will bless you if you will bless others." He blesses us in order that we may bless others. God blesses because it is his nature to bless. He delights to bless. "God is love." Every blessing is a manifestation of God's mercy; and God "delighteth in mercy." He bestows upon us his goodness that his goodness may bring us to repentance. He does not love us if we will love him, but "we love him because he first loved us." It is the nature of God to bless.

It is the nature of the blessing that he gives to overflow and bless other hearts beyond. God is life. His blessings teem with living energy, life-giving to all who receive them. When Abraham was blessed, the very blessing outflowing from him made him a blessing. The reservoir continually connected with the ever-flowing spring becomes itself a perennial fountain. The heart connected with the Fount of Life, ever open to receive its bounteous supply, has within it "a well of water springing up into everlasting life." The life of such an one is "like a watered garden, and like a spring of water, whose waters fail not."

The Blessing a Curse.—God's blessings are designed to be blessings only, and to all who receive and use them as blessings, who permit the blessings to bless them, they are life-giving, upbuilding, and full of peace and joy. They become a curse to him only who makes them a curse. Water is a great blessing, but man may use it to take his life. But the greatest curse of God's blessings is when we endeavor to use them for ourselves alone, when we seek to selfishly gather them all to our own heart and home, when we chain the blessings as slaves of self. Oh, the curse of selfishness! It would bottle, if possible, God's bright sunshine, put an embargo upon pure air, impose a tariff upon the salvation offered through our Lord Jesus Christ. But, praise God, some blessings are free. Let us not reject them nor shut ourselves in a prison of selfishness where they can never freely come.

A Cause of Discouragement.—One frequent, almost sole, cause of discouragement in the Christian life is that we fail to use God's blessings, we will not be blessings to others. God has brought to us rich truths of the gospel; we lock them up in our own heart, hoping to preserve the treasure; but after a few years we find that some have disappeared, while others have grown dim or corroded by selfishness. We quaff the water of life, and we think we will preserve some for ourselves, while thirsty, sin-fevered souls are dying all around us. We ourselves fall ill; we seek our precious treasure; it has become stagnant, putrid, through the germs of inactive selfishness. God gives us abundance of this world's goods, but we build larger barns, we increase deposits at the bank, we hoard our riches, we add house to house, farm to farm, while thousands as good as we are famishing and dying for the want of both physical and spiritual food and clothing. We come down to the judgment or death, but our riches will not

buy our release. Oh, that God would help Christians to see how the cankering, corroding, deadening curse of selfishness is turning every blessing of God into a bane which will at last eat their flesh and burn them as fire.

Use the Blessings.—Minister them to others. There is no other way. Has the word of God cheered your heart?—Tell it to others, and get more from God. Has God given you wealth, means, and money?—Feed the poor, clothe the naked, relieve the orphan and widow. Has God brought life to your soul?—Tell of the Life-giver to those sitting in the shadow of death. Keep the channel open between your soul and God by keeping the current flowing onward and outward. Stand with faith-opened, prayerful heart and mind drinking in God's blessings; stand with open hands, with sanctified speech, with ready feet, with godly life ministering to others. So shall the whole life be a blessing to others, and you shall be eternally blessed.

THE NEED OF A REFORMATION IN THE CHURCH OF CHRIST.

Characteristics of the Early Church.

THE church of Christ came pure from the hand of the Master. When the first fruits of the Christian dispensation were gathered in on the day of Pentecost, there were no schisms, no divisions, no sects, no wolves in the garb of sheep's clothing. The Spirit of grace had been poured out from on high, hearts had been prepared to receive it, and every soul possessing living faith was filled with the gracious, purifying, elevating life of God. "They were all filled with the Holy Ghost;"¹ "they continued steadfastly in the apostles' doctrine and fellowship;"² "the multitude of them that believed were of one heart and of one soul; neither said any of them that aught of the things which he possessed was his own,"³ thus acknowledging the ownership of Christ;⁴ "they spake the word of God with boldness;"⁵ "with great power gave the apostles witness of the resurrection of the Lord Jesus; and great grace was upon them all."⁶ With such power was the Spirit of God manifest among them that when the false hearted essayed to join them, they perished, on account of the divine presence,⁷ even as did Nadab and Abihu when offering in their drunken stupor strange fire before the Lord.⁸ So clearly did God demonstrate his awful yet loving presence that the evil disposed durst not join, while the honest-hearted were added by multitudes.

¹Acts 2:4. ²Acts 2:42. ³Acts 4:32. ⁴1 Cor. 6:19, 20.
⁵Acts 4:31. ⁶Acts 4:33. ⁷Acts 5:1-10. ⁸Lev. 10:1, 2, 9-11.
⁹Acts 5:11-14.

The above are only a part of the work of faith, the labor of love, the patience of hope¹⁰ exercised and manifested in the early church. Jesus Christ was all in all. The gospel was truly believed to be "the power of God unto salvation" to the believer,¹¹ and multitudes believed it. The word of God, and Christ as the Incarnate Word, was the sole burden of the messengers of God, and in that message they found an all-sufficiency to save men. In the Scriptures of truth the man of God found himself "thoroughly furnished unto all good works."¹² These Scriptures included the Old Testament, concerning the inspiration of which there was no question either in Master or servant.

Before the simple word of God, that word culminating in Christ, its Author, the Saviour of the world, preached by men not learned in the schools of earth, the mightiest empire of earth was shaken, idol shrines melted before its burning glory, heathen temples were deserted, and, best of all, men turned from the darkness of sin to the light of God's righteousness, shining from the face of Jesus Christ.¹³ The men who bore the banner of Christ died at the hands of their enemies; the messengers of life often met the cruelest persecution; but they conquered in their seeming defeat; and as long as they trusted Christ, the weapons "not carnal" were mighty through God in conquering what no earthly weapon or power can conquer,—the hearts of men, the citadels of sin,¹⁴ and in the place of self and Satan enthroning Christ within, "the hope of glory."¹⁵

The church knew no weapons save those which are spiritual. She knew no force save that of the persuasive power of God's word and Spirit upon the heart.¹⁶ She asked no other obedience (for she knew her divine Master would not accept it) save that which is the only true obedience, service, or worship,—the *voluntary* yielding up of every power of body and soul by the heart touched by the love of God, and having simple faith in his gospel. Her only compelling power was that of conviction in the heart of the sinner.¹⁷ Absolute equality of men and absolute liberty in accepting or rejecting any or no religion were prominent truths in her teaching. Christ died for all and the church, clothed with his righteousness, invested with the armor of God, bore the glad message to all of God's love in Christ, heralding the merciful invitation, "Whosoever will, let him take the water of life freely."¹⁸

The Apostasy.

But how soon was the most fine gold changed! The Lord foresaw its coming and warned his people of the time when the spouse of Christ would depart from him to whom she had plighted her troth, would make friends with the world, and commit fornication with the kings of the earth. This apostasy, this falling away, is foretold in many scriptures. For want of space only the two following are at this time presented:—

"Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he

hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them."¹⁹

"Let no man deceive you by any means; for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God. Remember ye not, that, when I was yet with you, I told you these things? And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work; only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming."²⁰

This falling away, this choosing of self, and the acme of selfish manifestation,—the man of sin and his selfish schemes, in the place of Christ and his holy word,—resulted in the great apostasy, the Papacy, and all the persecution which followed. The gospel rule was, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."²¹ It was self-denial, the emptying of self, even as Jesus emptied himself. Emptying himself, denying himself, God filled him, and he thus could manifest God to the world.²² His people, following his example, having the same spirit; denying themselves, emptying themselves, Christ fills them and dwells in them, and thus they manifest Christ to the world, and glorify his name by bearing the fruits of righteousness.²³ But when men lead away disciples after *them*, when our homage is paid to others, when self-salvation is enthroned in the heart in the place of the unselfish Spirit of Christ, when man or human agency is exalted as the head of the church instead of Christ, when creed or tradition takes the place of God's word, evil must inevitably result, the persuasion of the gospel must give place to the compulsion of law, and the seduction and persecution of souls take the place of the winning and conversion of souls.

The Reformation.

The great Reformation of the sixteenth century struck a mighty blow at the apostasy, and laid again in principle the true foundation of the gospel. This was done in principle, not in fact; for the Reformers did not have all the light of God's word. But they held principles which, had these principles been carried out, would have led those who followed them into all truth. These were righteousness by faith in Jesus Christ, of which faithful obedience to God is the legitimate fruit; the absolute divorce of Church and State, or the non-interference of the civil magistrate with matters of conscience and religion; and the Holy Bible as the ultimate and paramount authority in all matters of religious faith and teaching. These principles, if they had been followed, would not only have led to the elimination of all error received from the great apostasy, but to the acceptance of all truth as God in his wisdom and goodness "opened the Scriptures" to his church.

But the Reformation halted. The successors of the Reformers exalted the Reformers

above Christ, in exalting their interpretation of God's word above the word itself. They had run but a little way when the doctrines held by the Reformers were crystallized into various creeds. Free souls in the investigation of God's word were carried beyond the creed, because the living word could not be circumscribed by a cold, lifeless creed; and, in order to check these heresies, the power of the State was enlisted, and the reformed churches, following the example of the great apostate church, committed fornication with the kings of the earth.

But other churches went beyond the disciples of Luther, Zwingli, Calvin, Cranmer, Latimer. Free America made churches separate from the State. Errors were cast away. The denominations which came out of the churches of the Reformation quickened and helped those very churches out of which they came, as did the Methodists the Church of England. But the goal of the church is not yet reached. The primitive union and power is lacking. The union for which Christ prayed,²⁴ and which Paul enjoined,²⁵ is not seen. A volume of testimony might be given from prominent men in various denominations showing that gospel faith, gospel piety, Christian union, are greatly lacking, while fearful backsliding, and gross worldliness, and cold formalism are like a canker, eating out all vital godliness.

Division and Confusion.

But, apart from the lack of piety, what is and has been the condition of the churches as regards Christian union during the last century and a half? The answer is obvious to all,—division and confusion, not only between different churches, but in the same church. Take some of the most prominent doctrines of Christianity and note the division of sentiment and teaching:—

1. The Atonement. We have not only Universalists, Predestinarians, and Arminians, but a multitude of other beliefs, all of which may be unscriptural, and all of which save one must be unscriptural.

2. In the matter of Church Government we have all grades and stages, from flat anarchy without a head, heavenly or earthly, all the way along up to the Papacy.

3. In the Nature of Man we find various schools, divided between Universalism and eternal torment on the one hand, holding to man's inherent immortality, and, on the other hand, those who believe in life only through Christ, who hold to conditional immortality.

4. The Millennium is held by some to mean the world's conversion, by means now in operation; by others, Christ's personal reign on earth; by still others, to refer to that time when the earth shall lie desolate. Which class is right? All cannot be.

5. Christ's Second Coming is held by some to be spiritual, by others to be at death, by others to be after the thousand years, by others still, to be impending. There is no union on this important doctrine, so emphasized in the New Testament.

6. The Spiritual Gifts bestowed on the church at the first advent of Christ are by many held to be discontinued; or are utterly repudiated; others declare they will be restored.

7. To some the Bible is an Inspired Book as no other book is inspired; to others it is but the evidence of the "inspiration of the ages" which produced it.

8. The Saints' Reward—is it at death or at Christ's coming? Is it "beyond the bounds of time and space," or is it on this earth renewed? Concerning this subject, which is connected with that of the resurrection, there is great diversity of opinion.

¹⁰ 1 Thess. 1:3. ¹¹ Rom. 1:16. ¹² See 2 Tim. 3:16, 17; Acts 20:32; Col. 1:25 (margin); 1 Peter 1:23-25; 2 Tim. 4:1, 2. ¹³ 2 Cor. 4:4-6. ¹⁴ 2 Cor. 10:4, 5. ¹⁵ Col. 1:25, 27. ¹⁶ 2 Cor. 5:11, 20, 21. ¹⁷ See John 12:47; 13:36; Matt. 26:51-58; 10:16, et al. ¹⁸ Rev. 22:17.

¹⁹ Acts 20:28-30. ²⁰ 2 Thess. 2:3-8. ²¹ 1 Cor. 10:31. ²² See Phil. 2:5-9 (R. V.); 2 Cor. 6:19; John 14:9-11; Col. 2:9. ²³ Col. 2:9, 10; Gal. 2:20; Phil. 2:15; John 15:5, 8; Eph. 5:9.

²⁴ John 17:20-23. ²⁵ 1 Cor. 1:10; Phil. 2:2.

9. Upon the Sabbath question, one of the crucial questions of the time, there is the same division of creed. Some hold the seventh day as the Sabbath till the cross, but since that the first day. Others believe in no Sabbath outside of the Levitical dispensation, observing Sunday because of human law or expediency. Others believe the seventh day to be the Sabbath of all dispensations.

10. Upon the question of Church and State, or the interference of the State in religious matters, to there is the same diversity of opinion.

Now here are ten important doctrines, which are all made prominent in the word of God, but over which the church stands divided. These divisions have been the cause of endless strife and much blasphemy from the enemies of the Lord. In fact, they have turned men to infidelity instead of to faith. True, it is often said that all this confusion is better, because by it the different denominations reach different men. But not so speaks Christ. He prayed that his people might "be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me."²⁶ When Christ greets his church at his coming, that church will be without "spot, or wrinkle, or any such thing,"²⁷ ready to welcome him in his glory.²⁸ But it is evident to all that the church of Christ since apostolic days has not met the prayer of Christ, does not stand ready to meet him. Division and confusion exist everywhere.

This condition of division and confusion God calls "Babylon," a word meaning "confusion." He does not apply it as a term of reproach, but as indicative of the true state of the church. Of the origin of the term we will speak later. But while God has seen the divisions, he has desired to heal them, to bring order out of confusion. The means ordained for that purpose we will consider in our next.

Led by the Spirit.—How often when the claims of God's law, and especially his holy Sabbath, are presented, persons will exclaim, "I am led by the Spirit of God; I am not under law." This is invariably presented as an excuse, a justification, for disobedience to the plain command of God. Such persons have little idea of the nature of God's law or the work of his Spirit. Is it not the law of God? Did he not himself speak it, and write it, and give it to his people? Has not he declared it "perfect," and "holy and just and good"? Is not the Spirit which creates, gives life, moulds action, his Spirit? Is it not of his very life and nature as the law is of his character and government? Would the Spirit of God lead away from the law of God? The law itself "is spiritual" (Rom. 7:14), and would not the Spirit of God lead us to a spiritual law? In fact, God, by the grace of his goodness and power of his Spirit, sets us free "that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Rom. 8:4. He who declares that he is led of the Spirit while knowingly transgressing God's law does not know God's Spirit. He does not realize that he is setting God against himself and making Christ the minister of sin.

MORE PROTESTANT FAWNING.

THE very patronizing act of the W. C. T. U. in congratulating a Catholic convention "on the possession of such leaders as Archbishops Satolli and Ireland, and Bishop Waterson," has its companion piece. The Catholic Summer School, which is conducted something after the Chautauqua plan, held its session at Plattsburg, N. Y., and one day a profound sensation was created by the following congratulatory dispatch from Chautauqua:—

CHAUTAUQUA, N. Y., Aug. 7.

By a vote of 5,000 Chautauquans, to-night, Chautauqua sends greeting and best wishes to the Catholic Summer School. JOHN H. VINCENT.

The president of the Catholic school returned an equally felicitous reply, and the *Catholic News* comments as follows on the incident:—

It was a gracious act of the great Chautauqua, a Methodist institution, to send greetings and good wishes, last week, to the Catholic Summer School, as told in our report of the proceedings of the summer school, this week. The Catholics of America appreciate the kindly action of the Methodist body.

One of the exercises of this Catholic Summer School was a series of discourses on the Bible by a Jesuit priest named Pardow. In one of these we note a marked reflection upon Luther and the Reformation, in such expressions as these:—

The Reformation consistently had no Bible logically. With requirements of reason, there is no possible way of authentication but by God. Christ had said: "All power is given to me. Go ye therefore and teach;" and he thus established an authority, and that authority decides what is the Bible. The church met in council in the year 397, with St. Augustine as head. They fell back on the promise of Christ, "All my power I give to you." These God-directed men said what was to be Bible, and what not, and Luther and the others had but human authority, which every man had. . . . It is absurd to think that the whole Bible, and nothing else, is the rule of faith. It would be unreasonable. . . . People were blinded in Luther's time, not to question his statements.

Inasmuch as "The Bible, and the Bible alone," is the original Protestant watchword, a school where such a principle is declared to be "absurd" and "unreasonable" would hardly seem to be a subject of Protestant congratulation. That a bishop of a leading Protestant denomination, in the name of a great Protestant educational system, should send such "greeting and best wishes" is decidedly significant. W. N. G.

MISS FRANCES WILLARD, it is reported, is about to play a new rôle in the temperance problem. Of course everybody knows that she has long since left Christian temperance in the background and made prominent "political temperance." Now she says: "It is social conditions which make men drunkards, and our organizations too frequently neglect to make allowance for that fact. In my opinion we shall be obliged to become the champions of the trades unions; and work with might and main to better the industrial condition of wage earners before the vice of drunkenness can be attacked." And the labor unions will never be helped thereby, and the W. C. T. U. will sink still lower. It once did noble work in Christian lines; but the organization is Christian no longer.

General Articles.

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

PEACE.

ON ocean's surface storms arise,
And angry surges threaten the skies.
And many a vessel, tempest tost,
Amid the waves is wrecked and lost,
While deep within his mighty breast
The quiet waters are at rest,
For in the regions far below
No storms his silent caverns know.
So on the sea of human life
Arise the waves of care and strife;
And griefs and troubles often sweep
Across the surface of life's deep,
While in the constant soul resides
A peace untouched by sorrow's tides,
A steadfast peace, an inward joy,
Which nothing earthly can destroy,—
The boon a gracious heaven imparts
To faithful souls and willing hearts.

—J. H. Smith.

TRY THE SPIRITS.

BY MRS. E. G. WHITE.

"BELOVED, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world. Hereby know ye the Spirit of God: Every Spirit that confesseth that Jesus Christ is come in the flesh is of God; and every Spirit that confesseth not that Jesus Christ is come in the flesh is not of God; and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world."

In this age of the world we see every grade and degree of skepticism. There are rank infidels, those who believe in the lying wonders of Spiritualism, and those who reject the claims of divine truth. All these are placed among the class that John has written of, and are controlled by the spirit of antichrist. Ignorance of the character of God, pride of understanding, and the love of sin, are the source of infidelity. Men deny the divinity of Christ, cast away the Bible, and thus seek to free themselves from personal accountability to God. They bring the Bible into conflict with "science, falsely so called." These doubters can start inquiries which the most humble and pious Christian would be perplexed to know how to answer. But because their queries cannot be answered, is no evidence that the Bible is not true. A little child has asked questions in regard to God, the soul, and the future, that the most learned could not answer. The truth of God's word will be revealed to those who are of a lowly heart, who will comprehend its duties and obey its precepts. It is pride of opinion that leads to skepticism, and to the denial of the divinity of Jesus Christ. Skepticism has its origin in love of sin, love of ambition, and self-exaltation.

Jesus, the world's Redeemer, is the channel through which all our blessings come, and those who refuse to acknowledge him as the divine Son of God, virtually say, "I will not have this man to rule over me." Those who are self-willed, puffed up with pride and self-importance, while they will not give up their wills to be in harmony with God's will, yet will accept the delusions of false prophets, and be led to refuse to acknowledge Christ as the Son of God. Skeptics and infidels may profess to be doing good work, but they are greatly deceived. They are trampling

²⁶John 17:21. ²⁷Eph. 5:27. ²⁸Isa. 25:9; 1 John 3:1-8.

upon the blood of the covenant, and counting that which should have sanctified them as an unholy thing. There are many who have not taken the ground that infidels take, and yet they are in the first stages of infidelity. They question everything that is of a divine character, seeking to bring down everything to the level of that which is common and natural. Their minds are like a sponge, and absorb every suggestion of unbelief. They pass these suggestions to others, and thus sow the seeds of skepticism, and what they sow they will reap. When a believer seeks to answer one question started by a skeptic, he will propound another and another. The only way to do is to let skeptics alone until they truly desire light. Let those who engage in controversy with these wily opponents remember that they are not meeting men, not wrestling "against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." The confederacy of evil is seeking to poison human minds with error, and obscure the light of truth.

Skeptics think that they can mingle their darkness with light, and thus confuse the believer in the Bible. It is not because they have so great a depth of reasoning that they do not believe, but because they are ignorant both of the Scriptures and power of God. The truth of God will be assailed by the cavils of infidelity. It is considered a special proof of intellectual greatness to be bold in denying the divinity of Christ; but this is not a proof of intellectual greatness, but is an evidence that the mind is bound about with earthliness so that it does not comprehend spiritual truth. God does not require men to believe the Scriptures without giving them abundant evidence of their truth, and the evidences of Christianity would overwhelm the most gifted man who diligently sought for truth, and was willing to consecrate himself to its promulgation. Those who do accept the evidences of God's word will have an experience that will be as a barrier against infidelity, for they will be translated out of darkness into the precious light of faith, hope, and assurance. The converted soul can say, I needed help, and I found that help in Jesus. He has met every want, satisfied the hungering of my soul, and the Bible to me is the revelation of Jesus Christ. He can say to the infidel, "You ask me why I believe in Jesus? and I answer, Because he is to me a divine Saviour. The Bible to me is the voice of God. I have the witness in myself that the word of God is true, and that Jesus Christ is the divine Son of God. I am following no cunningly devised fable."

When men pour contempt upon Christianity, tell them what you know by experience. The beings of the celestial world are amazed when those whom Christ has purchased with his own blood, whom God has invited with the voice of mercy, turn into a jest the messages of the gospel, and deny the divinity of their Redeemer. They are building upon a sandy foundation, with threads and fragments of human reasoning, but their theories will vanish like dew when the glory of the Lord is revealed. Believers do not claim that every question and objection which Satan can invent and instill into the minds of men can be answered in so many words. Men will be given sufficient evidence on which to found their faith; but if they are determined to

doubt, they will stumble on the dark mountains of unbelief. They will show that they have never submitted their proud hearts to Jesus Christ, and make an excuse for not doing so the fact that with their finite minds they cannot solve all the difficulties which they imagine are in the Bible.

Spiritualism is a dangerous phase of infidelity, and we should not go into the assemblies of Spiritualists prompted by motives of curiosity. In so doing we are placing ourselves on Satan's ground, and cannot expect help from God unless he has a work for us to do to speak some message to those who are ignorant and deceived, and immediately leave the assembly. "They are of the world; therefore speak they of the world, and the world heareth them." The erroneous doctrine that the soul is immortal is almost universally received by the world, and the belief that the dead go immediately to heaven gives Spiritualism a deep hold upon the people. Believing this doctrine men have nothing with which to shield themselves from the errors of Spiritualism. Through evil spirits they receive communications, and accept them as messages from their lost loved ones. Satan and his agents personate their dead friends, and thus impart to them Satanic delusions. But God has given us a rule whereby to test what is truth. The prophet says: "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." "He that is of God heareth God's word." "We are of God; he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error." "But ye believe not, because ye are not of my sheep, as I said unto you. My sheep hear my voice, and I know them, and they follow me." "If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord. "Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world. Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God; and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God; and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world."

DAILY BLESSINGS.

BY ELLIOT C. CHAPMAN.

In the daily recurring blessings of sunshine and shadow are shown the love of a heavenly Father who continues to shower his mercies upon the just and the unjust with a liberality so broad that it reaches the world around. Though oft forgetful of his loving-kindness, and sometimes willfully disobedient of his entreaties, the Lord has not left his children to shift for themselves, as justice might allow, a band of rebels on a desert shore, but sends, along with other mercies, shower and sunbeam, to keep alive the face of nature. By such gracious gifts life is maintained and probation extended, with the way left open of attaining to the life that is to come.

As the seasons come and go with apparent regularity, and the cycle of "first the blade, then the ear, after that the full corn in the ear," is repeated o'er and o'er, we are prone

to attribute it all to natural laws, without giving glory to the God of nature, whose power is the very essence of these laws, and whose love prompts their exercise.

As to what portion of our blessings are derived from the One who notes the sparrow's fall, let us read what the Scriptures testify: "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variability, neither shadow of turning." James 1: 17. Again we read, "A man can receive nothing except it be given him from Heaven." John 3: 27.

While with each of us there is a continual reception of unmerited favors, our course need not be like the dumb brute, which fills its stomach with food and utters no word of thanks. On the contrary, we should be "giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ." Eph. 5: 20.

Though poor, afflicted, and tossed about on life's restless sea, there is no one so poor but what he has, or may have, in our blessed Saviour, something to fill the heart with overflowing thanks and transform the thorns into flowers and the stumbling-stones of life's journey into stepping-stones heavenward.

THE SABBATH IN THE FIRST THREE CENTURIES.

BY ELDER I. E. KIMBALL.

A CAREFUL and unprejudiced study of evidences concerning the Sabbath in the first centuries of the Christian era, according to all ancient history, will lead to the following conclusions:—

1. That as the gospel was given "to the Jew first," and for a definite period "to the Jews only," the Sabbath must have been universally kept at the beginning according to the example of the disciples who "kept the Sabbath according to the commandment" on the day before the first day of the week, at the time of Christ's crucifixion (Luke 23: 56); for it is on all sides acknowledged that the Jewish, or Nazarene, church ever maintained the observance of the Sabbath.

2. That the gospel as held by the Jewish converts was preached to the Gentiles, but in all the early churches the nucleus was at the first Jewish, and the Gentiles received the precepts and practiced at first in harmony with the Jewish Christians. 1 Thess. 2: 14.

3. So manifestly was the larger part of the early church drawn from Judaism, and belief and practice allied them to that people, that in the early persecutions of the Christians under the emperors of Rome, they were held to be Jews, or as one sect of the Jews, no distinction being made between them.

4. The silence of history fully attests that the Sabbath question was not then discussed. No Jew ever accused the Christian of this period for not keeping the Sabbath for the evident reason given by Paul: "Neither against the law of the Jews, . . . nor yet against Cæsar, have I offended anything at all." Acts 25: 8. They were in perfect harmony with the "law and the prophets," which Christ taught in their fullness. Sunday was not then known as a day of rest, or holy day.

5. At the conclusion of the first century a manifest change came about. There was such a relaxation in the discipline of the church that it now became thronged with "heathen Christians," and, according to the

unimpeachable word of Uhlhorn, the church stood out distinctively Gentile, while still another class, fewer in number, the Nazarene church, embodied those of Jewish extraction. It is fully acknowledged that the Nazarene church continued still to keep the Sabbath.

6. The Sabbath was retained also in the Gentile church and became a subject of much contention. Eusebius mentions Melito, bishop of Sardis, as a writer in the Easter controversy, stating in the preface that the volume was "written at a time when there was great stir at Laodicea concerning the Sabbath, which by reason of the times was broken up." Such a glimpse from such a source reveals very much to us. I shall show how the Sabbath was retained in the Catholic Church both East and West yet for several centuries; but at the early period when Melito wrote, it began to be broken up through heathen influx, innovation, and lawlessness. We may well suppose this "great stir" over the Sabbath question to have agitated the other churches as well as the one at Laodicea.

7. After this "breaking up," when perhaps the majority came to disregard it as *the Sabbath*, beyond all controversy it was still retained as sacred and eternal, and by no small modicum of the church. As a proof, take the writings of Archelaus in "Disputation with Manes," which was written about A.D. 280, who says, "Again, as to the assertion that the Sabbath has been abolished, we deny that he has abolished it, plainly," etc.—*Sec. 42*.

Again, in the "Apostolic Constitutions," some nine times over we have the Sabbath question mentioned and enjoined as the rest of creation:—

Keep the Sabbath and the Lord's day festival, for the former is the memorial of creation and the latter of the resurrection.—*Book 7, sec. 2, par. 2, 3.*

Thou shalt observe the Sabbath on account of him who ceased from his work of creation.—*Book 2, sec. 4, par. 36.*

The Sabbath and Sunday, called now the "Lord's day," are ranged side by side in all these writings. The former, the Sabbath of the Scriptures, sacredly to be kept according to the law, the latter a festival of the church, having no scriptural authority. Again the longer form of the Ignatian epistle to the Magnesians, a forgery of the third century, says:—

Let every one of you keep the Sabbath after a scriptural manner, rejoicing in meditation on the law, . . . and after the observance of the Sabbath, let every friend of Christ keep the Lord's day as a festival, the resurrection day, the queen and chief of all the days.—*Chap. 9.*

Says Chrysostom: "There are many of us who fast on the same day as the Jews and keep the Sabbath in the same manner."—*Hom. on Gal. and Eph. Lib. of Fathers, pp. 15, 42.* Let the grandest of all church historians conclude: "It was the custom of many provinces of the ancient church to observe Saturday as the feast of creation." This is all sufficient to establish in every ingenuous reader's mind the fact that the Sabbath continued to be kept in the Catholic Church as indeed the Sabbath, not a festival.

8. But the Sabbath in the second and third centuries came to be loosely held as a feast day coordinate with Sunday. For this we have the undisputable authority of Tertullian, Origen, Cassian, Athanasius, and Ambrose, which for lack of space I will not quote, but will cite the historians of the period. Socrates, the first and best, says:—

Such as dwell at Rome fast three weeks before

Easter, except the Sabbath and Sunday. . . . Again, touching the communion, there are sundry customs; for, although all the churches throughout the whole world do celebrate and receive the holy mysteries each returning week upon the Sabbath, yet the people inhabiting Alexandria and Rome refused to do this. The Egyptians, who are neighbors to the Alexandrians, together with the Thebians, celebrated the communion on the Sabbath.—*Ecc. Hist., book 5.*

Again he says: "Therefore when the festivals of each week occur, namely, the Sabbath and dominical day [Lord's day]," etc.—*Id., book 6.*

Sozomen, A.D. 460, thus writes: "The Sabbath from the evening forward, for a suitable time is used in vigils and prayers, and the day following there is a public meeting of all in common, when each partakes of the mysteries." All understand, or should, that the evening of the Sabbath is the sixth day, or Friday evening, for at the setting of the sun on Saturday the Sabbath closed. So the "Sabbath from the evening forward" begins at the setting of the sun on Friday. Hear him once again: "Likewise some meet upon the Sabbath and upon the day after the Sabbath as at Constantinople and among almost all others. At Rome and Alexandria they do not. Among the Egyptians likewise, in many cities and villages there is also a sacred custom among all of meeting on the evening after the Sabbath, when the sacred mysteries are partaken of."—*Liber 7, chaps. 18, 19.*

It should be borne in mind that Wednesday and Friday were also assembly days, called "Stationes." They were to commemorate the betrayal and crucifixion of Christ. Basil speaks of receiving the sacrament on these days also. Epiphanius ranked the Wednesday and Friday festivals in the same antiquity, and grounded them upon the same authority, as he did the Sunday.—*Acybyn.*

The time came in the decline of the Sabbath when it ranked just about equal with the "queen of days," Sunday, as a festival. For this we have unquestionable authority. The Wednesdays and Fridays were *fast* days, but the Sabbath was not so held at the first. I will quote from "Ancient Christianity," Stanford Rivers, England, 1842: "The custom of paying regard as well to the Sabbath as to the Lord's day continued long in the church. Both days were *festivals* and fasting therefore inappropriate."

Joseph Bingham, one of the most perspicuous writers, quotes Socrates as "speaking of the churches of Constantinople in the time of Chrysostom. He reckons Saturday and the Lord's day as the two great weekly festivals on which they always held weekly assemblies. And Cassian takes notice of the Egyptian churches, that among them the service of the Lord's day and the Sabbath was always the same, for they had the lessons then read out of the New Testament only, one out of the gospels, and the other out of the epistles of the Acts of the Apostles, whereas on other days they had them partly out of the Old Testament."

A quotation from Gregory of Nyssa—recognized church authority, as well as Cassian—will suffice: "With what eyes can you behold the Lord's day when you despise the Sabbath? Do you not perceive that they are sisters, and that in slighting one you offend the other?" The days then stood on a par, as festivals. With growing apostasy, regard for the Sabbath began to wane.

9. By little and little the Sabbath was lowered from the pedestal which it held as a feast day. Let me note right here that all

the honor that it ever received from the Catholic Church was in consequence of the place which it holds in the Bible, not commemorative of any event in Christ's life. It was soon transformed into a fast. In the times of Augustine, near the beginning of the fifth century, as Augustine himself testified, there was, in one and the selfsame church, some that dined and some that fasted; so in all the provinces. Thus it stood for a time. It was now wending its way out of the church altogether. The Council of Laodicea about this time decreed: "Christians shall not Judaize and be idle on Saturday, but shall work on that day, but the Lord's day they shall especially honor, and as being Christians shall, if possible, do no work on that day; if, however, they be found Judaizing they shall be shut out from Christ."—*Hefele, vol. 2, p. 316.*

Commanded to work soon they were required also to fast on that day. Thus by continued stages was the Sabbath shut out. Lord King states the reasons why the Sabbath came to be recognized by the Roman Church as a fast day in direct opposition to those who regarded it as a Sabbath: "Some of the Western churches, that they might not seem to Judaize, fasted on Saturday, as Victorinus Petavionensis writes: 'We used to fast on the seventh day, and it is our custom then to fast that we may not seem with the Jews to observe the Sabbath.'" Thus it sank to a half holiday and was dismissed. An indescribable detestation arose on the part of Jew and Catholic against each other. Anything in common with the Jew was execrable.

We have seen the Sabbath fully in the church, continuing in the Jewish and partly in the Gentile church, but turned to a festival day by the majority, then to a fast, and finally dismissed.

IS IT THE BEGINNING OF THE END?

WE have several times drawn the attention of our readers to the probability of a universal revolution similar to that which caused the downfall of Louis XVI. in France, if not worse, and wider in extent than the troubles of 1848. As we recognize the illness of an individual from the throbbing of his pulse, the color of his complexion, the appearance of his eyes and his tongue, thus have we certain signs by which we may form the diagnosis, as well as the prognosis, of the ills of society. No one in the least acquainted with the actual condition of affairs to-day will deny that society is suffering from a malady of the gravest character. In the first place, its pulsations are rapid, indicating a feverish and excited condition of its organism. It suffers from severe headaches, the fear of impending evils on the part of its rulers; it has heart disease, namely, a morbid sensuality, to some extent not unlike that of Pagan Rome in the days of its decline. Its brain is affected by widespread infidelity, while the inflamed condition of its eyes, rolling anxiously hither and thither, as if in quest of the solution of some difficult problems, indicates that it is not far from delirium. There is no doubt that this is a dangerous case, and that the patient is very, very ill.

The agitation is becoming worse day by day, and the fever is increasing. Alarming information comes to us from France, from Germany, from Spain. The worst news of all, however, reaches us from Italy. It is evident from the precautions of the Italian Government that the Sicilian agitation is viewed

with considerable alarm. The fact of its lasting as long as it does proves that it is not as insignificant as might otherwise be supposed. The rest of Italy is comparatively quiet, but it would not take much to fan the embers into a flame, and then where would it end?

Look at 1848. Trouble began in Sicily, also. Italy and Hungary followed. Then came the revolution in France and the downfall of Louis Philippe. Socialism was the soul of those days of blood under the leadership of Ledrue-Rollin and others. The signal for a general movement was given, the alarm was taken. The French Republic was proclaimed on February 24. On the 28th the revolution broke out in Wurtemberg and Darmstadt, on the 29th in Mayence and Baden, on March 1st in Hesse-Cassel. Then followed revolutions in Cologne, West Baden, Saxony, Brunswick, Bavaria, Austria, and Prussia. The greater portion of Europe was in a blaze. The Socialists were at the bottom of the movement. Had the people possessed a leader, the outcome might have been altogether different. "What is wanting," said Lamartine, "is a European Washington," but that Washington was not to be found, and, in 1849, the reaction set in. We know that history frequently repeats itself. What was, may be again. The revolution need only gain sufficient strength to stand, then let a concerted movement follow in various parts of Italy, so that the attention of the army be divided, and you have the first conflagration. Where is the remedy to be found? This is an important question, which, for the present, we leave to the meditation of our readers. On another occasion we may discuss further the condition of our patient, and endeavor to find a remedy which, if applied, will heal him.—*Catholic Mirror*, Jan. 27, 1894.

SIDE LIGHTS TO PURITAN LIFE.

BY PERCY T. MAGAN.

[This article is No. 30 in the series entitled "A Review of Sunday Legislation in Century Nineteen," but it will be of equal interest to those who have not read preceding numbers.—Ed. S. of T.]

THERE are a few other side lights to Puritan life which may be viewed with interest and profit. The religion of a large class of the Puritans was a cold, heartless system, devoid of the milk of kindness, human or divine. They loved to dwell upon blood-curdling themes. The infinite mercy of an infinite God; the vicarious sacrifice of the world's Redeemer; the blessed agency of the Holy Spirit, bequeathed to fallen humanity in those compassionate words, "I will not leave you orphans,"¹ found no place in their sermons. On the contrary, it was fearful visions of eternal torture and an offended Majesty. So fearful were the stories told by Puritan divines and mothers to little children, that some of them went insane. Says the author last quoted:—

People—men and women, old and young, down to the very children in the nursery—were crushed and driven to the verge of insanity, and often over that verge, by a superstitious terror—the terror of what their teachers defined as God's "vindictive justice." If anyone doubts this statement, or feels disposed to put it aside as an exaggeration, he has but to turn to Jonathan Edwards' "Faithful Narrative," and Cotton Mather's "Magnalia," and there read the piteous stories of little Phebe Bartlett and Anne Greenough, each aged five, blighted and driven crazy in their nurseries by fear of death and hell; and for that reason exhibited as prodigies of infant piety.²

¹John 14: 18, R. V., margin.

²Adams, "Massachusetts; Its Historians and Its History," p. 88.

Here are some of the rhymes that were taught to the little ones. These appeared in the "New England Primer," and in the Rev. John Cotton's "Spiritual Milk for American Babes":—

"There is a dreadful fiery hell,
Where wicked ones must always dwell;
There is a heaven, full of joy,
Where goodly ones must always stay;
To one of these my soul must fly,
As in a moment, when I die."

These doctrines were impressed upon the youthful minds by ditties like the following:—

"In the burying place may see
Graves shorter there than I;
From death's arrest no age is free,
Young children too must die;
My God, may such an awful sight
Awakening be to me."

In the Primer is a "dialogue between Christ, Youth, and the Devil":—

"Death—Thou hast thy God offended so,
Thy soul and body I'll divide;
Thy body in the grave I'll hide,
And thy dear soul in hell must lie
With devils to eternity.

THE CONCLUSION.

"Thus end the days of woful youth,
Who won't obey nor mind the truth,
Nor hearken to what preachers say,
But do their parents disobey;
They in their youth go down to hell,
Under eternal wrath to dwell.
Many don't live out half their days,
For cleaving unto sinful ways."³

These are just a few samples of literature for children during the "good old days." The lines arranged for those of more mature years were not much more comforting, to say the least of it:—

"With iron bands they bind their hands and cursed feet together,
And cast them all, both great and small, into that lake forever.

Where day and night, without respite, they wail,
and cry, and howl,
For torturing pain which they sustain in body and in soul.

"For day and night, in their despight, their torment's smook ascendeth,
Their pain and grief have no relief; their anguish never endeth.

There must they lie and never die, though dying every day;
There must they dying ever lie, and not consume away.

"Die fain they would, if die they could, but death will not be had;
God's direful wrath their bodies hath forev'r immortal made.

They live to lie in misery, and bear eternal wo;
And live they must while God is just, that he may plague them so."⁴

These are a few samples of Puritan poetry. They are certainly not very soul-inspiring. But the worst of it was that this was about the only class of literature which emanated from the brains of the New England thinkers. Science and art were at a standstill. Nothing but these horrible, blood-chilling doggerels, and equally fearful sermons, to wit:—

When the saints in heaven shall look upon the damned in hell it will serve to give them a greater sense of their own happiness, seeing how vastly different their case is from their own. The view of the doleful condition of the damned will make them the more prize their own blessedness.⁵

³These three poetical productions may be found in "Three Episodes of Massachusetts History," vol. 2, pp. 778, 779.

⁴These are stanzas 209, 210, 211, of the "Day of Doom," written by Michael Wigglesworth. He was born in 1631, and died in 1705. He graduated at Harvard, and was a tutor there. The "Day of Doom" was published in 1662. The first edition consisted of 1,800 copies, all of which were disposed of in a little more than a year. Considering the sparseness of the population, this was a great success. What a lamentable state of mind the people must have been in to have relished such stuff.

⁵Vide the works of Jonathan Edwards, vol. 4, sermon 14.

Consider how it will be at the day of judgment, when you shall see Christ coming in the clouds of heaven, when you shall begin to wail and cry, as knowing that you are of those who are to be condemned; and perhaps you will be ready to fly to some of your godly friends; but you will obtain no help from them; you will see them unconcerned for you, with joyful countenances ascending to meet the Lord, and not the less joyful for the horror in which they see you. And when you shall stand before the tribunal at the left hand, among devils, trembling and astonished, and shall have the dreadful sentence passed upon you, you will at the same time see the blessed company of saints and angels at the right hand, and shall hear them shout forth the praises of God while they hear your sentence pronounced. You will then see those godly people with whom you shall have been acquainted, and who shall have been your neighbors; and with whom you now often converse, rejoicing at the pronouncement and execution of your sentence.⁶

When the saints in glory, therefore, shall see the doleful state of the damned, how will this lighten their sense of the blessedness of their own state so exceedingly different from it! When they shall see how miserable others of their fellow-creatures are, who were naturally in the same circumstances as themselves; when they shall see the smoke of their torment, and the raging of the flames of their burning, and hear their dolorous shrieks and cries, and consider that they in the meantime are in the most blissful state, and shall surely be in it to all eternity, how will they rejoice!⁷

But enough of this horrible picture. These are only a few quotations out of many which might be given. They show the cruel, devilish condition of mind in which the author of such words must be. One hears a great deal of the "good old days." But the old days, methinks, were not so very good after all.

To say that the Puritans had a very fine sense of purity is to misstate facts. It is certain that the Puritan ministers drank hard. One Puritan, himself a divine, has put it upon record that among his brethren in the ministry "he knew forty-four who drank so much as to affect their brains, and he had assisted in putting four to bed on occasions like ordinations."⁸ This does not speak very well for the temperance of these saints of "ye olden tyme." They were most certainly respecters of persons.⁹

Such were the Puritans of New England. And yet there are found men to-day who admire their religion. As has been said before, there was nothing kindly about it. A great majority of their discussions were over questions containing but one virtue, and that was that no one, not even the disputants, could possibly understand them, which quality rendered them quite harmless. In proof of this I append the three leading questions discussed by the famous synod which drew up the Cambridge Platform of 1637:—

1. That the new creature is not the person of a believer, but a body of saving grace in such a one; and that Christ, as a head, doth enliven or quicken, preserve or act the same, but Christ himself is no part of this new creature.

2. That though, in effectual calling (in which the answer of the soul is by active faith wrought at the same instant by the Spirit), justification and sanctification be all together in them; yet God doth not justify a man before he be effectually called, and so a believer.

3. That Christ and his benefits may be offered and exhibited to a man under a Covenant of Works, but not in or by a Covenant of Works.¹⁰

"It is not easy," says Adams, after quoting the above, "to realize now that strong, matter-of-fact, reasoning men could ever have been educated to the point of inflicting persecution, banishment, and torture in the propagation or in the defense of such incomprehensible formulas. They furnish in themselves

⁶Ibid., sermon 13. ⁷Ibid., sermon 11.

⁸Vide, "Three Episodes of Massachusetts History," vol. 2, p. 792. ⁹Ibid., pp. 78-79. ¹⁰Ibid., vol. 1, p. 742.

at once the strongest evidence and the most striking illustration of the singular condition of religious and theological craze in which early New England existed. As the modern investigator puzzles over these articles of a once living faith, in vain trying to find out in what lay their importance,—even conceding their truth,—the synod, and the outcome of its wrestlings, calls to mind nothing so much as that passage from the poem of the greatest of its co-religionists, wherein, with bitter mockery, one portion of the 'host of hell' is represented as sitting on a hill apart, where they

'reason'd high
Of Providence, foreknowledge, will, and fate,
Fix'd fate, free will, foreknowledge absolute;
And found no end, in wandering mazes lost.'

"The difference between Milton's devils and the early New England divines seems to have been that, while the one and the other lost themselves in the same mazes of the unknowable, the former evinced much the more Christian spirit of the two in their methods of conducting the debate. Both were suffering banishment from their former homes; but, while the synod of the fallen angels, in their place of exile, amicably discussed points of abstract difference, the similar synod of New England ministers betrayed, throughout their proceedings, all 'the exquisite rancor of theological hate.'"

Here let us leave them. That Sunday was enforced under the theocratic system of the Puritans goes without saying. In fact, it was an incident to the system itself. To consider their Sunday laws would be wearisome. Much has been written upon them. We can only say, in closing, that if "this is a Christian nation" by virtue of the Puritans, deliver us from such a Christianity. We can only say that if the Puritan creed were again to be made the State religion, whippings and banishments, cart tails, pillories, and the gibbet must inevitably follow. And in the light of these facts we can hardly agree with the sigh of a divine who, in his longings for Sunday laws, exclaimed, "Oh, for a breath of the old Puritan!"

TO ARMS!

ALMOST simultaneously with the repeal of the Sherman law comes a recommendation from the Adjutant General that military tactics be taught in the graded schools.

What does all this mean? Why is this eagerness on the part of the government officials to familiarize even the children with methods of war? Churches, too, contrary to the teachings of Him whom they profess to worship, are falling in with these instructions.

Detroit has 27 church military organizations, containing 651 men and 43 officers. The largest is the Baptist cadets, with 66 men and 3 officers. Then come the Maybury cadets, an Episcopal organization, with 60 men, the First Congregational cadets, with 53, the first and last being armed with rifles. The Episcopalians have 6 companies, the Catholics 8, the Presbyterians 7, Baptists 3, Congregationalists 2, and Lutherans 1.

Thirteen of the companies are armed with rifles and one with swords. These, it must be remembered, are all church military companies, and have no connection with the civil societies of the State militia.

The administration through federal patron-

age and the system of "pinching business" has succeeded in subjugating congress. Is it now the plan to force the people into submission? Are even the children to be armed and taught that allegiance to despots is patriotism?

God forbid! The American people are not yet so prostrate at the feet of tyranny.—*Cornor Stone, Lansing, Michigan.*

THAT BUDDHISTIC "LIFE OF CHRIST."

SOME interesting speculation has been indulged in regarding a reputed wonderful find in a Buddhist monastery in the Himalayas, of a life of Christ, or "Issa," that is 1,694 years old. The reputed find was made by one M. Notovitch, a Russian traveler, in the monastery of Hemis, near Leh, the chief town of the province of Ladakh, in the Cashmere. A French translation has been made of it, and it represents "Issa" as sojourning among the Buddhists before he began his preaching in Galilee. The story has been received with distrust, and the manuscript pronounced a probable fake. In the *Evening Post*, New York, July 3, appears a letter from a Moravian missionary in Leh, which seems to confirm this view of M. Notovitch's story. The following is the letter in full:—

LEH, LADAKH, via IRINAGER, North India, }
May 15, 1894. }

SIR: My attention has been drawn to a notice in your paper (number and date not mentioned), that a certain Nicholas Notovitch, when traveling in Ladakh, broke his leg near Hemis Monastery, and was nursed by the monks, who showed him a Pali manuscript, being a "life of Issa," a saint much venerated by Thibetan Buddhists. This work proved to be a life of Jesus Christ, and has been published in a French translation. This information, more than which has not reached me, is rather vague; but I must beg to draw your attention to the following facts:—

1. I have been resident in Leh since November, 1890. Since that time no person named Notovitch has visited Ladakh.

2. Scientific visitors invariably call for information of all kinds on the Moravian missionaries, who live close to the garden set apart for the use of travelers. The official record of the mission, extending from 1885 onward, contains many names of such visitors, but the name Notovitch is not to be found.

3. The Hemis Monastery is only twenty miles from Leh. It is incredible that any traveler could have met with an accident, and have been nursed by the monks, instead of being brought by an easy road to Leh, where he would have had proper attention at the hands of the medical officer in charge of the British dispensary. I have examined the medical register from 1882 onward without finding Notovitch mentioned.

4. Careful inquiry among the inhabitants has failed to elicit any information about such an accident having happened anywhere in Ladakh within the last twenty years.

5. *Issa* is the Mohammedan name for Jesus, and the Buddhists do not venerate him in any way at all.

6. The monks assert that their old books were destroyed by the Dogras fifty years ago. Their present books are all new editions.

7. Pali is absolutely unknown in Ladakh; not a single person can read the language. The monks could not possibly know what a Pali volume contained, even supposing it to exist.

8. The Hemis Monastery has for the last forty years been frequently visited by Moravian missionaries. The existence of a volume written in a character so totally different from Sanscrit and Thibetan as Pali is could not have remained hidden.

Your readers will now be able to form an opinion as to the authenticity of this purported discovery.

I remain, sir, yours truly,
F. B. SHAWE,
Moravian Missionary.

—*Literary Digest.*

ETERNAL LIFE.

BY ELDER EUGENE LELAND.

A GREAT deal of misunderstanding arises in consequence of not studying the meaning of terms; and much of the controversy in the world might be avoided if the parties concerned would become investigators instead of contestants. If each would carefully consider the meaning of the terms used by the other, instead of contending fiercely for a meaning which they have given to those terms, they would often be astonished to find that their contention had been carried on over differences which did not exist. Nowhere is this principle more important than in the study of the Bible. Words and phrases are often used which have different meanings; and when such a term occurs, that meaning should be given to the word or phrase which the sense of the text seems to require.

On the subject of eternal life a great deal of misapprehension has existed in consequence of a failure to understand what is meant by the term. The expression is usually supposed to signify eternal existence in a conscious state, and in some cases it undoubtedly has this meaning, but in many places where the expression is used, we are inclined to the opinion that it has an entirely different signification.

That eternal life is in the possession of believers in this present life, is certainly a scriptural doctrine; but it is no less a scriptural doctrine that eternal existence in a conscious state is not now, and will not be, in the possession of believers until the resurrection. Both of these statements are clearly sustained by a single passage of Scripture.

"Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day." John 6:54.

He "hath eternal life" now, but he has not eternal existence in a conscious state until he is raised up "at the last day." The same thought is expressed in verse 40:—

"And this is the will of Him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life; and I will raise him up at the last day."

Again, in verse 47, and in many other passages that might be quoted, the idea is clearly conveyed that believers in Christ have eternal life as soon as they believe; but we know as a matter of fact that saints as well as sinners die; and therefore the eternal life which the saints come into possession of by believing in Christ is something distinct from eternal existence in a conscious state.

What, then, is this eternal life?—It is the eternal character of Christ which he lived in his life here on the earth, and which he will live in the life of everyone who will open the door of his heart and let the Saviour in. The word "life" often has the signification of character. We say of a certain person that he leads a worthless life. His life has not been exemplary. By this we mean that his conduct, his behavior, has not been worthy of imitation. Of another we say, "His life is blameless." By the word "life" we mean his deportment, his conversation, and everything of that character that goes to make up life.

The life of everyone is felt in the world in proportion to the influence which it has exerted; but the influence of no life, however evil or however exemplary it may have been, has been so great as to be felt by everyone who

has lived or that ever will live. Some lives have exercised a moulding influence on the world after they were dead, but that influence has not been so great as to affect the life of everyone in the world, nor of any considerable number for any considerable length of time. Sooner or later the influence of every human life will cease to be felt, however widely the influence of that life may have extended. But the *life* of God, as manifested to the world in Jesus Christ, has an influence so wide that it will be seen and felt by everyone that cometh into the world. "In him was *life*; and the *life* was the light of men." "That was the true Light, which lighteth every man that cometh into the world." John 1:4, 9.

This life of God is not simply the existence of God as a conscious being, but it is the *character* and its manifestations, the conduct, the *works* of God. We would not wish to be understood that the works of God can be separated from his existence, for his existence is necessary to his works. But his *works*, his *life*, may be manifested to the world without the conscious existence of the object in which it is thus manifested. "The heavens declare the *glory* [the *character*, the *life*] of God; and the firmament showeth his handiwork. Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech nor language [there is no conscious existence], without these their voice is heard." Ps. 19:1-3, margin.

Christ manifested the *life*, the *works*, of God to the world, and it was the eternal life of God that was thus manifested. *But Christ died.* His *life* as a conscious being was given up, but his *eternal life*, in the sense of his *character*, his **RIGHTEOUSNESS**, still lived, as it always had *lived*, and as it will always continue to live throughout the endless ages of eternity. And the blessedness of it all is "that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life." 1 John 5:11, 12. And as that eternal life continued to manifest itself while the Son of God, who is the Author of it, lay in the grave, so that eternal life in us in the sense of character will manifest itself to the world even after we have been called upon to give up our lives as conscious beings. As an illustration of this truth it is said of Abel that "he being dead yet speaketh." Heb. 11:4. The influence of that character, which Abel obtained by faith, is so great that it still continues to be felt in the world; and when Abel shall rise in the first resurrection, that same eternal life, that same character, will be his, and then as a conscious being he will show out that eternal life to all eternity. So of us, if the life that we have lived has been "by the faith of the Son of God," "when Christ, who is our life, shall appear, then shall ye also appear with him in glory."

Our chief concern, then, should be as to how this life may be obtained; but the Scriptures are as explicit on this point as they are upon those which we have already noticed. "The *gift* of God is eternal life through Jesus Christ our Lord." Rom. 6:23. But God does not bestow this wonderful gift unconditionally. If such were the case, all would receive it. What, then, is the condition upon which eternal life depends? Said the Saviour, "If thou wilt enter into life, keep the commandments." Matt. 19:17. But the carnal

mind "is not subject to the law of God, neither indeed can be." Rom. 8:7. How, then, can the condition of eternal life be fulfilled in the sinner? Not by the deeds of the law, "for by the deeds of the law shall no flesh be justified in His sight." Rom. 3:20. "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law [the keeping of the commandments] might be fulfilled *in us*, who walk not after the flesh, but after the Spirit." Rom. 8:3, 4.

The condition of eternal life is that the righteousness of the law (the keeping of the commandments) be fulfilled in Christ. See Rom. 3:21, 22. But believing in Christ not only brings righteousness, but life, eternal life, also. See 1 John 5:11-13. And therefore it follows that eternal life, which comes through faith, is itself righteousness, and the righteousness is life. Rom. 8:10. "Thanks be unto God for his unspeakable gift."

Millington, Mich.

THE LORD'S ANOINTED.

BY JULIA H. DUFFIE.

AMONG the admirable traits in David's character was the respect and veneration with which he ever regarded those whom the Lord had placed in important positions. That this respect did not incline him to imitate the human frailties and mistakes of those thus situated is also apparent. However low such an one might fall morally or spiritually, David never forgot to honor the instrument because of the position in which God had placed him.

Thus when Saul, after the most unreasonable and persistent persecution of David, fell into the hands of his intended victim, David declared that he could not "stretch forth his hand against the Lord's anointed." Although a man of war himself, and accustomed to scenes of violence and bloodshed, he ever sought to protect those whom God had openly chosen and placed in responsible positions; and when those under him neglected to heed this regulation, they met with immediate and severe retribution.

To some who sought to gain his favor by injuring those who were cruelly seeking his life, he says in dismay, "How wast not thou afraid to stretch forth thine hand against the Lord's anointed?" The first thought with him seemed ever to be that these men were in an especial sense God's instruments, and hence sacred.

He knew that Saul was in great darkness, and had wandered far from God and right. He would not have followed his example or taken him in any way for a spiritual guide, yet this did not lessen his loyalty to him as one whom God had appointed over his people. May we not from these things learn a practical lesson in regard to our attitude toward those whom we find placed over us spiritually? While we should render them all honor because of the position they occupy, must we therefore take them as infallible guides? I once heard a professed Protestant say: "We must unquestionably follow our church leaders, no matter if we know they are going contrary to the Bible and contrary to our own conscience. It is a bad conscience that would lead us to differ

with them even in thought. God will take care of the consequences."

Is this loyalty to God? Is not this the very principle underlying the great apostasy? What safety can there be for one following such a principle? Some who have unmistakably been chosen and led out of God have finally departed from him and ended their course in despair. What then must be the result to those following them? In one case at least they were scattered as sheep without a shepherd.

It also sometimes occurs that divinely appointed leaders, who evidently have not lost the favor of God, are still permitted to make conspicuous mistakes, undoubtedly for the benefit of those who are in danger of putting the human leader in place of the divine. Of those who make this sad exchange, God says they "shall not see when good cometh; but shall inhabit the *parched places* in the wilderness, in a *salt land* not inhabited." Jer. 17:6. Surely in this time, when God is pouring out the refreshing showers of the latter rain, who would wish to remain in a *parched* or *salt land*? So the loving Shepherd takes every means to bring us into that relationship with himself in which we can receive these rich blessings, to teach us that the human agent is simply the imperfect channel through which His voice reaches us. He suffers them to prove their own human shortsightedness. Thus we are brought to rely more fully upon God and his word.

"I will pour water upon him that is thirsty, and floods upon the dry ground; I will pour my Spirit upon thy seed," etc. "And they shall spring up as among the grass, as willows by the water courses." "I will bring the blind by a way that they knew not; I will lead them in paths that they have not known; I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them." "I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee." "Fear thou not; for I am with thee; be not dismayed; for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." "He shall feed his flock like a shepherd; he shall gather the lambs with his arm," etc.

"When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them. I will open rivers in high places, and fountains in the midst of the valleys; I will make the wilderness a pool of water, and the dry land springs of water." Oh, how much these precious texts mean to those who have proved them!

Yet as the Lord shakes us loose from all undue human dependencies, and we accept his invitation to sup with him, will we lightly esteem the agencies through whom he has worked?—Oh, no, all the more will we honor them because God has honored them! The more closely will we watch for God's word through them, and gladly accept the food they bring us, although it may be closely associated with human weaknesses; yet will we remember that the time is very near when "the loftiness of man shall be howed down, . . . and the Lord *alone* shall be exalted in that day."

My bark is wafted to the strand
By breath divine,
And on the helm there rests a hand
Other than mine.

—Dean of Canterbury.

The peace of God came down to meet
The throng that laid their labor by,
And rested weary hands and feet.
—J. G. Holland.

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.*

LIFE IS TOO SHORT.

BY M. G. SHIRLEY.

LIFE is too short for any vain endeavor,
For useless sighing over vanished days;
No time for scorn, no time for needless praise—
Life is too short.

Life is too short for envy to be nourished,
For sin to cumber up the path we tread;
Think of the suffering, hear the cry for bread—
Life is too short.

Life is too short for avarice to devour
And rob men's souls to seek its evil end.
No time for bitter thought, you know, my friends—
Life is too short.

Life is too short to waste in tears and grieving
Over the love that came but did not stay.
'Tis sweet to dream, but dreams, too, pass away—
Life is too short.

Life is too short—forgive and be forgiven,
While yet we linger; everything is brief;
There is no time for idleness or grief—
Life is too short.

—*Yankee Blade.*

BRIDGET PRO TEM.

BY MARY HEDLEY SCUDDER.

"DID you say she was going?" inquired the wise man anxiously, as he laid down his knife and fork.

"Better say gone," replied the mistress of the manse, as she glanced at the dismayed faces about the table. "Bridget leaves this afternoon."

"And you are not very strong," said No 1, who was so near ten that he considered himself able to appreciate all his mother's feelings.

"Why, you can't use your right hand very well," chimed in No. 4, remembering he had escaped an expected spanking on this account.

"No matter, I can help lots," said little No. 3, with a cheery chirp, for she was a most careful little housekeeper.

"You see if mother doesn't come out all right," asserted No. 2, who had unbounded faith in his mother. "I don't see why we should have a girl anyway."

"Well," said No. 5 with dignity, for was she not three and a half, and growing all the time, "well, depend on me to take care of the baby."

Who could help smiling? Even the wise man emerged from behind his paper to enjoy it, and so much good will made the dining room sunny.

"Of course we can do splendidly," said the mistress of the house in her cheeriest tones, smiling on all the eager faces; "we are not dependent on Bridget, or anyone, so we will keep house together, learn a great deal, be very unselfish, and have a jolly time, even though we do work hard."

"Don't you expect to have another girl, my dear?" asked the wise man. "I fear it will be too much for you alone; you know how many steps there are in this big house."

"Of course I can't do it alone," responded the mistress, "but in this factory town there is very little chance of getting a girl, and so I shall depend on home help for a while."

Now the busy, practical mistress of the manse was much given to theories, and, not

content with holding them, she must work them out. So for ten years, beginning when the first baby came, and she had an object to practice upon, she had tried first one and then another of her pet ideas upon the helpless infant, and his brothers and sisters who came tumbling on each other's heels. All the wisacres in the family had held up astonished hands and prophesied dire ruin mentally, physically, and morally to the wise man and his progeny, but somehow or other the theories worked out better than anyone expected, and the croakers were beginning to think that perhaps the mistress of the manse might not be entirely wrong.

One of these theories was to train the children to self-reliance by instructing them from earliest infancy to help themselves and to help others. It was much harder for the mistress to show each toddler how to pick up toys or clothes, or go on an errand, than to do it herself; but in the end if she did not it meant dependent children, much more to do, and certainly less character building for the little ones, and so she taught each patiently and tenderly to be of use in the world. For this reason, being left without help, with warm weather coming on, a lame hand, and a large family, was less terrifying than it would have been to many, for she knew the children would be a great assistance, and for them knowledge was power, and tasks cheerfully and intelligently performed so much toward their development.

Never was there such planning and anticipation in the manse as during this last day of Bridget's stay, and, though the mistress was a little incredulous about the success of all the plans, she smiled on them every one, leaving time and circumstance to shape them, and knowing how many steps forward ambition and anticipation carried old and young.

At the end of six months she found that even her sanguine nature had been at fault, and much more had been accomplished than she had fancied could be. It had taken mountains of patience, but that helped her as much as the children; sometimes the little bungling fingers made more labor than to do the thing alone, but how precious were those childish attempts to help; and the companionship of those weeks, the development of faculties hitherto latent, and the new affection awakened by mutual interests and mutual tasks, were worth all the hard work and unremitting attention needed by a woman as full of cares as was the mistress of the manse.

That first week of falling into line, the wise man offered to expend his strength on heavy weights, the care of the range and the lamps. If a woman was unobtainable once a week, he descended from his sermons and dead languages to the very act of mopping the kitchen, and every day he made himself remember that to lay the two youngest away for their nap was another way to help the house mother. And when he was absent, as happened only too often, she realized what a strong arm she had to lean on when weighty burdens were to be lifted.

Soon the two boys realized this, and when these absences occurred, the little fellows tried to fill father's place by keeping the ashes cleared out or the coal scuttle filled. Each child at four years old, to carry out one of the theories of the mistress of the manse, had been taught to make the bed he occupied, for there was a dainty white couch for each one. So it was very easy when Bridget left, to make some other household miserable, for the young folks to rise earlier, dress quickly, and, with windows open to the sweet spring air, make their beds before breakfast, which was served on the minute.

Besides this the two oldest boys were taught to care for the tub and basin in the bathroom, and plenty of scouring soap and hot water made their task a light one, and the result aroused their pride.

As soon as breakfast was over, all began to clear off the table, falling into a systematic discharge of this disliked duty, one scraping and piling dishes in the kitchen, another putting away napkins and silver, and before it was realized, the table was empty, the children ran away for their daily Scripture lesson, while the mistress brushed up the crumbs on the hard-wood floor, and then joined the family at morning prayers.

When these were concluded, there was a stampede for the kitchen, plenty of noise, fun, and frolic, but in twenty minutes the little folks had wiped and put away the dishes the mistress had washed and rinsed, each child taking his turn at some special duty, so as to vary the monotony as much as possible.

Then the wise man would call out, "School-time," hustle the girls into their hats and coats, kiss the five all around, and come into the kitchen, to find it nearly in order, and to hear a smiling wife say, "Don't the children fall into line nicely?"

Practice made more perfect every day, and even the oldest baby, of three and a half, learned to wipe the silver before she trotted off for kindergarten, and No. 4, two years older, rushed home from school in time to set the table for dinner, and rarely did the mistress of the manse have to put additional touches to it, for it became, in its accuracy and neatness, a continuation of the kindergarten work from which he had graduated on attaining the dignity of five years.

It was always a busy morning for the housekeeper, in spite of willing hands and feet, and often there were outside calls and interruptions which took the time, but as school closed for the noon hour, dinner was upon the table, served far more daintily than when Bridget was the kitchen goddess. The two oldest boys, in white waiters' aprons, waited quietly and correctly, taking turns, so that each was able to have his meal healthfully, and yet none of the amenities of life were lost because the "girl had left."

As soon as dinner was over, each one fell into place, and the table was cleared, the dishes were washed, and by the time the hour and a half nooning was over almost everything was done; no one had been overburdened; and the mistress of the manse had a quiet afternoon, in which to rest, sew, or go out, and it was very delightful, especially when some little pleasure was planned in which all, even the wise man, participated.

When vacation came, the rules of punctuality, which made so much time, were still strictly observed, and with the freedom from school it was easy for little feet to ease the mother more, and yet not find the task burdensome. The eldest boys prepared many of the vegetables, and soon, under careful training, they and their sister took turns on Sunday in staying from church, and when the mistress of the manse came in at half past twelve, the roast would be cooking nicely in the oven, the vegetables boiling, or ready to go on the range, the table set, the youngest of the flock in bed for her nap, and a daintily dressed boy or girl was waiting to scamper off to Sunday school, while the rested and refreshed housekeeper finished the cooking of the meal.

With the heat of summer came languid days for the mistress of the manse, especially as sickness invaded the family, and sometimes the days and nights were long and heavy. The little folks debated among themselves, and finally announced that every day No. 1 and No. 2 would wash the dinner dishes, if No. 3 and No. 4 would put the dining room in order. And nobly did each child do his or her part, though the mother made everything as light as possible while getting dinner; but the little souls never faltered in their self-imposed task all these weeks. So when dinner was over, the mistress of the manse was very glad

to go to her cool room and rest, and when, refreshed and strengthened, she descended to prepare the supper, it was to find the kitchen swept and darkened, and everything arranged in the best of order.

Sometimes the work dragged, but never were the little helpers unwilling, never did they seem to feel their tasks a burden, and this was largely because the mistress of the manse planned so wisely that nothing should be heavy enough to weigh on them, and there should be many opportunities for play between the necessary duties.

On Friday one band of children prepared the rooms for sweeping, though it required careful teaching, and when the broom and duster had done their work, another detachment put them in order, at first superintended by the mother; but in time they took so much pride in their work that no supervision was necessary. The idea through all these busy, happy six months was to do the best one could, and to feel it was a lesson in character building.

When the wise man one day brought home a girl, the mistress was almost sorry, though she was very weary, and the children said, "How we will miss all the good things that only mother can cook!" All the family felt they had proved that they could be independent and happy with nine Bridgets, instead of one, in the kitchen, and, though the added leisure was improved, the memories of those six months, when everyone was full of business, and the home was the grand center, are treasured and talked over as a sort of golden age.—*The Advance*.

THE THIMBLE.

DID you ever take the trouble to look up the history of the curious little bell-shaped indented piece of metal you wear on your finger when sewing, and which you are contented to call your thimble? It is a Dutch invention, and was taken to England in 1695 by one John Lofting. Its name was derived from the words "thumb" and "bell," being for a long while worn on that member, and called the thumbel; only within the last 150 years has the word "evolved" into "thimble." All records say the thimble was first worn on the thumb, but we can scarcely conceive how it would be of much use there. Formerly it was made of brass and iron only, but of late years steel, silver, gold, horn, ivory, celluloid, and even pearl and glass have been used in its manufacture. A thimble owned by the queen consort of Siam is shaped like a lotus, of solid gold, thickly studded with diamonds, which are so arranged as to form the lady's name and the date of her birth and marriage. Queen Victoria has a very valuable gold and diamond set thimble, upon which are engraved many historical scenes from English history.—*Northwestern Christian Advocate*.

WHAT IS BAD AIR?

BY DR. C. W. LYMAN.

LAST week we explained the constant process of devitalization of the air of living rooms.

We also need to remember that the air of our habitations and of large cities becomes constantly loaded with gases from combustion and decomposition, with exhalations from the lungs and skins of the inhabitants, and with bacteria that are multiplying on all hands. These germs are growing in our clothing and carpets, under beds and bureaus, in pantries, in the dust in the cracks of the floor, in the dirt of the streets and cellars. Whenever bad air and dirt are shut in together, the growth of germs becomes very rapid, and the germs themselves become more noxious in

character. Now, these germs that grow in everything filthy not only add to the pollution of the air about, but are largely inhaled with that air, and use up a certain amount of our vitality in killing off such as become lodged in our air passages. Another liability is illustrated in the experiment of a physician affected at the time with bronchitis. If he examined his sputa while staying in a close, warm room, he found it presenting under the microscope myriads of noxious microorganisms. If he then went out into the fresh air, for half an hour, the microbes nearly disappeared from the secretions in his throat. But they reappeared and began to multiply when he returned to the air of an unventilated room.

It is now easy to see why absolute cleanliness in all our belongings and surroundings is so profitable. One more experiment is worth mention, for the light it throws on what bad air is, and why it is actively poisonous, as well as deficient in oxygen. Someone took a quantity of air exhaled directly from the lungs and condensed and cooled it till the contained moisture was precipitated in drops. The liquid so formed was found to be a virulent poison, promptly killing animals into which a little was injected. Air containing an extra amount of carbonic acid gas, if it also contains plenty of fresh oxygen, supports respiration well enough. It is air charged with the poison thrown off with previous exhalations that sickens one so, not to mention that its oxygen still present is largely "devitalized" in the manner previously described.—*N. Y. Voice*.

A BABY'S INFLUENCE.

A PRETTY story of a baby's influence over fallen women in a Russian jail is told in the *Woman's Journal*:—

"The jailer was Colonel V., and he and his wife had just arrived to take charge of a large prison in one of the central provinces. The colonel was a terrible disciplinarian, but a kind enough man in his way. His wife was a gentle little enthusiast, who had made up her mind to reform all the women prisoners. This particular jail had a very bad reputation, and the women especially were often in mutiny. Colonel V. got along famously with the men, but the women were too much for him, and he meditated flogging and all sorts of terrible measures. Once Madame V. took a walk through the prison yard when the women were exercising. Behind her walked a nurse, with her baby. The prisoners, as soon as they got sight of the baby, flocked around, and Madame V., at first fearing violence, was relieved to see that only babyolatry was the matter. First one and then another of the women begged to hold the child for a moment; some laughed with joy, and many shed tears. Madame V. had a happy thought, and she spoke it out. "The best-conducted woman of you all at the end of the week will be allowed to tend the baby for half an hour." Never was a change so instantaneously wrought. The women became amenable to every word of the warders, and at the week's end it was with the utmost difficulty that Madame V. could decide, among so many well-conducted prisoners, who had the best claim to the promised reward. The baby's visits were afterward frequent, and the women's wards were completely reformed."

It is the mighty power of grace to keep the soul in one equal temper.—*T. Mantor*.

A LIFE of worry, want, and wear,
A life of discord, doubt, and care,
I may not, will not live on earth—
It ill becomes the second birth
Of God's own child.

—*Rev. John Parker*.

Mission Fields.

"Cast thy bread upon the water; for thou shalt find it after many days."—*Ecc. 11:7*.

SERVICE.

BY JAMES BUCKHAM,

AH! grand is the world's work, and noble, forsooth,
The doing one's part, be it ever so small.
You, reaping with Boaz, I, gleaning with Ruth,
Are honored by serving, yet servants of all.

No drudge in his corner but speeds the world's
wheels,
No serf in the field but is sowing God's seed;
More noble, I think, in the dust though he kneels,
Than the pauper of wealth, who makes scorn of
the deed.

Is toil but a treadmill? Think not of the grind,
But think of the grist, what is done and to do,
The world growing better, more like to God's mind,
By long, faithful labor of helpers like you.

The broom or the spade or the shuttle that plies
Its own honest task in its own honest way,
Serves heaven not less than a star in the skies—
What more could the Pleiades do than obey?

—*Congregationalist*.

THE SOCIETY OF FRIENDS' MISSION IN CENTRAL MADAGASCAR.

BY THE REV. JAMES JOHNSTON.

KINDRED in missionary spirit with the Moravian Church, the members of the Society of Friends, through the agency of their own Friends' Foreign Mission Association, have done noble service in India, China, Syria, and Madagascar during the last three decades, with a staff numbering at the present day sixty-four missionaries,—medical and evangelizing. The zeal of the English Friends for the salvation of the heathen world may be inferred from the fact that of the 19,000 Quakers in England, one in every 280 was stately engaged in the mission field. In the midsummer of 1867 the Friends sent their first ambassadors of the faith—those sterling souls, Joseph S. Sewell and Louis and Sarah Street—to Madagascar, the third largest island on the globe. Their advent was the outcome of a suggestion made by a director of the London Missionary Society, whose pioneer workers had reached the island so long ago as the year 1818. To these ardent fellow yoke bearers the London society's representatives accorded an affectionate welcome.

A significant event occurred shortly afterwards, which opened wide the gateway for the incoming of Christ's day. That enlightened woman, Queen Ranavalona II., on her coronation, in 1868, broke with idolatry, declared herself a Christian, and consigned the most popular idol of the heathen party to the flames. This resolve of the sovereign was followed by throngs of the native heathen crowding into the chapels, and begging to be taught the new faith. The messengers of grace, who had been waiting through the long, dark night, were overwhelmed by the freshet of souls; and, like the fishermen of old, beckoned to their brethren "that they should come and help them." In response to the call, the Friends, in proportion to their resources and opportunities, fervently availed themselves. The nets were thrown in, and prayer offered that wisdom might be given to draw the ingathering safely to the shore.

From that time the missionaries of the London society and the Friends have toiled in harmonious coöperation. Already Joseph Sewell had been teaching the young, remarking, "I had found work I could do"—a sphere of activity in which the Friends have since conspicuously excelled on the island. When

the Friends' reinforcements arrived in 1871, it was decided that, in addition to taking charge of the congregation at Ambôhitantely, in the heart of the capital, they should carry on educational and other labors, and, if possible, undertake the evangelization of a tract of territory to the southwest of the capital, in the midst of a terribly benighted people.

Only by men and women burning with the missionary passion could this district be contested. Lawless and heathen, the native population, utterly filthy in thought, speech, and habits, occupied an extensive region on the borders of No Man's Land, inhabited by the fierce Sakalava tribes, among which they found a refuge after forays in cattle lifting and men stealing. Their low type was also attested by cruel bullfights in the open lands, and the number of criminals they furnished to the rude prisons on the road to the capital. So suspicious were these natives of foreigners that they were often seen to flee from the face of the white man. The Friends' missionaries discovered three mud-walled erections in as many forlorn villages—a dim evidence of the presence of Christianity in persecution times.

Here was virgin soil, and the trust which the fresh contingent essayed to bear has been signally honored. A quarter of a century has nearly gone by, and meanwhile the geographical area of the Friends' mission of mercy has been maintained. Educating and Christianizing, they have influenced hundreds of heathen villages, planted homes and stations, where lives have borne fruitful witness that

"Life saved for self is lost, while they
Who lose it in his service hold
The lease of God's eternal day."

Even incomplete tabulated returns show marvels of consecration on the part of the eighteen missionaries occupying the four central stations at Antananarivo, Arivonimamo, Mandridrano, and Ambohimadana. In the district of Imerina some 157 little thatched chapels are seen in an equal number of villages, where 14,000 people, at least, regularly attend worship, conducted by the missionaries and their helpers. At the two high schools in the capital the accommodation for 600 youths and maidens is fully used. The pupils are directly influenced by the missionaries, and from the youthful ranks teachers are chosen for work in town and isolated districts. These, again, are represented on a smaller scale by numerous village schools, where 12,000 children, or more, obtain an excellent elementary and Bible training. As might be supposed, such institutions have contributed to the prestige of Sunday schools, temperance effort, and Endeavor societies. Of the latter a missionary has written: "The Young People's Societies of Christian Endeavor in Madagascar, as in America, were a real hope of the future."

The printing press, which was introduced in 1872, has widely disseminated schoolbooks, tracts, and papers, illustrated by means of the lithographic press. Last year alone 135,000 useful publications came from this source. In the printing department some three dozen Malagasy youths find an honorable vocation. More wonderful, perhaps, is the value of medical work. The four missionaries, who have charge of 80 beds in the hospital, report that during 1893 they admitted 1,105 in-patients, received 12,478 visits from out-patients at the hospital and 4 dispensaries, and visited 1,845 sick cases. Medical students are taught, and afterwards devote themselves to the needs of distant country places. And nursing, too, is popular among Malagasy women, whose services are prized at the village medical missions. The whole of Imerina will ere long be accessible to qualified native doctors. Skill in healing appeals to the heart, induces a favorable opening for the gospel, and anticipates the good time to

come. The force of this was conveyed by a poor Malagasy youth, who, lying ill in the men's ward, remarked, "Many generations of Malagasy will thank you missionaries, who have done so much for our benefit."

Heroic faith is required for the spiritual conquest of Madagascar. Of 4,000,000 souls the vast majority are unreached by the divine invitation, and, in grossest forms, cruelty and immorality, slavery and heathenism, abound. Happily the ambassadors of Christ have grasped the sureness of the promise, "I am God. . . . I will work, and who shall reverse it?" If immature the converts, and few in comparison with the surrounding heathen, they see that the morning is coming and the light increasing, since the humble beginnings in 1867, and thus eagerly expect the hour to strike when they may carry the sunshine of His name to the untractable Sakalava tribes scattered over the wilds of Western Madagascar.—*Sunday School Times.*

A CHRISTIAN REPLY TO HEATHEN LOGIC.

A NATIVE of India has written a pamphlet to prove from the New Testament that Christ is not divine. In order to establish this proposition he uses the following logic:—

"God is the Father;
Christ is not the Father;
Therefore Christ is not God."

A Christian native answers this logician as follows, the reply having been translated by Rev. Joseph H. Gill, a Methodist missionary:—

"When we examine the New Testament further, we find the above assertion has abundant refutation. For instance, whoever possesses power over heaven and earth, he is God; but Christ has all power in heaven and in earth, therefore he is God.

"Again, whoever is in existence the first and the last, he is God. But Christ is the first and the last, therefore he is God.

"Again, whoever holds the keys of death and of the unseen world, he is God; but Christ holds the keys of death and of the unseen world, therefore Christ is God.

"Again, whoever is the creator of the universe, he is God; but, according to John 1:3 and Col. 1:16, Christ is the Creator of the universe, therefore Christ is God."—*Selected.*

DR. G. F. PENTECOST writes of the Hindus who have formed themselves into various Somajs, or independent churches, of which the Brahmo-Somaj in Bengal is the chief: "These men have repudiated Hinduism as a system. They have brought their wives out from behind the *parda*, or zenana, educated them, and are endeavoring to put themselves and their families on a European basis of family and social life. They are, as a rule, well-to-do people, many of the men being lawyers or occupying high positions in the service of the government. Theism is the basis of their religion—what they have. The Brahmos have, as before noted, sought to incorporate as much of Christianity as they can without accepting Jesus as the incarnate Son of God—his atonement and resurrection from the dead. I am satisfied that the Somaj movement has reached its limit of strength. It is at least a protest against the absurdities and wickedness of Hinduism, and an effort to find a new basis of faith in theism; but as theism cannot stand alone, the result is that the life of these movements is and must be short. They will either fall into atheism, which, indeed, some of them are doing, calling themselves agnostics in the meantime, or they will embrace Christ and his salvation, which also some of them are doing—and that gladly and joyfully."—*Gospel in All Lands.*

Our Work and Workers.

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

"I SHALL NOT PASS AGAIN THIS WAY."

The bread that bringeth strength I want to give,
The water pure that bids the thirsty live;
I want to help the fainting day by day;
"I'm sure I shall not pass again this way."

I want to give the oil of joy for tears,
The faith to conquer crowding doubts and fears,
Beauty for ashes may I give away—
"I'm sure I shall not pass again this way."

I want to give good measure, running o'er,
And into angry hearts I want to pour
The answer soft that turneth wrath away—
I'm sure I shall not pass again this way."

I want to give, e'en as the Master gave,
Help to the erring, and I want to have
Forgiveness in my heart from day to day—
"I'm sure I shall not pass again this way."

I want to give to others hope and faith;
I want to do all that the Master saith;
I want to live aright from day to day—
"I'm sure I shall not pass again this way."

—*Silver Cross.*

NEEDED AT PRESENT.

A FITTING up for the battle is the present need of everyone who names the name of Christ. As the agents of Satan are at work, it is now necessary for the agents of Christ to be sounding the alarm.

It is very plain to everyone who has any interest in the missionary work that there never was a more favorable time to work than at present. Many are the ways now open for the spread of the message. Those who are visiting from house to house, scattering tracts, talking to their neighbors, and reading the Bible with those who desire to know about the word of God, find all that they can do. And those who have been doing this kind of work of late are unanimous in testifying that it is the best work in which they ever engaged. Personal work strengthens the one who engages in it; and, from past experience, we know that in telling others of the love of God, we are watering our own souls.

Doors are open everywhere for Bible readers; many are inquiring for the truth; they are anxious to have the truth made known to them. The one who seeks God for wisdom, and takes his word to mean just what it says, regardless of his own desires and inclinations, or the one who really wants God's ways and will to be his, "shall know of the truth;" and such a person will be an able instrument in the hands of the Lord for bringing the last message with an understanding heart to these open doors.

The Lord is calling for consecrated workers, for those who have given up all for the cause of truth, whose interests are all centered in the cause of Christ. Harmony will exist, and whatever the *word* says, the Christian can say, "That is for me, for God said so." There is no contradiction of the Scriptures in the mind of the child of God, for he knows that his God, the Creator of the universe, is endowed with *all wisdom* and all knowledge; and wherein "there are things hard to be understood," he knows that God, "who cannot lie," has spoken them, and there can be no conflict in his statements, nor discord in his voice. He says, "Consider what I say, and the Lord give thee understanding." We are dependent upon him for understanding, and he will, in his own good time, impart to us the necessary knowledge, when we comply with his commands. All wisdom and knowl-

edge come from the Lord, and he will not force this upon anyone; but we can have these things by partaking of them.

"Practice what you preach" should be the motto of every Christian. Watchfulness is required, that the acts of the life may be in strict accord with the profession.

We need the *whole armor* on. Before us we see nothing but discord, trial, and perplexity. The one who does not look beyond this life for better times will never see them; but to be able to look beyond this life needs a preparation that can be obtained only by the help of God. The preparation that is needed is the armor of God, which cannot be purchased with money, for it is a gift. It can only be had in one way, and that is by yielding up self, accepting Christ as the only source of strength, the only way of life,—“putting on the Lord Jesus Christ.” God has promised to fight our battles, even to carry us through to the final end. But he can only carry those through who will loose their grasp upon the things of this world, and lay aside doubt, for doubt destroys the very foundation of the Christian hope. Christ cannot come into a heart that is not emptied of self, and which keeps doubt standing at the door.

Our present need is a present Saviour at the *present time*.

A. J. HARRIS.

Battle Creek, Mich.

CLEARNESS IN ILLUSTRATION.

An illustration has value and charm in its axiomatic clearness. A preacher of great power, in speaking of the great difficulty God's Spirit would have in entering a man whose whole being was blocked with sin, said, "You may hold a corked bottle under Niagara Falls, and you won't get any water in the bottle." "Why, anybody knows that," said a child who overheard this illustration. Yes, and the preacher's very power lay in his ability to put truth in such a form that anybody might understand it.—*S. S. Times*.

FIELD NOTES.

WE are informed that in Great Britain our book canvassers are generally doing well.

THERE are at present 215 employes engaged in the Review and Herald Publishing House at Battle Creek, Mich.

BROTHER Wm. SIMPSON reports that seven precious souls have accepted the truth as it is in Jesus, as a result of meetings held at North Branch, Mich.

ELDER J. B. GOODRICH, writing from Quebec, reports three additions by baptism to the church at Buckingham, two at Fitch Bay, and two at South Stukely.

ELDER I. H. EVANS, president of Michigan Conference, writes that the interest is such in Toronto, the Sunday-law city of Ontario, that a house of worship must soon be erected.

ELDER S. N. HASKELL is doubtless now on his way to South Africa, as he designed to sail from London August 10, by the steamer *Hawarden Castle*. May God go with his worn and tried servant.

WE wish to call the attention of our workers everywhere to the articles on the first page of the *Review and Herald* of August 7 and 14, entitled "Look to God for Wisdom." They are meat in due season.

It is with regret that we chronicle the news of the death of Elder A. E. Flowers, who went to the island of Trinidad to labor, February last. He died of yellow fever, after an illness of five days, June 29. Our sympathy is extended to his bereaved companion. "God buries his workman, but he carries on his work." Sister Flowers will return to this country.

ELDER E. E. ANDROSS, who has been in attendance at the teachers' institute in Battle Creek, Mich., passed through this city on the 24th inst., en route to his future home in Healdsburg. He returned by way of the Northern Pacific route.

WISCONSIN.—At Bloomville, under the labors of Brethren Swinson and McIntosh, twenty-seven have embraced the truth, twenty of whom were baptized August 5. At Richland Center eight souls have been converted. The laborers there are Brethren Anderson, Wilkenson, and Phelps.

ONE of the encouraging features of the tent meetings held in Asheville, N. C., by Elders George I. Butler and D. T. Shireman, was the acceptance of the truth by the Baptist minister of that place, who addressed a large audience in the tent on the subject, "Why I Am No Longer a Baptist."

THE new church at College View, Neb., will, the Lord willing, be dedicated by appropriate services September 23. Elder J. H. Durland will preach the dedicatory sermon. Elders E. W. Farnsworth, W. B. White, J. G. Matteson, H. F. Graf, C. C. Lewis, and Brother A. R. Henry will be present and assist in the exercises.

THE meetings recently held at Gouverneur, N. Y., closed with eight converts to the faith. These, with four believers already there, and other interested ones, were organized into a Sabbath school, and will continue Sabbath meetings weekly. The meetings were conducted by Elder S. M. Cobb and Brother H. L. Bristol.

THE tent meetings conducted by Elder J. W. Collie in Tampa, Florida, resulted in eighteen additions to the church. The daily papers were very kind in their notices, but the clergy were generally quite persistent in their opposition. The church has purchased a meetinghouse formerly occupied by the Presbyterian Church.

ELDER C. L. BOYD, president of the Tennessee River Conference, says that they are doing more work and seeing more interest in that field than ever before. One member of the grand jury which indicted Brother Capps, who is now lying in jail for conscience' sake, has with his family begun the observance of the Sabbath. Seven adults have recently united with the church at Nashville.

WITH reference to the trouble experienced by Brethren John F. Jones and A. J. Howard on Kent Island, Chesapeake Bay, mentioned last week, we learn that no further molestation was offered, but the people ignored the meetings altogether. They were deterred by the sheriff from doing violence, and determined not to hear the preaching. It was a clear case of utter rejection of the gospel truth, and the tent was taken to another locality.

BROTHER JOHN QUINN reports an invitation from Friendship Liberal League, Philadelphia, to address the League on the subject of "Christianity As We Find It vs. Christianity in Fact." On complying with the request, he was again invited to speak on "The United States a Subject of Prophecy." We may expect to find in these days, as it was during the first advent, that the world will be more ready to hear the searching truths of the gospel than will those who profess to be the people of God.

PENNSYLVANIA.—The president of the Pennsylvania Conference, Elder I. N. Williams, reports that since their camp meeting, in June, they have organized four churches, as follows: At Bradford, with 19 members, since increased to 22; Indian Creek, with 25 members, with 5 more ready to join, not one of whom was a member of another church when the truth found them, and some of them professed

infidels; Harrisburg, with 11 members; Lebanon, with 21 members. There are four more companies nearly ready for organization at Cobham, Butler, Waynesburg, and Oakland. The addition of 10 members are reported at Lowville, Erie County, and 7 new converts at Geneva.

ELDER A. T. ROBINSON writes from South Africa that the people of Claremont presented to our people there a formal petition to open a school for the general public at such rates of tuition as would place the school within reach of those of limited means. This has been acted upon, and ground has been purchased, and a building erected at a cost of £410, or \$2,000. The building is 24x48, and is completed and furnished. The school opened July 4 with an attendance of 37, which has since increased to nearly 50.

NEWS has been received from the brethren who left Cape Town for Mashonaland. They reached Bulawayo, the capital of Matabeleland, July 5. Here the governor of Mashonaland, Dr. Jamieson, was visited, who gave them a liberal donation of land for mission purposes. It was hoped that one tract could be secured near Bulawayo and another north of Fort Salisbury. Brother Harvey writes the Foreign Missionary Society that they have been molested by no wild beasts or venomous reptiles, but that they dwell safely.

THE following admonition of Elder H. E. Robinson, president of Atlantic Conference, to the brethren in his field is timely in other fields: "I am constrained to admonish our people who have thus far been prospered financially that hard times are probably before us, and, therefore, all should use economy in expenses, devoting as much as possible to the work of the Lord. Millions are to be warned, and much money will be needed. Be ready to help in all the calls that are made for the progress of the message. It is no time to bury the talents in the earth."

IOWA.—At Sumner, Iowa, as a result of the meetings held by Brethren Henderson, Habenicht, and Shaver, eight souls have embraced present truth. The wife of a minister in that place is reported to have instructed young people in this way: "It is your duty to hate the Adventists, and do everything in your power to put them down." At Atlantic, Brethren Larson, Ketchum, and Guthrie report twenty who have embraced the Sabbath. Twelve have united with the church, ten of whom were baptized. Thirteen have been baptized at Milford, and others soon will be. A church will soon be built at this place. Brethren Watson, McClintock, and Berguson are in charge of the work.

BRAZIL.—Brother A. B. Stauffer, writing from Brazil to the *Review and Herald*, says of the town of Santos (which by its name ought to be holy), which has a population of 15,000:—

In all my travels I never have seen a place where there is such disregard of the Bible and everything religious, such drunkenness, sin, and demoralizing habits, as are practiced openly here. This is not to be wondered at when we know that there is neither a gospel mission nor a missionary in all the place.

Here a medical missionary should locate at once; and not only here, but there is room for many more to engage in the same line of work in other parts of this country. But these must be men who will not count their lives dear unto themselves, men who are saved themselves, having realized the cleansing, saving, and healing power of Christ, and who have a faith that will not be deterred by difficulties, however great.

One brother [in the State of Santa Catharina] writes that there is a company of upward of seventy-five Sabbath keepers in the locality where he lives. They are divided, however, into two factions, but all keep the Sabbath. May we not hope that these dear souls will yet receive the truth fully, as some of them are already rejoicing in the light, and call to us to come and help them? Brother Dressel, in another section of the same State, writes very encouragingly, and makes an earnest appeal for help. Also the German brethren in Argentina write that

10. What did Jesus tell her to do? Verse 16.
11. When the woman said she had no husband, what did Jesus say unto her? Verse 17.
12. How did he show that he knew her inner life? Verse 18.
13. As he revealed to her her sin, what did the woman perceive? Verse 19.
14. What did she say about the place of worship? Verse 20. See note 3.
15. What did Jesus reply in regard to the place of worship? Verse 21.
16. What did he tell her of the worship of her nation? Verse 22. See note 4.
17. What worshippers alone are pleasing to God?
18. How must men do in order to truly worship him? Verse 24.
19. What did the woman say in reply to this? Verse 25.
20. How plainly did he reveal himself? Verse 26. See note 5.

NOTES.

1. **The Jews have no dealings with the Samaritans.**—The Samaritans were the descendants of the different nations which the king of Assyria brought into Palestine when the children of Israel were taken into captivity, as recorded in 2 Kings 17. Their religion was a mixture of the worship of the true God with various forms of idolatry. Perhaps as years had gone by they had learned to reverence God more and their own idols less. They opposed the Jews at the time of the building of the temple under Zerubbabel and Ezra (see Ezra 4), and through opposition they seem to have aroused hatred between the two classes. Nothing was so evil in the eyes of a Jew as a Samaritan. To be a Samaritan and to be possessed of a devil was one and the same thing with a Jew. They said unto Jesus at one time, "Say we not well that thou art a Samaritan, and hast a devil?" John 8:48. The woman knew that the Jews had this feeling toward her nation, and was therefore surprised that Jesus should ask her for a drink of water. But our Saviour uses this little incident to teach not only the woman, but the entire race, a deep spiritual lesson.

2. **THE woman was as slow to understand a spiritual lesson as was Nicodemus.** The carnal mind does not understand the things of the Spirit of God. When Jesus told Nicodemus, "Ye must be born again," Nicodemus could not comprehend our Lord's meaning. When he tells the Samaritan woman that he would give her living water, she understands by the term that he would draw it from Jacob's well. But our Saviour's object was to lighten her understanding. By the natural water, life-giving and cheering, he would teach her the necessity of the Spirit of God, which gives eternal life.

3. **As Jesus was revealed to the woman as a prophet, another question seems to arise in her mind in regard to the true place of worship.** One of the questions of frequent discussion between the Jews and Samaritans was in regard to the true place of worship. Of course the Jews claimed that at Jerusalem was the only place of worship, while the Samaritans claimed that the Mount of Samaria was the place, doubtless Mount Gerizim. Their ancestors had worshiped there for more than four hundred years before Christ, and it was there that the blessings were read, as recorded in Deuteronomy 27 and Joshua 8. But it was also true that God had chosen Jerusalem, and now that Jesus, a Jew, had shown himself to her as a prophet, evidently doubt came into the mind of the woman in regard to the true place of worship, and she thought that after all Jerusalem was to be preferred to Samaria.

4. **WHAT our Saviour said was literally true.** The Samaritans did not know what they did worship. For proof of this read 2 Kings 17:41: "So these nations feared the Lord, and served their graven images, both their children, and their children's children; as did their fathers, so do they unto this day." But the Jews, backslidden though they were, had a knowledge of the true God. God had committed to them his holy law and the great plan of salvation, and through them came the Seed of Abraham, our Lord Jesus Christ. Salvation is of the Jews, and that man has little regard for the words of the Saviour who sneers at anything which God has given through the Jews, as "Jewish." Christ himself was a Jew, and so were all his apostles.

5. **How CLEARLY and plainly Jesus reveals himself to the simple-hearted!** He could not say to the Jews, those of his own nation, "I am the Christ." They would not believe him, because of their jealousy and hardness of heart, but to a woman of a

despised nation, one who was a sinner, but who longs to know Christ, he reveals himself. She says, When he (Messiah) is come, he will tell me all things. Jesus says, I am he. The woman goes and tells her people, and many of the Samaritans come and believe in Jesus. And so it is with those who have great light and privileges, but who turn away from the blessings which God gives, and harden their hearts against it, while those who have few privileges and less light see the truth, and receive some of the great blessings which the truth brings.

LESSON XI.—SABBATH, SEPTEMBER 15, 1894.

SIGHT FOR THE BLIND.

Lesson Scripture, Luke 18: 23-43.

23. But when he heard these things, he became exceeding sorrowful; for he was very rich.
24. And Jesus seeing him said, How hardly shall they that have riches enter into the kingdom of God!
25. For it is easier for a camel to enter in through a needle's eye, than for a rich man to enter into the kingdom of God.
26. And they that heard it said, Then who can be saved?
27. But he said, The things which are impossible with men are possible with God.
28. And Peter said, Lo, we have left our own, and followed thee.
29. And he said unto them, Verily I say unto you, There is no man that hath left house, or wife, or brethren, or parents, or children, for the kingdom of God's sake,
30. Who shall not receive manifold more in this time, and in the world to come eternal life.
31. And he took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all the things that are written by the prophets shall be accomplished unto the Son of Man.
32. For he shall be delivered up unto the Gentiles, and shall be mocked, and shamefully entreated, and spit upon;
33. And they shall scourge and kill him; and the third day he shall rise again.
34. And they understood none of these things; and this saying was hid from them, and they perceived not the things that were said.
35. And it came to pass, as he drew nigh unto Jericho, a certain blind man sat by the wayside begging;
36. And hearing a multitude going by, he inquired what this meant.
37. And they told him, that Jesus of Nazareth passeth by.
38. And he cried, saying, Jesus, thou Son of David, have mercy on me.
39. And they that went before rebuked him, that he should hold his peace; but he cried out the more a great deal, Thou Son of David, have mercy on me.
40. And Jesus stood, and commanded him to be brought unto him; and when he was come near, he asked him,
41. What wilt thou that I should do unto thee? And he said, Lord, that I may receive my sight.
42. And Jesus said unto him, Receive thy sight; thy faith hath made thee whole.
43. And immediately he received his sight, and followed him, glorifying God; and all the people, when they saw it, gave praise unto God.

In this lesson we have the remainder of the story of the young ruler, Christ's death foretold, and the healing of the blind man. The entire chapter may easily be analyzed. Do it for yourself, and do not be content to go on with the next lesson until you can give a brief outline of the contents of this chapter.

1. Repeat the story of the rich young ruler who came to Jesus.
2. What question did he ask?
3. To what did Jesus refer him?
4. What did the young man reply?
5. What did Jesus say that he lacked?
6. How did the ruler receive this counsel?
7. What caused his sorrow?
8. When Jesus saw his sorrow, what did he say?
9. How difficult is it for a rich man to enter into the kingdom of God?
10. What was said by those who heard this?
11. What did Jesus reply to that?
12. What did Peter say?
13. What did Jesus say that those who leave all should receive?
14. What did Jesus then reveal to the twelve?
15. How minutely did he foretell his sufferings and resurrection?
16. How much of it did the disciples understand?
17. Why did they not understand? See note 2.
18. As they came near to Jericho, whom did they find?
19. How did the blind man learn of their approach?
20. When he heard that Jesus of Nazareth passed by, what did he cry?
21. What was said to him by those who went before?
22. What effect did this have?
23. What did Jesus do?
24. What request did the blind man make?
25. What did Jesus say to him?

26. What did Jesus say saved the blind man?
27. What was the immediate result?

NOTES.

1. "It is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God." This expression implies absolute impossibility, and so it was understood by the disciples, who said, "Who then can be saved?" Jesus said that the thing that is impossible with men is possible with God. The rich man who submits to the Lord will cease to be rich in this world's goods, but will become rich in faith, and then he may enter in. But it is as impossible for a man to enter into the kingdom of God as a rich man, as it is for a camel to go through the eye of a needle. The Babylonian Jews, using the same proverb, which was a very common one to denote impossibility, have "elephant" instead of "camel." Many attempts have been made to strip the words of Christ of all force by saying that he had reference to a certain gate in Jerusalem called "the needle's eye," which was so small that in order for a camel to pass through he had to have his load stripped from him and then get down and crawl through on his knees. This is pure fancy of the most absurd kind. The term "needle's eye" applied to small gates is a modern one, which has originated from the attempt to destroy the force of this verse. There is no trace of any such name in ancient times.

2. In the case of the twelve we see an instance of the effect that preconceived opinions, without foundation, have on one's reception of truth. So firmly fixed in the minds of the disciples was the idea that Jesus was going to be a temporal ruler, and that his kingdom was to be of the nature of earthly governments, that what he told them about his death and resurrection had no effect on their minds. It was as though he had said nothing. Yet, if they had been diligent students of the prophecies, they might have understood his words, and thus have been prepared for the event. For all the prophets foretold the sufferings of Christ that should precede the glory. 1 Peter 1:10, 11.

3. **THE healing of the blind man should not be passed lightly by as an ordinary story.** It was not given merely to excite our wonder, but to cause us to trust in God. Note the readiness with which Jesus received him and healed him. This was the mercy of the Lord. Note that it was the faith of the blind man that brought him his sight. He was poor, a beggar. He could do nothing for himself. But he could call upon the Lord and plead his mercy. That brought him sight. We are in the same plight that he was. We are "wretched, and miserable, and poor, and blind, and naked." Rev. 3:17. If we come to the Lord Jesus as the blind man did, we shall receive our sight as readily as he did. This miracle was recorded for no other purpose than to show how spiritual sight and riches are to be obtained.

"Just as I am, poor, wretched, blind;
Sight, riches, healing of the mind,
Yea, all I need in Thee to find,
O Lamb of God, I come, I come.

"Just as I am, Thou wilt receive,
Wilt welcome, pardon, cleanse, relieve,
Because thy promise I believe;
O Lamb of God, I come, I come."

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News and Notes.

FOR THE WEEK ENDING AUGUST 27.

RELIGIOUS.

—The Rev. Mr. Wylie, Presbyterian missionary to China, recently died from injuries received at the hands of the Chinese soldiers at Liao Yang.

—The telegraph reports a very exciting time in connection with a series of Holiness meetings at Hammondville, Ohio. It is stated that seven women had left their husbands because the latter would not join the church.

—Priest Murphy, of Paterson, N. J., who was deposed a year ago for refusing to vacate the parsonage of St. Joseph's Church when ordered to do so by Bishop Wiggam, has been restored to his priestly functions by Satolli, the papal delegate.

—The Wesleyan Methodist Society reports a large deficit the past year. Dr. Jenkins, in commenting on the situation, says that it is not altogether on account of the depressed times, as "money was never spent with such profligacy for merely selfish pleasure, and this not only outside but inside the church."

—Within two years the First Spiritual Society of San Diego, Cal., chartered under State law, has ordained four ministers of the gospel of Spiritualism; and in addition to these, two other citizens of that place were ordained by the San Francisco society. Thus San Diego has given to the world six ordained ministers of the Satanic delusion promulgated in Eden,—"Thou shalt not surely die."

—The College of Cardinals now numbers 61 members. There should be 70, making 9 vacancies now existing. Of the present number 32 are Italians, 7 are French, 5 are German, 5 are Austrian, 4 are Spanish, 2 are Portuguese, and there is one each of the following countries: England, Belgium, Ireland, Australia, United States, and Canada. Two of the cardinals are older than the pope.

—The Interior, Chicago, takes *Christian Work* to task for publishing poetry in which are petitions addressed to "angels nestling near the throne of God," and says: "The brother who wrote this must have been brought up in a church which believes in the invocation of saints; and yet in some of our Presbyterian Churches the choir will occasionally bring a cold sweat out on the pastor by unexpectedly launching out in a prayer to the 'angels, ever bright and fair,' to exercise those functions which neither angels nor man can perform, except under the express direction of the Almighty."

SECULAR.

—Late reports state that the cholera is rapidly spreading in Bessarabia.

—Greece was shaken by another earthquake shock August 26, terribly frightening the people.

—Seven persons were killed by a dynamite explosion in the mines near Zacatecas, Mex., August 26.

—On account of a rate war persons can travel from Houston, Texas, to New Orleans, a distance of 362 miles, for 25 cents.

—A World's Food Fair is to be held in Boston during October, under the auspices of the New England Grocers' Association.

—A great popular demonstration of 70,000 persons against the House of Lords was a prominent feature at Hyde Park, London, August 26.

—The noted Apache Chief Sanchez, somewhat famous as a warrior and marauder, was killed recently in a fight with other Indians.

—The situation among the Choctaw Indians is reported serious. Every man is armed, and outrages on the whites have already been committed.

—The Emperor of Germany has manifested in no uncertain way his disapproval of petty tyranny in the army, exercised by certain officers over men of lower rank.

—At Atlantic City, the 26th ult., a bather was instantly killed by lightning while disporting himself in the surf. The fiery bolt struck him in the sight of a multitude of people.

—In the Franklin mine, town of Franklin, near Seattle, Wash., August 24, 37 miners were suffocated by gases. The fire is supposed to have been caused by spontaneous combustion.

—At Clayton, Ala., on the 20th inst., lightning struck the house of James Houston while the family were at breakfast, killing three children and fatally injuring Mrs. Houston.

—Absolute power seems to be sometimes beneficial. Hawaii has a large Chinese and Japanese population. The Consuls of the two nations, after a friendly conference, absolutely forbade their respective nationalities to discuss the questions over which the two nations are at war. How this may operate away from home is yet to be seen.

—Late advices from Honolulu state that trouble was anticipated between the Chinese and Japanese residents on account of the war over Corea between their respective home governments.

—An attempt to destroy the life of President Crespo, of Venezuela, with a dynamite bomb is reported to the *New York World*. The effort was a failure, and the bomb thrower is under arrest.

—A cyclone which swept over Southern Russia is said to have destroyed fully one thousand lives. Two parties of American tourists are supposed to have been lost. Whole towns have been blotted out.

—All the cotton mills of New Bedford, Mass., were stopped last week by a strike of employes. The number of idle workmen is said to be about 11,000. A few who went to work in one mill were attacked by a mob.

—Five fishermen near the Golden Gate, after an exciting battle, caught, on August 23, an octopus, or devilfish, with arms, or tentacles, over thirty feet long. It was sold to the Chinese, who greatly esteem its arms for food.

—Spain, Italy, and Great Britain are sending war ships to Masagne, Morocco, where the Sultan's troops retreated after their defeat by the Kaybele rebels, and where they were besieged when the last report was sent out.

—The cases of all the parties charged with tarring and feathering General Tarsney, at Colorado City, Colo., have been dismissed on motion of the prosecuting attorney, for the reason that the grand jury had ignored the charges.

—It is said that the Coxey Commonweal will be reorganized for a demonstration in Washington City when Congress meets in December next. A prison-stripe uniform has been adopted, as also a constitution and by-laws.

—The Memphis (Tenn.) grand jury has returned 24 indictments against some of the most prominent cotton firms, which are charged with failure to pay taxes, and doing business without license, thus defrauding the State out of about \$2,000,000. Wickedness in high places.

—At Ebensburg, Pa., Judge Barker has decided that the Catholic sisters may be employed as teachers in the public schools, may be attired in the garb of their orders, and may be addressed by their religious names by the pupils, but that the Catholic catechism may not be taught.

—The condition of ex-strikers' families at Pullman, Ill., is said to be pitiable. Many are on the verge of starvation, and children are crying for bread. The condition in the western part of this city (Oakland) is not much better. Many must have immediate help or suffer.

—A fire in a railroad freight office at Cincinnati, on the 22d inst., caused a loss of property valued at \$300,000. On the same day six business houses in Reveille, Texas, were damaged to the extent of \$100,000; and in Bowling Green, Ky., a number of houses were burned, aggregating a loss of \$100,000.

—Consular advices from Canton, China, say that cholera is epidemic there. The plague is still raging among the natives, and does not seem to yield to medical treatment, the mortality being ninety per cent. of the cases. Forty thousand deaths have occurred from the disease in Canton since the 1st of March.

—Sir William Harcourt has announced in the British House of Commons that the government would introduce at the next session of Parliament a bill for the payment of salaries to members of Parliament. The members have never received compensation for their services as members of Parliament or as committee men.

—The grand jury at Memphis, Tenn., has unearthed an extensive system of fraud which has caused losses to the county aggregating \$2,000,000. It turns out that hundreds of saloons and establishments embracing nearly every branch have not been compelled to pay any taxes or licenses for eight years, and over 700 indictments have been returned.

—Among the effects of fourteen Anarchists arrested in Berlin on the 15th inst. were documents showing that they were in constant communication with others of their class in Barcelona, Paris, London, and Chicago, and were receiving aid from all these places. At the imperial palace letters threatening the life of Emperor William are frequently received.

—Late news from Fiji Islands reports a rebellion of some 200 hill natives on the island of Vanua Levu, who have been led by "devil priests" to some old heathen practices which are forbidden by law. Some native officers were sent to put a stop to the ceremonies and were attacked by the people. Two of them were badly wounded and carried to the village, where they were finally murdered and partially eaten. The other officers escaped, and afterward the governor, with reinforcements, returned and broke up the stronghold, taking a number of prisoners. This is the first return to cannibalism that has been known on the islands for over twenty years.

—It is said that the strike at Pullman is finally and officially to be declared "off." Some people will not help the poor at Pullman unless the strike is declared off, and the chairman of the strike committee says he will recommend that that which everybody knew was dead months ago be officially so declared. This illustrates the beauties of the whole strike system.

—August 25 the fire fiend was busy in California. The business portion of Guerneville, Sonoma County, was almost totally destroyed. Estimated loss, \$100,000. Four lives are said to have been lost. The business part of Fort Jones, Siskiyou County, was largely burned up. Loss, about \$15,000. The \$15,000 opera house at Los Gatos totally burned. Fires are reported from Paso Robles and Woodland.

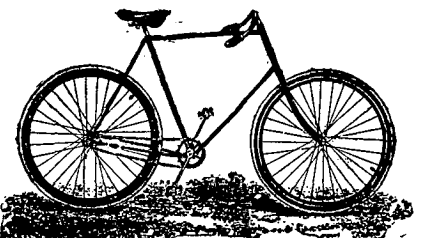
—The North German Lloyd and Hamburg-American Steamship lines are constructing thoroughly equipped buildings on the Russian frontier of Germany for the rigid inspection of steerage passengers from Russia to the United States. Stations for this purpose will be located at five points, where emigrants intending to come here by these lines will be carefully examined, and those who are excluded under our laws will be refused transportation.

—Twenty-four years ago the German army defeated the French at Sedan and made Napoleon III. a prisoner. His empire ended with his defeat, and he soon afterward died. The ex-empress still survives, and on the 14th inst. the present emperor of Germany, grandson of the conqueror of the French, paid her a friendly visit at Farnborough, England, and took tea with her. Eugenie has resided in England most of the time since the downfall of the empire.

—The new treaty with China prohibits the coming of Chinese laborers to the United States for the next ten years, but the restriction does not apply to the return of such laborers as have lawful wives, children, or parents in this country, or who have property here to the value of \$1,000, or debts equal to that amount due them. As an offset to the requirement that Chinese residents here be registered, it is understood that American residents in China shall be likewise registered.

—The hot wave in California has developed some severe electric storms. At Los Angeles, August 25, a trolley car was struck, disabling its machinery, but injuring none of those in it at the time. Electric light masts and telegraph poles were broken, and wires disarranged. The temperature was 94° at 5 p. m., and some rain fell, amounting at Pasadena to .25 of an inch. It is the only storm of the kind at Los Angeles since 1863. April 26 a thunderstorm and drenching occurred at San Diego. August 26 was reported from all parts of the State as "the hottest day of the season," the temperature ranging all the way from 82° to 114° in the shade. At Oakland the highest ranged from 95 in the shade to 111 in the sun.

—The recent Democratic Convention of this State nominated the following as their standard bearers in the coming campaign: For Governor, James H. Budd; Lieutenant Governor, William Jeter; Secretary of State, Ben Maddox; Attorney General, A. B. Parris; Treasurer, Jose Castro; Controller, Michael Meagher; Surveyor General, D. M. Angier; Superintendent of Schools, C. S. Smyth; Clerk of the Supreme Court, P. W. McGlade; State Printer, John J. Curry. *Justices of Supreme Court*—Long term, Jackson Temple, of Santa Rosa; long term, James E. Murphy, of Del Norte; short term, E. A. Bridgford, of Colusa. *Congressmen*—First District, Thomas J. Geary; Second District, A. Caminetti; Third District, W. D. English; Fourth District, James G. Maguire; Fifth District, Jos. P. Kelly; Sixth District, Geo. S. Patton; Seventh District, W. B. Alford. *Railroad Commissioners*—First District, H. M. La Rue; Second District, James I. Stanton; Third District, W. W. Phillips. *Board of Equalization*: First District, James C. Nealon; Second District, Thomas Wells; Third District, R. H. Beamer; Fourth District, F. M. Nickell.



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Signs of the Times

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In the article on "The Sabbath in the First Three Centuries" will be found valuable testimony as to how the apostasy crushed out the Sabbath of the Lord.

An attentive perusal is asked of the article beginning on the first page of this issue, entitled "The Need of a Reformation in the Church of Christ." It will be followed by others.

In another column will be found a few facts concerning that supposed "Unknown Life of Jesus Christ," about which so much is said just at present. We commend it to our readers.

In speaking of the course of Governor Pennoyer, of Oregon, who condemns railway passes and yet uses them, justifying their use by their existence, the *Enquirer* of this city aptly says: "This is specious, but the world is not likely to be led very much by those reformers who do not propose to reform themselves until there is a law compelling everybody to be good."

"CHRISTIAN SCIENCE" would do very well if theories, not conditions, confronted us; but, in the apt language of President Cleveland, "it is a condition that confronts us, not a theory." It is a condition that confronts the race, a condition of sin and death, and it is only the blessed gospel of the Lord Jesus Christ, as given in the good old Book, which will meet our needs; but it, praise God, meets them all.

"Product of a Sabbath-breaking System."—It is thus that a writer of the *Advance* (Congregationalist), "Deacon Pugh," discourses:—

"I do not see that we need to be surprised at riot, and bloodshed, and destruction of property from railroad men. Are they not what we have made them? And is not the crime of those who patronize the Sunday train greater than theirs by as much as souls are more valuable than bodies or property? That station agent who exhaled profanity with every breath, and who swore with a great oath that he 'wished every man could be hung that ordered out a train on Sunday,' was a natural product of a Sabbath-breaking system."

Yes, he was a product of that "Sabbath-breaking system" which has placed the Pago-Papal Sunday in the place of the Sabbath of the Lord. A true Sabbath keeper would have no part in Sabbath work. Why do Sunday keepers? Are they slaves

—compelled to work? The fact is that there is no Bible, and very little conviction, back of Sunday keeping, or Sunday labor. The station agent wanted Sunday, not to glorify God, but to please himself.

PRESIDENT CHARLES A. BLANCHARD, of Wheaton College, in an article in the *Advance* of August 2, defends the Puritans in driving out Roger Williams, on the ground that "he was sent out of Massachusetts because he was not, and would not, become a law-abiding citizen." In speaking of the whipping of Holmes, President Blanchard says that "it could have been entirely avoided had Holmes remained out of Massachusetts, where, since 1644, it had been unlawful for him to hold Baptist meetings." On the same ground the persecution of Daniel by Medo-Persia, and the apostles by the Jews, may be justified. Daniel disobeyed the law; but he need not have prayed with his windows open. The disciples disobeyed the law; but they need not have preached in the temple. They could have remained out of Jerusalem. By such arguments can the religious persecution of all past ages be justified.

The Beginning of the End.—We call attention to an article from the *Catholic Mirror*, on page 677, "Is It The Beginning of the End?" The *Mirror* shows the probability of a mighty revolution which will sweep over Europe. It shows that the condition of things is similar to the revolution of 1848. The condition is similar to the French revolution of the latter part of the eighteenth century. The *Mirror* truly says that "what was, may be again." There are those who understand the prophecy of Rev. 17: 8-13 to indicate just the sort of thing which the *Mirror* by a study of history has outlined. We will find in that time, though, that the Papacy will have its part to act. The remedy that Catholicism has to offer is the restoration and independence of the pope, and the blind world, according to the prophecy, will accept it. These are interesting times, pregnant with the near cataclysms and revolutions of the future which shall usher in the day of God? It is the beginning of the end.

WE now learn from Prof. Joseph Schroeder, of the Catholic University, Washington, that Alegate Satolli's decision on the liquor question was, in the language of the *Advance*, "that his famous order was not a universal ban upon liquor dealers; it was not a pronouncement upon the liquor question at all; it was merely written 'to sustain and strengthen episcopal authority.' Delegate Satolli 'simply declined to nullify a regulation prescribed by the Bishop of Columbus for that bishop's own diocese.' Moreover, the professor goes out of his way to add, the pope's vicegerent, so far from condemning the use of liquor, is accustomed to take 'a little somethin'" himself, on the principle of Paul's well-known advice to Timothy. Furthermore he has never decreed 'that Catholic saloon keepers, because of their business, should be excluded from Catholic societies.' Our "Protestant" friends are disappointed, but it cannot be helped. Rome is not, never has been, nor never will be, a temperance church. It is not politic. She admits the good principles, but she knows that they are not practicable in the world which she wishes to use.

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