

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.

The Power of God's Word.—Last week it was shown that the Holy Scriptures, while given through men, are of God; that the words written and spoken were inbreathed by him, even as the various notes and tones are inbreathed by the musician into the flute or cornet upon which he plays; that God thus spake his word through all the various characters that he did in order to reach the various classes of men; that even as the Eternal Word was made flesh and dwelt among men, so God's written and spoken word has been manifest among the words of men.

God's Power in His Word.—The word of a man is worth just as much as the ability and integrity there are behind it, and is everywhere so rated. But the integrity of God is unquestioned, for he cannot lie; he is Incarnate Truth. His power is infinite, and therefore he has ability to accomplish all he utters. In fact, the power is in the word he speaks. He utters no needless words; infinite wisdom and power and love are in them all. His power being in his word, what he says is necessarily so. He speaks and it is. He calls things that are not as though they were; and that word which so calls them in its own time makes them what they are called.

The Creation.—The power of God's word was manifest in the creation. God said, "Let there be light, and light was." The Psalmist says: "By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth." "For he spake, and it was done; he commanded, and it stood fast." Ps. 33:6, 9. The same voice which called them into existence spoke the laws for their operation and continuance. All these things God did through Christ (1 Cor. 8:6); and Christ upholds, maintains, "all things by the word of his power." Heb. 1:3. See Col. 1:16, 17. "Lift up your eyes on high, and behold who hath created these things, that

bringeth out their host by number; he calleth them all by names by the greatness of his might, for that he is strong in power; not one faileth." Isa. 40:26. This is the power of God's word.

That Power Is Life.—All power voluntarily exercised is the result of life. The manifestation of God's power is the expression of his life. Says Jesus, "The words that I speak unto you, they are Spirit, and they are life." John 6:63. Man may again come into possession of this life, or power, from God by receiving God's word through faith. The receiving of the word of God by faith is the reception of Christ, the Incarnate Word. Paul declares that this word "effectually worketh" in the hearts of all those who receive it by faith as the word of God. 1 Thess. 2:13. All the miracles wrought by our Lord Jesus Christ were for the same purpose. When he said to the poor, loathsome leper, "Be thou clean" (Matt. 8:3), the leper by faith received the words, and the life, or power, in the words made him physically a new man. When he said to the waves, "Be still," the power of the words stilled the waves. When he spoke to the sick of the palsy, "Arise, take up thy bed, and go unto thine house," the poor man received the words, and the word "effectually worked."

The Lesson.—Now all that Jesus did, all that he has told us of God's power in the Holy Bible,—the creation of the world, the opening of the Red Sea, the speaking of the dead to life,—are to teach us that this same word will wash away the black record of our sin, will cleanse the inborn and inbred unrighteousness, will keep us from the power of the enemy, will make immortal the mortal body by the same power which cleanses the soul. Phil. 3:21. "These are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." John 20:31. Having his life, we will have his power. As the leper by faith received the life-giving word and was cleansed from disease, so we by faith receive the life-giving word and are cleansed from sin. John 15:3; 1 John 1:9. As his word of power has kept the worlds, so is he able to keep (and will if we believe) us "from falling," and to present us "faultless before the presence of his glory with exceeding joy." Jude 24. Our part is simply to receive Christ by his word, to believe, to submit, to choose him and him alone. He must have the whole heart. Will you not yield it?

TRULY SAID.

In discussing the "Relations of Sociology to Theology," in the *Advance* of September 6, Prof. F. H. Foster, of Pacific Theological Seminary, utters the following forcible words:—

Even the free American republic seems to have ended in a community in which there is as much discontent as anywhere in the world. There will long be great oppression and consequent distress among men, for the root of all these things is sin, estrangement from God, and it does not seem to be the will of God to make the forces of truth immediately or suddenly triumphant over evil. But a gradual improvement can be made, and in one way. Suffering will be overcome when sin is overcome; and sin can be overcome only by the spreading of the spirit of heaven in the world, and that can be effected only by the conversion from sin to the unselfish service of God of soul after soul. The preaching of the supernatural truths of the Christian religion, of sin, law, ruin, future punishment, a divine Saviour, an atonement, regeneration, and sanctification by an indwelling Spirit—the preaching of these things will alone effect it, and this will remain the great business of the church.

We do not agree with what Professor Foster seems to teach, that the world will grow better, or that there will be any general "gradual improvement," because the word of God has declared otherwise, but we are in hearty accord with the utterance that all the evils in this world are caused by sin, and that the only means which will effect improvement is the preaching of the gospel of Christ. Human law may suppress violence; it will not convert hearts. The business of the church is to preach the gospel, to hold up Christ in his own way. His Holy Spirit will do the rest.

BABYLON'S FORNICATION.

In past numbers it has been shown, as all will admit, that the professed church of Christ is, from a human view-point, hopelessly divided, and that this division is prophetically expressed by the term Babylon—confusion. The message of God's word would heal her, but she will not be healed. Instead of accepting the pure wine of God's word, the saving truth of his gospel, Babylon prefers to quaff the poison liquor of her human brewing, to cling to the errors of tradition; and therefore the Lord sadly declares:—

"Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication."¹

Babylon has not only chosen to retain her errors in preference to the unpopular though not less precious and mighty truth of God's word, but in doing this she has said to the nations of earth that the wine of error is better than the wine of truth. And the wine of

¹ Rev. 14:8.

error has she poured out to them lavishly from her ten thousand pulpits and presses. Of course, this has not only corrupted the nations, but has caused the moral fall of Babylon,—the divided churches,—evidence of which from themselves we gave last week, and which could be multiplied indefinitely.

Yes, sad as it is to record it, the great Protestant churches have fallen. The word of God does not mean to them what it once did. Regeneration does not mean what it once did. Protestantism, in the sense of protesting against Romish errors, has lost its power; the Sunday sabbath, wholly a traditional, papal institution, is preferred in the place of the Sabbath of Jehovah, kept by the faithful from Adam to Christ.

Babylon's Fornication.

The word "fornication" means unlawful intercourse between the sexes. The church, Babylon though she was, was espoused to Christ, and God had not forsaken her. In fact, he desired to heal and restore her wholly. She belonged to him, and professed so to do. But when she turned from his remedy, choosing rather the errors of the world, she fell. When God in mercy sends his truth, in the eyes of her followers and of the world, Babylon must either give up her errors and accept the truth or attempt to justify the errors she holds. The churches as a whole have chosen the latter course. Now and then honest souls have, compelled by conviction of duty, sacrificed all and heeded the Shepherd's voice. But the church organizations have not done this. Their representatives have sought to defend, in what they themselves consider a test, the Sunday sabbath by contradictory and mutually destructive arguments, based on perversions of Scripture. Failing in this, they have sought to tradition. Lying tradition having failed, they have turned and are turning more and more to the nations of the earth and imploring them to use civil power to enforce an unscriptural institution. In other words, they have turned from the gospel of Christ to civil law; from Christ, the lawful husband, and have committed fornication with the rulers of the earth. The "wine of fornication,"² leads to fornication itself.³ Breaking her union with Christ in her wantonness leads to unlawful union with the world. Rejecting Christ within by faith,—the mystery of godliness,⁴—means enthroning in his place the mystery of iniquity.⁵ Rejecting the gospel, his armor of righteousness and the word of persuasion leads to the acceptance of the law of man, the carnal weapons, and the word of compulsion and tyranny.

It is needed that only one instance be given of this, one world-wide and well known, namely, that of the position of the churches in promoting and upholding the Sunday sabbath. It has been repeatedly shown by Protestant and Catholic authorities that there is no Biblical proof for Sunday observance. The Roman Catholic Church with unblushing effrontery holds the ecclesiastical Sunday

aloft as a mark of her authority. Says Eusebius, a most eminent "Father" of the Catholic Church, and the deifier of the corrupt Constantine, "All things whatsoever that it was duty to do on the Sabbath, these we have transferred to the Lord's day (Sunday)." In Butler's catechism, an authoritative work used in Catholic schools, are the following questions and answers on the fourth⁷ or Sabbath commandment:—

Question—Say the third commandment.

Answer—Remember that thou keep holy the Sabbath day.

Q.—What is commanded by the third commandment?

A.—To spend the Sunday in prayer and other religious duties.

But all who know how to read the Sabbath commandment know that the above is *not* commanded. The law says, *not* the first day but the seventh day. But this Roman Catholics know. We quote from them again:—

Q.—Have you any other way of proving that the church has power to institute festivals of precept?

A.—Had she not such power, she could not have done that in which all modern religionists agree with her,—she could not have substituted the observance of Sunday, the first day of the week, for the observance of Saturday, the seventh day, a change for which there is no scriptural authority.

Q.—When Protestants do profane work upon Saturday, or the seventh day of the week, do they follow the Scripture as their only rule of faith?—do they find this permission clearly laid down in the Sacred Volume?

A.—On the contrary, they have only the authority of tradition for this practice.⁸

Q.—How prove you that the church hath power to command feasts and holy days?

A.—By the very act of changing the Sabbath into Sunday, which Protestants allow of; and therefore they fondly contradict themselves by keeping Sunday strictly and breaking most other feasts commanded by the same church.

Q.—How prove you that?

A.—Because by keeping Sunday they acknowledge the church's power to ordain feasts, and to command them under sin; and by not keeping the rest by her commanded, they again deny, in fact, the same power.⁹

The following is a letter written by the chancellor of Cardinal Gibbons:—

CARDINAL'S RESIDENCE, Baltimore, Md., }
February 25, 1892. }

JOHN R. ASHLEY, ESQ.—Dear Sir: In answer to your first question, directed by the cardinal to reply to your letter, I will say:—

1. Who changed the Sabbath?

Answer—The holy Catholic Church.

2. Are Protestants following the Bible or the holy Catholic Church in keeping Sunday?

A.—The Protestants are following the custom introduced by the holy Catholic Church.

3. The Protestants do contradict themselves by keeping Sunday, and at the same time profess to be guided by the Bible only.

I am faithfully yours, C. F. THOMAS,
Chancellor.

Here are some Protestant authorities:—

Centuries of the Christian era passed away before the Sunday was observed as a Sabbath. History does not furnish us with a single proof or indication that it was at any time so observed previous to the Sabbatical edict of Constantine, in A.D. 321.¹⁰

Not any ecclesiastical writer of the first three centuries attributed the origin of Sunday observance either to Christ or his apostles.¹¹

By none of the Fathers before the fourth century is it [the first day of the week] identified with the

¹⁰ By the "we" Eusebius refers to Constantine, Pope Sylvester, and such bishops as Eusebius.

¹¹ Roman Catholics count the first two commandments of the Decalogue as one, hence the fourth is called by them the "third."

⁸ See "Doctrinal Catechism," pp. 101, 174, 351-355.

⁹ "Abridgment of Christian Doctrine."

¹⁰ Sir Wm. Domville, "Examination of Six Texts," p. 291.

¹¹ Id. Supplement, pp. 6, 7.

Sabbath; nor is the duty of observing it grounded by them either on the fourth commandment or on the precept or example of Jesus or his apostles. . .

Unquestionably the first law, either ecclesiastical or civil, by which the Sabbatical observance of that day is known to have been ordained, is the edict of Constantine, 321 A.D. . .

But it was not till the year 538 that abstinence from agricultural labor on Sunday was recommended, rather than enjoined, by an ecclesiastical authority (the third Council of Orleans), and this expressly that the people might have more leisure to go to church and say their prayers; nor was it till about the ninth century that the emperor Leo, "the philosopher," repealed the exemption [that is, permission for country people to labor] which it enjoyed under the edict of Constantine.¹²

Sunday, therefore, on the strength of Roman Catholic claims and Protestant declarations and admissions, is wholly traditional and papal. It has its origin in apostasy and will worship.

But the sure word of prophecy has also declared that the apostate church, united with the powers of earth, would attempt to make this change in God's law. The Papacy is represented in Daniel 7 by "the little horn," in Rev. 13:1-10 by the leopard "beast," in 2 Thess. 2:3-7 as "the man of sin" and "mystery of iniquity." Of the power symbolized by these it is declared as follows:—

"And he shall think to change the times and the law; and they shall be given into his hand until a time, times, and half a time."¹³

"And they worshiped the beast." "And all that dwell upon the earth shall worship him, whose names are not written in the book of life."¹⁴

"That day [the day of Christ's coming] 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 worshiped; so that he as God sitteth in the temple of God, showing himself that he is God."¹⁵

These predictions are concerning the same work and the same power. The message of God to his people is, "Fear God and give glory to him; . . . and worship him."¹⁶ The highest, truest worship men can render a power is implicit obedience. Says our Lord to Satan, "Thou shalt worship the Lord thy God, and him only shalt thou serve."¹⁷ Here we learn that worship is service, and service is obedience, doing just what is told. Jesus says: "Ye are my friends, if ye do whatsoever I command you."¹⁸ "If ye love me, keep my commandments."¹⁹ "Why call ye me, Lord, Lord, and do not the things which I say?"²⁰

By the above and many other texts it is readily seen that the real test of true worship to God is faithful service or obedience to his law. Now note carefully the following: The worship of an opposing power would be to obey that power instead of God. The difference between the worship or obedience would constitute the mark of the worshipers. If the law of God and the law of another power required the same, there could be no mark of opposition. If the law of another power differed from the law of God, the point of difference in each law becomes the mark, or sign, of the power which issues the law. The

¹² "Chambers' Encyclopedia," article "Sabbath."

¹³ Dan. 7:25, R. V. Spurrell renders literally, "and shall presume to change the appointed times and the law." Also Wintle Young renders "law" in the singular, so also does Rabbi Leeser and the Septuagint.

¹⁴ Rev. 13:4, 8.

¹⁵ 2 Thess. 2:3, 4.

¹⁶ Rev. 14:6, 7.

¹⁷ Matt. 4:10. ¹⁸ John 15:14. ¹⁹ John 14:15. ²⁰ Luke 6:46.

² Rev. 14:8.

³ Rev. 17:8; 18:3.

⁴ Col. 1:26, 27.

⁵ 2 Thess. 2:3-7.

difference in the service of the worshipers, or subjects, constitutes the mark of the power to which they bear allegiance. Therefore the change which the beast power has thought to make in God's law, but which rather makes it a perverted law of its own, must constitute the mark of the beast. The only material difference between the decalogue of the Papacy and the Decalogue of Jehovah is respecting the Sabbath precept. God commands the seventh day, Bible time; the Papacy commands the first day, Roman time. The papal Sunday is therefore "the mark of the beast."²¹

Again: The "little horn" should think to change "the appointed times and the law," the time connected with the law, referring directly back to the times appointed of God, connected with his worship. The first "times" mentioned in the word of God are the day and the week, the day beginning and closing at evening,²² and the week, or septenary cycle, closing with the sacred day, the Sabbath.²³ But the apostasy has changed the beginning of the day from sunset to midnight, and the end of the week from the seventh day to the first day, and so thought to change the law of God in the only commandment which refers to time. This, as before shown, the Roman Catholic Church claims, and Protestantism admits.

All this is done by "the man of sin," the one above all others who has caused man to sin by perverting God's law, by trampling it underfoot, by claiming authority to change it, and anathematizing those who do not admit the claim. Thus does "the man of sin," the very "mystery of iniquity," place himself in the temple, or church of God, exalting himself above God, arrogating to himself not only the power which belongs to God, but a power (rather perversion of power) which God has not,—to change that which in the nature of the case cannot be changed, namely, the law of God, the transgression of which is sin.²⁴

Sunday therefore, as an ecclesiastical institution, is wholly papal, the mark of the beast. Many, the great majority, of Sunday keepers once did not know this, but all are now rapidly becoming enlightened. But, rather than yield the Sunday, some are yielding their Protestantism, and defending the Roman Church; and the Protestant churches themselves are demanding civil law to enforce the observance of the day. Therefore, when the churches thus deliberately choose between God's Sabbath, the sign²⁵ of his Deity, as both Creator and Redeemer, and the institution of tradition and apostasy, which Rome claims as her own, choosing the latter in preference to the former; when these churches demand of the governments of earth that these governments, in ways essentially papal, shall by statute law enforce the observance of this *pseudo* sabbath; and when the governments of this earth thus yield to the blandishments and threats of these apostate churches,—when all this is done, in the face of God's warning message, then it may be truthfully

said that the last division of Babylon the great, the modern so-called Protestant churches, has committed fornication with the kings of the earth, and has accepted and is enforcing the mark of the beast.

To what extent the churches have done and are doing this will be considered in our next.

An Oft-Misquoted Scripture.—How many times we hear it said of something which is thought to be easily understood, "It is so plain that he that runneth may read." But the text of Scripture does not read this way. Here it is: "Write the vision, and make it plain upon tables, that he may run that readeth it." Hab. 2: 2. The prophecy is a double one, looking forward to the great advent movement of the last days. The writer of Hebrews quotes verses 3 and 4, and applies them to the second coming of Christ. See Heb. 10: 37, 38.

The prophet declares that he would stand on the watch, and set him on the tower, that he might have the wherewith to answer when he was "reproved" or "argued with" (margin). The Lord answers: "Write the vision, and make it plain upon tables, that he may run that readeth it."

The idea is that he who reads God's message therein set forth may carry the tidings to others. This very thing is set forth as a characteristic of the last days by Daniel.

"But thou, O Daniel, shut up the words, and seal the book, even to the time of the end; *many shall run to and fro*, and knowledge shall be increased." Dan. 12: 4.

And this is what has been taking place in the world for the last fifty years, with ever-increasing effect. God's seal upon his prophecies has been broken, and we may now know that "yet a little while, and he that shall come will come, and will not tarry." Let us read aright the vision, and run with it to the waiting thousands.

For God's Glory.—God created all things for his glory. This is declared in different ways over and over again in his holy word. All that came from him, all creations, all laws governing these creations, all spiritual and material beings, were all for his glory. In his infinite design every atom of substance in every part of the universe would reflect the glory of Him who was the Creator and center of all. But this is not selfish; it cannot be selfish; for love is unselfish. Love always goes out from the heart which possesses it to those outside. It seeks not its own, but others' good. Therefore God's glory is his goodness, and what makes for that glory makes for the highest good and happiness of all his creation.

"God Is Love."—Such he declares himself to be. All that he created, and all the laws that govern his creation, are all of love. Love is the actuating motive in all things. For the exercise of this love there is both omnipotence and omniscience. Love cannot therefore go astray; wisdom therefore cannot fail in its designs; power therefore cannot prove otherwise than beneficial. In all that God does it is infinite power actuated by infinite love and moulded by infinite wisdom.

The Watch Tower.

"Watchman, what of the night? The watchman said, The morning cometh, and also the night." Isa. 21: 11, 12.

INCREASE OF ROMAN CATHOLICISM.

FROM a biblical and true Protestant viewpoint one of the most alarming symptoms manifest in Church and State circles is the increase of the influence of Roman Catholicism; and this influence is everywhere manifest. It is seen in overweening sympathy and praise for the Roman Catholic hierarchy, clergy, and church. They are fawned upon by Protestant ministers and officials; they are truckled to by Protestant politicians; and secular newspapers are wide open for truculent praise and fulsome laudation of Rome in her various aspects, while Protestantism must be content with a "stick of type." All of this is in harmony with the "sure word of prophecy," which declares that all the world shall wonder after the beast, and worship it; that the harlot Babylon, the apostate church, would cause all nations to drink of the wine of her fornication. See Rev. 13: 3-8; 17: 8; 18: 3. It may be well to note some of the many evidences which are continually rising to the surface:—

1. Rome in This Country.

Rome controls our great dailies. Note the comparative space given to Catholic news and subjects, as compared with Protestant. Rome controls many of our great municipalities. Witness New York, Chicago, St. Louis, New Orleans, San Francisco. Rome controls, to an extent greater than all other denominations combined, the finances of the United States Government. During the fiscal years 1886 to 1893 there was appropriated by this government to Indian schools under religious control, the vast sum of \$3,767,951, of which Roman Catholics alone received \$2,366,416, or nearly two-thirds. In 1893 the sum of \$525,881 was appropriated for this purpose, of which Roman Catholics received \$369,535. It had, as compared with the whole, more than nine-thirteenths. Is not this evidence sufficient?

In speaking of the results of the Parliament of Religions, Rev. J. H. Barrows says, in the *Forum* of September:—

One of the best results of the Parliament has been a better understanding, among enlightened minds, between Catholics and Protestants in America. When the American Catholic archbishops, with the knowledge and consent of the Vatican, decided to take part in the Parliament, they did much to give the meeting its historic importance. . . . The fanaticism and wicked folly of the methods of the American Protective Association have not destroyed the pleasant recollections of those golden days when, for the first time in history, Protestant and Catholic sat together in loving fellowship.

But all who understand the case know that Rome did not compromise at the Parliament. She took the glory of America to herself, and "Protestants" more than half admitted it. Here is a result. Says a recent number of the *Catholic Telegraph*:—

¹ The methods, protests, and efforts of the A. P. A. are mild compared with some of those once used against Roman Catholics by the fathers of Dr. Barrows' church. Of course this does not excuse them. The A. P. A. are merely fighting Rome with her own weapons.—Ed. S. of T.

²¹ Rev. 13: 16, 17. ²² Gen. 1: 5, 19; Lev. 23: 23; Mark 1: 32. ²³ Gen. 2: 1-3; Ex. 20: 8-11. ²⁴ 1 John 3: 4. ²⁵ Eze. 20: 12, 20.

The Catholic Church is making converts among Protestants in every State of the Union every day in the year, while, on the other hand, the Protestant sects are finding no converts among Catholics.

Senator Edmund O'Connor (Republican), of New York State, in speaking of his election and the effort put forth against him because he was a Roman Catholic, says:—

It had not the slightest effect upon the strictly farming portions of that district. . . . Strong Protestants came to the polls, and with great satisfaction deposited their ballot for the Roman Catholic senator. My majority in the district lacked but a few votes of 7,000. The previous vote of the same counties was 3,000 majority. It may be said in this connection that because of the attack made upon me the Roman Catholic vote in the Democratic party was cast for me.

This shows where the church will always stand in politics.

2. Rome's Increase in England.

Says the *Catholic Mirror* of the 22d ultimo:—

The growth of the Catholic Church in England is remarked by every observer who visits that country. Not many years ago the sight of a religious habit was rare; now that sign of consecrated life no longer excites remark.

It then goes on to speak of the immense Catholic cathedral soon to be built in the Westminster district of London, costing \$1,250,000, 370x270 feet and 100 feet high. It will seat 8,000 persons, and will include a monastery for thirty monks and forty-five lay brethren. In speaking of the reason of this increase, the *Mirror* thus refers to Cardinal Newman:—

By his example and his wonderful writings and sermons thousands have been brought back to the old faith; and in, say a century, or even half a century, from now, who can tell what may be seen?

The *Moniteur de Rome*, the official organ of the pope, thus speaks of the High Church Anglican clergy:—

The Anglican Church (especially since the accession of Leo XIII.) has endeavored to show that the chasm which separates her from the Roman Church has never been as great as the Lutheran, Calvinist, and various Protestant sects have been passionately anxious that it should be believed to be. The most distinguished members of the Anglican clergy insist and endeavor to prove by an appeal both to theology and history that, though externally divided from one another, they have always remained united in fraternal union with the Catholic clergy.

And then it goes on to say, "That a solution [of the difficulties which now hinder] will come, cannot be doubted." England is fast passing, without knowing it, into the hands of the Papacy.

3. The Papacy and Italy.

For years certain Protestants who have thought that the work of Protestantism was done, have been wont to point with triumph to the Italian Government, the victory of Victor Emmanuel, and the maintenance of it by King Humbert. But poor Italy! her life-blood is sapped by two leeches of heavy war debt and military expenses, and an avaricious priesthood; she is between the upper and nether millstones of the Papacy and Anarchy. She has reached about the limit of her endurance. While the very genius of the Papacy breeds anarchy, the Roman Church ever poses as the only one who is able to save from the dreaded foe. Says the *Catholic Mirror* of September 15:—

It was rumored soon after the attempt on the life of Signor Crispi that he realized the formidable and desperate character of the Anarchist conspiracy

throughout Europe, especially in Italy, and was not unwilling to make terms, if possible, with the church to whom alone it was possible to look for an influence strong enough to cope with that of the great enemy of the social order.

Now comes news that Crispi has made a speech at Naples in which he openly advocated a reconciliation between the Vatican and the Quirinal. One day last week, according to the London *Pall Mall Gazette*, Crispi's private secretary had a long interview with Cardinal Rampolla.

This visit, the *Gazette* asserts, began a series of negotiations, the results of which are shown in the pope's prompt establishment of an apostolic prefecture in Massowah, immediately following which King Humbert gave his assent to the appointment of Cardinal Sarto, the pope's nominee, to the office of patriarch of Venice, concerning which appointment there has been a prolonged disagreement between the Vatican and the Quirinal.

The most significant incident of all, however, is the act of Signor Crispi going out of his way in his speech at Naples Tuesday to compliment Cardinal Sanfelice, the archbishop of Naples, and to summon the Church and the State to join their forces against the common enemy.

Still, all the proceedings are significant, and, as the New York *Herald* says, "At present it seems as though Leo XIII. were to score another triumph before his Papacy comes to a close."

The two last paragraphs but one are taken *verbatim* (from the word "began" in the first) from the *Pall Mall Gazette*. Both Protestant and Catholic look upon the matter in the same light. The Boston *Herald* of September 16 has the following to say (we condense):—

In order to understand the condition of affairs it must be taken into account that, in his early life, Francesco Crispi was a noted revolutionist. He took a very active part in the revolutionary movement of 1848; he was the inspiring spirit in a long series of conspiracies running through the next twelve years. He must have been in constant daily association with conspirators and Carbonari of all kinds, and was indirectly, if not directly, connected with Garibaldi to undermine, not only the power of the various Italian civil rulers, but also the influence and authority of the pope.

It is a marked change for a man with these experiences in past associations to affirm, in his position as the responsible head of the Italian Government, a government that has been for the last twenty-four years in open conflict with the Papacy, that the time has come when the civil and religious authorities must unite in leading the people, must close their ranks together, and, under the flag bearing the motto, "Our God, our king, and our country," must fight against the revolutionary spirit of the age.

An assertion of this kind coming from an English or an American statesman would not have a tithe of the significance that it does when coming from the Italian premier, for the religious recognition here recorded, the precedence given to the Divine Ruler, signifies under these conditions the subordination of the State to the Church, and that in order to defend society, as it is now organized, the Italian premier, in spite of his early experience, believes that it is necessary for the civil authorities of Europe to come to the head of the church, to accept of his leadership, and to work in harmony with him.

If the policy of the Vatican was a purely spiritual policy, such a recognition, while carrying with it a great deal of force, would not have the significance that attaches to it when one takes into account that Pope Leo XIII. has steadily maintained the pretensions of his predecessor, Pope Pius IX., to temporal authority. Since the day in 1870 when, taking advantage of the Franco-German War, the Italian soldiers under Victor Emmanuel entered the sacred city and marched through the streets of Rome, the popes have theoretically held that they were prisoners in the Vatican, and that an enemy, the king of Italy, was in possession of their proper domain. Hence, if Signor Crispi proposes to unite with the head of the church in a struggle against those who would disrupt society, it will become necessary for him to make terms with his chief ally, and it remains to be seen whether this understanding can be brought about on any terms short of an abandonment of Rome by the Italians as the capital of their kingdom, and the reestablishment in that city and in the surrounding country of the temporal government of the head of the church.

More might be given; this must suffice for the present. These events are but the prelude to still greater events. The submission of Italy, the abject servility of Germany, are but the ushering in of that time declared of God when the nations of the Old World "shall have one mind, and shall give their power and strength unto the beast," "until the words of God shall be fulfilled." Rev. 17:13, 17. Then sudden destruction awaits them all. "In the days of these kings shall the God of heaven set up a kingdom."

JOTTINGS FROM EUROPE.

[From our own correspondent.]

Catholicism and Protestantism.

CATHOLICS are beginning to wake up on the old battle field of centuries, and bestirring themselves in a manner that may well cause men to reflect. Leo's last encyclical, which attracted such world-wide attention, is followed by a new wave of activity among the adherents of Rome. There is no titled personage in Europe to-day whose words affect and sway the nations like those of the pope. It is a remarkable fact that in those countries most Protestant the Catholics are the most active.

Last year the recall of the Jesuits in Germany was for a time believed to be an assured fact; but the final defeat of the measure was not its death knell. The question is again being agitated with a good degree of energy and boldness. Last week the chairman of a large Catholic gathering in Cologne on Catholic day remarked, amidst stormy applause: "The Jesuits must return; we want them, and we shall have them; we shall have them yet in this century; we shall have them not out of love, but out of necessity. And there are already Jesuits among us. To avoid misunderstandings, I would state that we are all Jesuits, and I am an arch-Jesuit."¹

In Switzerland the Catholics have also manifested new life. Hitherto they have been united in politics with the Protestant Conservative party, sometimes called the clerical party. But last week the Catholics assembled in convention, formed a new and independent party of their own, leaving the Protestant faction entirely out, without saying good-by, or thanking them for past services. As soon as the Catholics felt strong enough to run alone, they had no more use for the Protestant faction. As the indignant Protestants expressed it, "The Moor had served them as long as they needed him, and now the Moor could go."

Evidently the Catholics have reached a stage of progress where they wish to achieve ends in which Protestants would be more hindrance than help to them.

There are also frequent local agitations on the subject of religious liberty. Not long since a man in Prussia left the State church, and hence was labeled *Konfessionslos* (without creed). He refused to purchase religious books for his son, from which he was to receive religious instruction in the schools. He was hereupon taken in hand by the police, but appealed from one tribunal to another till the highest was reached, the final judgment being that children must receive religious instruction according to the laws of the land,

¹ In addition to the return of the Jesuits, the Catholics of Germany have decided to demand the temporal restoration of the pope, and the delivery of the schools into the hands of the clergy.

whether the parents are church members or dissenters. Thus the children must receive just such religious instruction as the State decrees, even though it be entirely antagonistic to the faith of the parents. And this instruction is given by teachers who in general ridicule the Bible and religion. If this be not full-fledged popery, it is a most faithful image of it.

Not long since a court in Bavaria had to decide the question, Is there a Christian religion? The origin of this question is this: On registering the birth of a son, the father was asked by the authorities what religion he professed, to which the father replied, "The Christian religion." In astonishment the official declared that there was no such religion. But the father declared that he was neither Protestant nor Catholic, as these terms were understood, and refused to subscribe to either. They then tried to register him as without creed, but he refused also to sign this statement, hence the matter was brought before the court for decision. The court decided that the term "Christian religion" was not sufficient. Another faithful image of Rome! If a man does not accept for religion what the State specifies, he has no religion!

While Catholics are active, Protestants are not asleep; and yet they are asleep to their own interests, for their activity is largely in the interests of Rome. Although Switzerland is quite well supplied with Sunday laws, Sunday zeal is not satisfied. Last year a great victory was won in the canton of Zurich. The canton already had the national Sunday law, prohibiting Sunday work in factories. This law leaves it optional with the cantons to legalize other holidays, not exceeding eight in number per year. The agitation last year led to the adoption of seven church days, such as Good Friday, Ascension day, Easter, Christmas, etc. But this left room for one more church day, and now there is an agitation to secure this day, and at the same time make a sweeping revision of the whole Sunday law, making it much more rigid. Thus the cords are constantly being drawn tighter.

In Basel the Sunday law is being applied with much zeal to Seventh-day Adventists. Their publishing house in this city has been repeatedly fined of late for Sunday work. The director is personally held responsible, and because he would not pay the fines imposed, his personal property has been seized and sold at public auction, leaving himself and family with one chair apiece to sit upon. As Sunday work in the publishing house continued, another fine of 200 francs and three weeks' imprisonment was imposed. The case, being appealed, resulted in a decision by the cantonal court of appeals affirming the decision of the police court.

The defendant decided to appeal to the supreme court, and, according to law, has sixty days in which to make his appeal, but as soon as the cantonal court rendered its decision, the police department proceeded to execute its sentence at once. But, under remonstrance, they did grant eight days of grace in which to secure an order from the supreme court to suspend operations till after its decision. Thus the sixty days' time was nullified, and the defendant obliged to appeal at once. It gave the impression that the police were rather hungry for their victim.

It is a sad commentary on the present state of so-called Christianity, when, in a city world

renowned for its missionary zeal, quiet, harmless citizens are persecuted for no other reason than for keeping the ten commandments. Mr. Editor, are these some of the first rays of the millennial dawn? H. P. HOLSER.

Basel, Switzerland, Sept. 2, 1894.

RELIGIO-MILITARY ORGANIZATION.

BY W. E. CORNELL.

It has not been very long since, all over this land, the voice of professed Protestantism has been heard in notes of alarm against the military drills that for some time have been known to be carried on within the circles of various Catholic orders; and when the fact was noised abroad that those who are being thus drilled were liberally supplied with firearms, the protest grew more vigorous, and was regarded as conclusive evidence that it "foreboded no good."

But, for some unaccountable reason, this military spirit has of late taken possession of many of these very protesting Protestants, and all over the country, as if by magic, have sprung up *within the Protestant churches* military companies, uniformed, drilled, and armed in precisely the same manner as a company of soldiers would be who were preparing for the battle field. In this city there have been organized nearly a dozen such companies during the past year, and an inquiry as to the reason for this formation, from one specially interested, elicited the reply, "It is the most successful means we have found of keeping our young men within the pale of the church."

When our Saviour was here among men, he said to his disciples, "If I be lifted up, I will draw all men unto me." Is not the above excuse for these religio-military operations a sad, sad comment on the decline of godliness among the churches? Yet one of the characteristics of the professed church of God during the last days was that it would "have a form of godliness, but deny the power thereof." "From such," the apostle says, "turn away."

But what is the inevitable result of this practice on the young mind? Does it inculcate the principles of peace for which the gospel of Christ is set? No, indeed, but the rather, as Mr. B. O. Flower, in an article in the *Arena* for August, says, "It is but the fostering of the savage in the young." Mr. Flower is not a Christian, and can hardly be said to be even a believer in the Bible, yet he sees the inevitable result of this course, as well as the inconsistency of professed Christians having anything to do with introducing such a thing into their organization, and says:—

The error they [the churches] committed lay in departing from the fundamental teachings of their own accredited Leader, whom they believe to be a God, and who, in life and word, emphasized in the most solemn and impressive manner the importance of driving from the brain every dream of war, every ideal that looked forward toward physical violence, every thought which comprehended the taking of human life.

But, aside from the antichristian idea of war that is sure to be inculcated in the minds of the young, through these military organizations, have not the Catholics, who have been charged with drilling their young men for an "evil purpose," as perfect and legitimate a right to believe that there is also an *evil purpose* on the part of Protestant leaders in thus arming and drilling their young men

on these same lines? Can he who stands aloof and disinterestedly views the scene distinguish any difference? We have been told that we need not be surprised at the occurrence of anything from this time forward, but the thinking, observing man is surprised to a degree almost past comprehension at the developments on every hand in the moral and social world; and the idea of an armed militia, independent of the State; being carried on *within the church*, is one of the strangest and most incomprehensible of them all. It forebodes evil, and evil only.

Des Moines, Iowa.

General Articles.

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

MAKE US THINE OWN.

BY FANNIE BOLTON.

Make us Thine own while still the shadows gloom,
While still we bear our loved ones to the tomb,
Till for our hands immortal roses bloom,
Make us Thine own.

Make us Thine own while, 'mid a world around,
We see and seek for great hearts never found,
To understand heart's mystery profound,
Make us Thine own.

Make us Thine own while still temptations press;
While sorrows sweep, leave us not comfortless;
While lone and weary, be Thou near to bless;
Make us Thine own.

Make us Thine own through youth's untested day;
Make us Thine own in our maturer way;
And, oh, when life is old, and paths are gray,
Make us Thine own!

Make us Thine own that still through life's brief span
We may be kinder to our fellow-man,
That we may know and carry out Thy plan,
Make us Thine own.

Like Thee, Thine own, not a possession only,
But like Thee, near Thee, never to be lonely,
Give us Thine heart of love for our hearts stony,
Make us Thine own.

Make us Thine own, that all that else debars
May urge us on, that else what sears and mars
May perfect us, and win us brighter stars,
Make us Thine own.

Through trial and weariness, and earth's sad fears,
Through anguish and the bitter cup of tears,
Through joy triumphant, through eternal years,
Make us Thine own.

MAN'S RELATION TO THE LAW.

BY MRS. E. G. WHITE.

"THE law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple." Before man was created, the heavenly intelligences were governed by the principles of the law of God. When man was created, God gave to Adam and Eve a knowledge of his ten precepts. When the morning stars sang together, and all the sons of God shouted for joy, God laid the foundation for marriage and for the Sabbath institution. In their happy innocence, the Lord placed Adam and Eve in the Garden of Eden, and gave them employment in dressing and keeping the garden which he had made for them. In activity of body and mind they had the means of obtaining good, and of glorifying their Heavenly Father. Like the angels of God, who are ever engaged

in doing good, in carrying out God's commands, man was ever to engage in earnest work.

Adam and Eve were placed upon trial, that it might be demonstrated as to whether they would obey the word of their Creator, or disobey his requirements. The Creator of man was his Father, and had an entire right to the service he could render. Body, soul, and spirit, man was the sole property of God. God revealed himself to the innocent pair in Eden, and conversed with them freely. God was their teacher, and instructed them in regard to their work. He made it plain to them that by obedience to his holy law they would retain happiness, and finally be blessed with immortality. Eternal life should be theirs if they regulated their conduct according to the principles of the law of God. Man was not left in uncertainty to suppose as to what course he should pursue, or to take any risk by venturing on some line of conduct which he might think a safe course. As children are educated by faithful parents, so Adam and Eve were instructed as to what was required of them as intelligent creatures of God. Every provision was made whereby blessings might be secured to the human race, and but one mild restriction was placed upon the sinless pair to test their loyalty to God.

The Lord had said unto them, "Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die." In every matter God was to be obeyed; but the test of man's obedience in everything was to be found in his faithfulness in carrying out one particular command, in abstaining from taking of the forbidden tree. The result of obedience would be eternal life, and the outworking of disobedience would be death. Adam and Eve were tempted of Satan. The tempter came to them, saying: "Yea, hath God said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden; but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die; for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." They believed the words of the serpent, that were in contradiction to the words of God, their Maker. Falsehood was taken instead of truth, and the flood gates of woe were opened upon our world.

It was as Eve was standing near the forbidden tree that Satan gave utterance to the query of her mind, and thus the controversy on earth was begun. For when she saw that the tree was "good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat." Satan presented to man the bribe of attaining to a higher position, of gaining knowledge and wisdom beyond that with which their Creator had endowed them, through an act of disobedience to his divine will. Satan had lost his derived power and glory, had lost heaven through pride and ambition, for he thought to place his throne above the stars of God, and to be like the Most High; and now, at a favorable opportunity, he presents the temptation

which had originated with himself, in order to lead the creatures of God to doubt divine wisdom, and to cast reflection upon divine providences. Satan did not scruple at deception in order to gain his purpose and bring shadow over the life and character of the holy pair, to cause sorrow and grief in heaven, and to thwart the purpose of God in the creation of man. Pretending to be the friend of man, he placed himself as the enemy of God, and used all his power to prove that Jehovah had made a mistake in instituting the law to regulate the conduct of his creatures. But in casting contempt upon the law of God he was only seeking to further his hellish design of bringing the human race under his own control.

After Satan had induced man to sin against God, he claimed that man had chosen him as his leader in the place of God, and that his work from henceforth should be to unite with him in making void the law of Jehovah. It was his work now to enlist the beings whom God had created, to be the agents of Satan, and to coöperate with him in obliterating the moral image of God from the soul. Through all the ages he has worked upon the same principles that he worked upon in causing the fall of man. He presented the restriction of God in such a way to the mind of Eve as to create jealousy, and said to her, "God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." Satan cast reflections upon the character of God, representing him as selfish and oppressive.

Our first parents were without an experience for themselves; but, had they lived by every word that proceedeth out of the mouth of God, they would not have disobeyed their Creator. The terrible and tremendous effects of their disobedience opened their eyes. They discerned that the holy covering of light that God had provided for them had departed from them, and that they were naked. Oh, if they had but heeded the instruction that God had given them,—to call upon him when they were threatened with evil from the fallen foe,—they would have had the presence of angels to shield them in the hour of temptation, and the fascinating charm of Satan would have been broken! But they did not look for the fallen foe to come to them with soft words and fair speeches, as a friend who would give them information fraught with weighty importance to them. Had Satan come to them with rough words, charging God with dishonesty, accusing him of being overbearing, and of giving them commandments that would require the degradation of their independence, they would have understood his attack; but in flattering their pride, in presenting to them a prospect of exaltation, he caused them to forget God, and sin entered into the world. The beings that God had created placed themselves on the enemy's side. The human family was lost.

Will God abolish his law because Adam sinned? Had he done this, he would have immortalized sin, which is the transgression of his law. No, this would have been impossible. Wherever there is a kingdom there must be statutes and laws, and the law of God is the transcript of his character. But provisions had been made in the counsels of the Father and the Son to meet this emergency. It had been provided that, should Adam fall a prey to the tempter's power, a

ransom should be found in the Son of God, who should become man's Redeemer. An opportunity should be given to man to repent of his sin, and, through faith in Christ as his personal Saviour, to be restored to the divine image and favor. After the fall, the Lord said unto the serpent, "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."

The controversy was to wage between Christ and Satan throughout all time. The costly ransom that was provided reveals the value that God set upon man. Christ volunteered to become man's surety and substitute, and took upon himself the penalty of transgression, in order that a way might be provided whereby every son and daughter of Adam may, through faith in their Redeemer, coöperate with heavenly intelligences, and oppose the workings of Satan, and thus bring in everlasting righteousness. The Lord Jesus would take man into partnership with himself. Human intelligences have been endowed by their Creator with capabilities and powers, which, if surrendered to God, will promote his glory in building up his kingdom in the earth. Human beings can reach human beings through the imparted gift of the Spirit of God. Through faith man accepts the world's Redeemer as his Captain, and when standing under his blood-stained banner, he becomes a partaker of the divine nature, and in coöperation with God is to act an important part in revealing the glory of God to a world in the darkness of transgression. Unless man shall fully coöperate with Christ in the work of rescuing souls from evil, the plan of salvation can never be carried out. But through the scheme of redemption, notwithstanding the opposition of Satan's united agencies, the Lord will bring good out of the evil that Satan designed should exist. The counsels of God will stand before unfallen worlds, before heavenly intelligences, before the fallen world, and he will accomplish all the good pleasure of his will.

Man has the honor of being taken into partnership with God, and the secrets of the Lord are with them that fear him. God will give light and knowledge, so that, by conforming to his directions, man may become one with Jesus Christ; and the Father will love him who is conformed to his law, as he loves his only-begotten Son. Satan has laid his plans for the purpose of divorcing man from God, and causing him to break God's holy law. He has come to man in our day as he came to Adam in Eden, and through his agents is saying to-day that the law is not binding on man, but that it is abolished. Those to whom God has given reasoning powers should use them to better advantage than did Adam when he transgressed the law of God. We have the example of Adam before us to warn us from treading on the dangerous ground upon which Adam fell. Adam accepted the false suggestions and the foul misrepresentations concerning God, rather than a plain "Thus saith the Lord." Let not the presumptuous assertions and claims of men be reiterated as the voice of God. Let those who would serve God remember that it is written, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

MUSIC. NO. 4.

Scientific Features Expressive of Facts in the Plan of Redemption.

BY ELDER E. W. WHITNEY.

THERE are mysteries in the plan of redemption that are to the heavenly angels subjects of continual amazement. And these will be the study of the redeemed through eternal ages. As they contemplate the work of God in creation and redemption, new truth will continually unfold to the wondering and delighted mind. As they learn more of the wisdom, the love, and the power of God, their minds will be constantly expanding, and their joy will continually increase.—Mrs. E. G. White.

The close relation of music to revelation and the work of God in its past history has been considered in preceding articles; it is designed in this to present a few of the more simple coincidences¹ between facts connected with the plan of redemption and those in the science of music.

Considering the prominent elements of *harmony* existing in all nature—God's work—(excepting the seeming interruptions caused by sin), and the *universal nature* of the plan of God in saving men, we may approach the study of a science which is itself the *real expression of harmony*, and which in its influence and effects is also universal, and under all circumstances connected with the operation of the gospel plan, with a reasonable expectation, at least, that there may be a vital relation between them.

Why do we in our minds separate so widely between science and religion? May there not be in every science, when rightly comprehended, that which is expressive of and connected with the work of God as revealed in his word?

We notice first of all, then, certain numbers which are peculiarly significant in the plan of God in redemption, which in the science of music constitute the basis of its mathematical relations. The numbers seven and twelve are recognized at once as perhaps the most significant numbers in the Bible, a fact so familiar that it is not necessary to occupy space with references even. These numbers hold an equally prominent place in the mathematical construction of the musical scale, whether considered in the whole compass of appreciable musical sounds, or in the narrower limit of the octave, it being seemingly but a miniature, or contraction, of the expanded scale.

The octave mathematically considered is a marvel of nature. A superficial study of it might give the idea of disorder and lack of design, rather than otherwise. It consists of *seven tones* (the eighth being a repetition of the first at a higher pitch, and becomes number one of another series of seven), arranged at peculiarly irregular intervals, in five of which occur other tones, making *twelve* in all and constituting what is known as the *chromatic scale*, in distinction from the *seven*, called the *diatonic scale*. The more carefully this arrangement is studied the more interesting and marvelous it appears. For instance, while the irregular arrangement referred to above, and the scale itself, is based upon thoroughly scientific principles, those principles *alone* are insufficient to explain certain peculiarities which are apparent in it through-

¹ It is not practicable without a too lengthy mathematical explanation and definition of terms to present understandingly in such an article as this but few of the many interesting facts which upon both sides seem to bear a close relation to each other. Such readers as desire to follow the study into further details are referred to the author.

out. Further reference will be made to this fact later.

The numbers seven and twelve, which are seen to enter into the octave, find a relative place in the expanded scale. Seven octaves is the average limit of the human ear to recognize musical sounds.* We have the number seven again, corresponding to the seven tones of the diatonic scale. These seven octaves are naturally and exactly divisible into *twelve-fifths* (a fifth being the most natural interval in music smaller than the octave), corresponding to the twelve tones of the chromatic scale. Again the interval of the fifth (represented by the syllables *do—sol*) is made up of *seven* chromatic intervals, or semi-tones, constituting a sort of miniature of the octave, as the octave does of the expanded scale of seven octaves.

These illustrations (though others might be given) are sufficient to indicate the same prominence and importance of these two numbers in the science of music, as they are known to have in the plan of God. Now, is there a significance in their relations and occurrence in the two connections?

It is not a new idea that the number seven, used primarily in numbering the days of the week, originating at creation, represents the *seven thousand years of time* separated from the eternity before and after it, during which the plan of God should be fully accomplished, the universe perfected and forever freed from sin, and from its possible introduction again. This result will have been secured by the actual test of sin having been successfully met by every intelligence in the universe who has passed into the eternity beyond, and by the utter destruction of all who have not successfully met such test during the period of time. The Jews held something such a belief concerning the significance of the seven days of the week, as appears from the following taken from the "Encyclopedia Britannica," article "Millennium":—

The Talmud has no fixed doctrine on the point. The view most frequently expressed there is that the Messianic kingdom will last for one thousand years. [Then, quoting from the Talmud] "In six days God created the world, on the seventh he rested. But a day of God is equal to a thousand years (Ps. 90: 4). Hence the world will last for six thousand years of toil and labor; then will come one thousand years of Sabbath rest for the people of God in the kingdom of the Messiah."

This extract is not quoted in proof of the idea at all, but simply as showing that it is by no means new. However, such a view does not seem unreasonable. That God, who from the beginning knew the end, in the creation of this world, which was to be the scene of the great controversy between Christ and Satan, which should test the loyalty of the universe, should embody in that work a sort of forecast of the real work of redemption resulting in the perfection and permanence of all his works, is neither unreasonable nor strange. Further, that he, as the Author of all science as well as of revelation, should at the same time with creation establish a science which should also embody in its construction and effects an expression of the prominent features of his plan and work, is no more unreasonable or strange. It is rather in keeping with his wisdom and character to furnish his creatures such a science to accompany them through the ordeal of trial which they are to undergo for their perfection.

* See remarks upon the subject in article "Music," "Encyclopedia Britannica," also "Helmholtz on Acoustics."

The question may be asked, then, If music or the musical scale has such a significance, why has it not been understood in that light until the present? The same question might with the same propriety be asked concerning many things which God has provided for the help of his people which they may not understand, even when experiencing their benefits. But God and his wisdom are infinite, and what he prepares for those who love him is also infinite; and if he has given us in the science of music that which has, perhaps, but just begun to be comprehended in its true and far-reaching significance, this fact does not in the least detract from the rich and constantly increasing blessing which we have seen music to have been to his work through all the past. God's wondrous plan is ever unfolding, revealing more and more of his wisdom and love. So a science given to express the various features of such a plan should ever be developing new phases of beauty and perfection.

(To be continued.)

VEGETARIANISM. NO I.

BY ELDER W. H. WAKEHAM.

IN the sense in which I shall use the term, one who abstains from the use of flesh meats is a vegetarian. The number of those who are practically such, if not wholly so, is much greater than is commonly supposed, and is constantly being augmented by thinking men and women from every walk in life. As viewed from the standpoint of the advocates of vegetarianism, the subject is one of considerable importance; and while many arguments in favor of this practice may be presented from various sources, I shall confine myself in this paper to a few observations concerning the teachings of the Bible on this subject. And we come to the word of God with the full assurance that if this question be of importance to the human race, we shall find definite information concerning it, for we are assured that the Scriptures will furnish us "unto all good works." 2 Tim. 3:17.

God's Original Design.

In Rev. 4:11 we read that God created all things for his own pleasure. It needs no argument to convince one who has any just conception of the character of God that the Creator cannot take pleasure in the death of his creatures. But the use of flesh meats daily sacrifices the lives of millions of God's creatures. Therefore the use of flesh is contrary to God's original plan. Indeed, death itself had no place in his design, for sin and Satan were its progenitors. Rom. 5:12. And when God's original plan is carried out, "there shall be no more death, . . . neither shall there be any more pain." Rev. 21:4. But if there were no death, there would be no consumption of the flesh of dead animals. It was not even designed that the lower animals should subsist on the carcasses of their fellow-creatures. When the Almighty spoke perfection upon his created work, no carnivorous beast was there, with thoughts of blood, to breathe defiance to his Maker's will that all should be in subjection to the power of man; for when, in that bright morn so soon to dawn, the earth shall again blossom as of old, and Eden be restored to the condition it enjoyed before marred by sin and death, "no lion shall be there, nor any ravenous beast shall go up thereon." But "the wolf and the

lamb shall feed together, and the lion shall eat straw like the bullock. . . . They shall not hurt nor destroy in all my holy mountain, saith the Lord." Isa. 35:9; 65:25. Therefore when one eliminates from his dietary all forms of flesh foods, and teaches others so to do, he is simply working in harmony with God's original plans, and preparing himself to enjoy that life in the kingdom of his God, where mercy and peace shall reign supreme. The record in Gen. 1:29, 30 confirms the above position:—

"And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat. And to every beast of the earth, and to every fowl of the air, and to everything that creepeth upon the earth, wherein there is life, I have given every green herb for meat; and it was so."

In his original and typical bill of fare no flesh meat was provided. Its arrangements contemplated not the taking of animal life. A strictly vegetable diet is the plan of the all-wise God. Can man improve upon his ways? Many have tried it but have made a miserable failure. To the question the words of inspiration give a most emphatic negative: "For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." Isa. 55:9.

God certainly gave his creatures the food best adapted to their needs, and it is a matter of great satisfaction to know that science and human experience, in perfect accord with revelation, testify in no uncertain tones that grains and fruits contain all the food elements necessary to fully sustain and nourish the body, and that, too, in better proportion, and in a form more easily assimilated, than those found in flesh foods. If flesh foods were necessary or beneficial, God would have given them freely to man at the beginning; for "no good thing will he withhold from them that walk uprightly." Ps. 84:11. But God did withhold flesh meats from his people for the first two thousand years after creation. Therefore flesh meats are not among the "good things" that God desires his people to have. It was during this period, too, that men of giant frames and mighty intellects lived—men whose lives, not shortened by the stimulating poisons found in all animal tissues, lengthened out their days to almost a thousand years, men who, physically at least, were much nearer "the image of God" than the puny, short-lived, degenerate specimens of to-day, who, puffed up in their own imaginations, and supported by custom and tradition, bid defiance to their Creator's plans, and, following their own lusts, in the language of the illustrious Greek, "gorge the ungodly maw with meats obscene." Would not a just conception of the sixth precept of the Decalogue forbid the slaughter of animals except in cases of dire necessity, where one's life was at stake, in which case the destruction of inferior animals might be justified by the fact that man's life is worth more than that of the lower animals, and by the statement of Christ that "the life is more than meat"?

In Isa. 43:7 we are told that man was made for God's glory. The use of any article of food that poisons or stimulates the body, that breaks down the system, that beclouds the intellect, that causes sickness or premature death, cannot be for the glory of God. If, then, it can be shown that the use of flesh meats is responsible for all or any of the above conditions, it will be promptly

discarded by all who heed the admonitions of the apostle recorded in 1 Cor. 10:31: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." But that the use of flesh is inimical to the best interests of mankind physically and mentally is susceptible of the clearest proof; and, did space permit, many testimonies might be given from eminent physicians and scientists, who have given this subject careful thought and painstaking investigation, in support of this statement.

That the flesh of animals is a prolific source of various disorders common to man in this country is so well known that a simple statement of the fact is all that is necessary here. Newspapers frequently contain reports of persons suffering with trichinosis, tapeworm, consumption, etc., contracted by eating diseased meats. Gout, rheumatism, and various digestive and nervous disorders are commonly caused by the use of flesh meats. Can this be to the glory of God? "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?" 1 Cor. 6:19. We cannot afford to use anything that will injure or destroy our God-given powers, physical or mental. God requires us to present to him our bodies in the very best possible condition, a living sacrifice. This is simply a "reasonable service." Rom. 12:1.

SEQUEL TO THE BIBLE READINGS AT BREWER'S.

BY M. B. DUFFIE.

FOLLOWING the Bible readings given by Mabel Brewer, and the many books, papers, pamphlets, and tracts that had been sold, loaned, or given away in the neighborhood by the colporters and other workers who came down to follow up the interest thus awakened, and so great was the desire upon the part of the people to hear the themes presented by word of mouth, that a corps of ministers came and began a regular course of meetings in the town hall. After several discourses had been given, and the variance between the themes presented and the preconceived ideas of the people became so apparent, the steady attendants began to take sides, and little knots of people could be seen congregated upon the street corners and elsewhere at almost any hour of the day or night with their Bibles open in hand, all engaged in earnest discussion of the subjects which were so visibly agitating the public mind. The village pastors also became very much wrought up over the frequent appeals made to them by the more spiritual-minded members of their flocks for some scriptural buoys by which to keep them afloat, being all at sea in the quagmire of uncertainty.

In the fold of the Rev. Mr. Bronson, was a young Mr. Draper and wife, who had become somewhat interested in the new doctrines that were being so industriously promulgated, and hence the good man was feeling no little troubled over it. Mr. Draper was a well-to-do merchant of the place, and he and his wife had been influential and active members of Mr. Bronson's church, Mr. Draper occupying the official positions of deacon, superintendent of the Sunday school, and trustee. His wife held the position of secretary and librarian. So the prospect of losing one and possibly both of them was a very serious thing in the mind of Mr. Bronson.

Mrs. Draper had not gone so deep into the research as had her husband, and at first really looked with no little concern, if not alarm, at the interest and enthusiasm which Mr. Draper manifested in the matter, especially so when she thought he might consider it necessary to relinquish his lucrative business and step out and obey what he seemed to regard as truth, as required by the fourth commandment. She had always had a great and inherited regard for Sunday herself. Her mother, long since dead, had kept it religiously, and had taught her to do the same, and when Mr. Draper finally yielded to his convictions of duty, and stepped out, it looked more dubious to her than ever. In a frame of mind bordering almost on desperation she was passing down the street, when she chanced to meet Mr. Bronson, her minister. He noticed her agitation and redness of eyes, and tried to say something to comfort her.

"Oh, can you not come to our house to-night, Mr. Bronson," she said, "and get Edward out of the terrible tangle in which he seems to be? I cannot, must not, have him keep Saturday when I keep Sunday. It is just too bad! I do wish those folks had stayed away, and not come here to stir us all up in this way, when we were all so peaceful and contented."

Mr. Bronson thought, no providence preventing, he could call on them that evening, and do what he could for them, but, owing to engagements which had not, of course, occurred to him, he did not appear, and so Mr. Draper and his wife sat down and calmly investigated the matter for themselves. When they retired Mrs. Draper was not quite so sure as she had previously been that Sunday was the day the Lord referred to in the Sabbath commandment.

The next day Mrs. Draper met Mr. Bronson in the post office. He was profuse in his apologies for not having kept his appointment. He said that it was not so much the particular day that was required to be kept holy, as it was to devote *one-seventh* part of our time to devotion after any *six* days of labor.

"Do you mean to say, then," queried Mrs. Draper, "that one day is just as good as another?"

"In a general way, yes," said Mr. Bronson, "for Paul says, you know, 'Let every man be fully persuaded in his own mind.' That means that one day in seven is just as good as another."

"Well, if that is the case, I can keep the seventh day if I want to, and be justified therein, can I not?"

"You no doubt could, so far as the *Sabbatic* law is concerned, though you no doubt realize that *public opinion* must always have more or less of a bearing upon such questions. We must, of course, avoid doing anything to cause us to be regarded as odd, or eccentric, you understand, in the minds of our fellows. Of course, while one day is, perhaps, as good as another, it is no doubt better to keep *Sunday* in the *spirit*, which I am quite sure we ought to do."

Mrs. Draper bade him good-day, and went slowly up the street towards home, soliloquizing thus: "Well, if *one* day is just as good as *another*, as Mr. Bronson admitted, and as Edward believes in keeping the *seventh*, and has chosen *that* seventh part of time, and as Edward has proved to me that *that* day is the *seventh*, or Sabbath, and that no other day is. I am now almost persuaded to keep it *myself*."

Nor was she alone in this decision, for, after a sermon by Mr. Bronson, in which he took the same position, that *any* day would do, and that *Sunday* was just as good as *any*, several other persons who had been connected with his church, some of them in prominent positions, asked for letters of withdrawal.

To the various committees appointed to wait upon them for the purpose of trying to induce them to remain in the fold, the almost uniform reply, in substance, was this: "Elder Bronson says that *one* day is just as good as *another*, and as the Bible chooses the *seventh* day, we think it will be fully as safe to keep *that* day."

This was not just the result Mr. Bronson had looked for, and, seeing the bad break he had made, he tried to fix it up by saying that, on account of the rotundity of the earth, it was impossible to keep the Sabbath anyway. Then the committee again called upon the disaffected ones, but when they asked the said committee how it would be possible to know when *Sunday* got around if they could not tell when *Saturday* came, that seemed to be a question upon which the committee had not sufficiently pondered, and wished to have more light before committing themselves. So, after a few casual remarks about the weather, they gracefully withdrew to further consult with Brother Bronson. He said it was easy enough to answer that question, and that was by asking another, namely, how anyone could possibly know to an absolute certainty when the Sabbath actually does come, on account of a day being lost out of the reckoning, away back in the past somewhere, so long ago that he had about forgotten when, or just what day it was, even.

When the committee again called to unravel their tangles, and sprung this new impossibility in the way of obedience, the question was raised, "If it is true that a day has been lost, how are we going to determine but what that day was *Sunday*?" While the committee thought they could clearly see that the estrayed day was *Saturday*, it apparently had never dawned upon their minds that *Sunday* had ever had so narrow an escape.

When Elder Bronson became acquainted with the fact that so many of the main pillars had been withdrawn from the support of his church fabric, and that there was therefore a danger of collapse, he caught the echoes of a call from a more distant and peaceful field. As no one had been found who cared to take up the burdens he had so suddenly and gladly laid down, and as the few sheep who had not strayed from the pen found themselves without a shepherd, and were soon lost in the highway and byways of the world, the church property was finally bidden in by the seventh-day people, or commandment keepers, as they are sometimes called, who now occupy the premises for church and Sabbath school purposes. Quite a few of the other members of Mr. Bronson's old flock, all heads of families, as well as several who have been prominent in the work in the other churches of the place, have also decided to cast their lot with this people, who, though poor in this world's goods, many of them, are, it is hoped, rich in the kingdom of heaven.

READ only the bravest and noblest books, books forged at the heart and fashioned by the intellect of a godlike man.—George S. Phillips.

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.

MEMORIES.

BY ROSA A. YOUNG.

I sat in the fast-deep'ning twilight
When the work of the long day is done,
And there comes to my mind's inner vision
The faces of loved ones now gone.

We traveled life's pathway together,
Shared often its pleasures and pain,
But now they are silently sleeping;
We hear not their voices again.

We miss the bright smiles that would greet us,
The words of good counsel and cheer,
The hands that had oft eased life's burdens,
The burdens of toil and of care.

The places that once had beheld them
Shall see them forever no more,
And we, ah, we can but look forward
To meet them on heaven's blest shore!

Oh, sorely our saddened hearts miss them,
The parents, the kindred so dear,
And as some dear memory comes to us,
Would glisten the warm, silent tear!

The home, oh, how empty without them!
Their works, silent witnesses, stand
To remind us that earth joys are fleeting,
They pass as the wind o'er the land.

The cold, vanished hands, they are resting,
The oft-tired feet are at rest,
But soon, from their slumbers awaking,
They will soar to the land of the blest.

Night deepens, and out from the darkness
Their voices with mine once again
Seem mingling, as softly we chanted
The measures of this sad refrain,—

"Silently the shades of evening
Gather round my lonely door;
Silently they bring before me,
Faces I shall see no more."

"Oh, the lost, the unforgotten,
Though the world be oft forgot!
Oh, the shrouded and the lonely!
In our hearts they perish not."

Pitcairn Island.

A TYRANT AND HER VICTIM.

BY ALICE P. CARTER.

I WITNESSED yesterday from my Parisian balcony a sad case of a persecuted victim and of the tyranny of one in whose hands was apparently absolute, irresponsible power. The victim was a woman, and therefore worthy of some forbearance and pity, but there was no pity in the heart of the tyrant. And why?—That tyrant was a minute child who had learned the power of her own screams. The scene lasted so long that it seemed as if there would be no end to it. First the woman would take the child's hand and gently try to draw her along. Instantly the roars would break forth and fill the street, and the woman, either her mother or a governess, would meekly drop the hand, and the child, accepting the implied apology, would cease roaring. This was repeated over and over again. The passers-by every now and then stopped, and apparently tried to mediate between tyrant and victim. One woman went down on her knees and seemed to plead for some time. In vain. One lady, in passing, gave the child a poke with her umbrella,

whether in wrath or in jest I do not know. Then a gentleman tried his powers of blandishment and persuasion. Still the child refused to stir. I think finally the matter was settled by bribery, for after some talk the child suddenly took the woman's hand and walked off as amiably as possible.

It is such scenes as these that you have before you, mammas and papas, of babies, if you are letting those babies, great or small, see that you are afraid to have them cry. Once give up to a child because it cries, and it will try again the recipe for getting its own way. Once let it get the habit of using the formidable weapon of lung power, and you are enslaved. There is no more helpless mortal on the face of the earth than a parent who *must* give up, for fear a child will scream. The child knows it, and "knowledge is power." The youngest babies are knowing enough to discover their power in this way. Mine discovered it when he was too young to move when I laid him on a sofa. He noticed that the servant was afraid of his slightest squeak. I was not. Consequently he bullied her, and was a model baby with me. By the time he was twenty months old, his behavior in this way was simply ludicrous.

Now and then a parent is absolutely obliged to be conquered by a screaming fit in public. A friend of mine was thus conquered, but a whipping, administered the moment the little rebel reached home, gave her a hint that she must not again attempt to manage her mother by lung power in a city street.

Some such penalty ought certainly to follow any such triumph on the part of a child who has thus temporarily conquered a parent, to take away the desire for future triumphs of the same description. Fortunately, a child who does not have such triumphs in the privacy of home, does not generally indulge its parents in such scenes in public as I witnessed yesterday under my windows.—*Babyhood.*

THE BOY AND HIS FATHER.

MANY men do not discover the true relation of father and son until it is too late to save the boy. But some who have been neglectful take warning in time, and apply that "love that covereth a multitude of sins"—in the boy. Not long ago a gentleman related his experience to me, as follows:—

"Once a friend said to me, 'Do you know that your boy is reading bad books?' I said, 'No, I don't believe any such thing.' My friend said, 'Perhaps you would better investigate.' I was inclined to treat the whole matter with contempt, for I did not think it possible for my boy to be reading bad books without my knowing it. Finally, however, I decided that common sense was better than pride, and that I would investigate. So I went to my boy's room, looked over his belongings, and at last, under the mattress, found the books. I put them back where I found them, and hunted up the boy. I said to him, 'My boy, what kind of books are those you have been reading lately?' He was taken by surprise, and did not know just what to say. So I said to him, 'I would like to see the books; I've made up my mind to read the same books that you do.' Finally he stammered out, 'Papa, I don't think you would like those books very well.' I said: 'I would like to look at them. I want your opinion of them.'

"That threw him into a very peculiar state of mind, but we went up to the room and he brought out the books. We sat down side by side; I put my arm around him, and as we turned the pages of the books I said to him, 'Well, what do you think of that?' as we looked at the pictures and I read here and there a sentence. His only reply was, 'Well, papa, I guess it isn't very good.' Then I said to him, 'Lay the books aside, and this evening

let us come up and read together; I have something I want to read to you."

"My boy was delighted. The evening came, and we went to his room. I placed the lamp beside the bed and lay down where he had lain to read his book. I read to him a story; but before I had finished, he had crawled up and was leaning on my side. Then I read him a story with illustrations from *Science*. When I stopped, he laid his head on my shoulder, put his arms around me, and said, 'Papa, why can't I have such reading as that?' As soon as I could control myself—for he had shown me that I was the sinner—I said, 'My boy, you shall have all you want; let us go downstairs.' I led the way right down to the stock I had laid in, and put out my books and papers before him. He looked at them a moment, then picked them up and fairly hugged them. We soon decided what to do with the bad books; we took them out in the back yard and burned them."

"Then and there my boy and I started out on a new career. When I can I spend the evening with him; one reads and the other listens. Henceforth my boy and I are going to be confidential friends, even if it takes a little time from business."

That father discovered some very important and valuable secrets. Would that others would set about the same work. Usually when the Christian teacher approaches the wayward boy or young man, he finds the boy's father—by his neglect, or wrong example, or both—standing between him and the boy. Quite frequently the father is a professing Christian, and his influence decides the boy's case against religious influence. The question is often asked, Why does not the church reach the boys? and it usually suggests the still more perplexing question, How can we reach the fathers, and through them the boys?

The gentleman referred to above said: "I believe God has forgiven my sinful neglect of my boy; henceforth my service of God will include a loving and watchful care over the precious soul he has committed to me."—*Michigan Christian Advocate*.

THE LEMURS.

IN Africa and the Asiatic Archipelago these rare fourfooted animals that live in the solitary forests are for the most part creatures of the night. Unlike the lively squirrels and martin cats of temperate regions, they do not leave their hiding places till the tropical darkness has fallen on the forest, when they seek their food, not on the surface of the ground, but, imitating the birds, ascend to the upper surface of the ocean of trees, and at the first approach of dawn seek refuge from the hateful day in the dark recesses of some aged and hollow trunk.

There is nothing like the loris or the lemur in the fauna of temperate Europe. We may rather compare them to a race of aboreal moles, the condition of whose life is darkness and invisibility. But, unlike the moles, the smaller members of these rarely seen tribes are among the most beautiful and interesting creatures of the tropics, though the extreme difficulty of capturing creatures whose whole life is spent on the loftiest forest trees is further increased by the reluctance of the natives to enter the deserted and pathless forests.

The beautiful lemurs, most of whom are found in Madagascar, are further believed by the Malagasi to embody the spirits of their ancestors, and the weird and plaintive cries with which they fill the groves at night, uttered by creatures whose bodies, as they cling to the branches, are invisible, and whose delicate movements are noiseless, may well have left a doubt on the minds of the first discoverers of the island as to whether these were

not in truth the cries and wailings of true lemures, the unquiet ghosts of the departed.—*Christian Work*.

UNFERMENTED WINE AT THE LORD'S SUPPER.

WE have several times called attention to the fact that the wine used at the Passover feast was unfermented and the bread unleavened, because no leaven, or ferment (processes of decay), was permitted by the Levitical law. See Ex. 12:15, 19; Deut. 16:4. Neither is the liquid then used called wine, but "cup" and "fruit of the vine." The following letter from B. Lomas, of Texas, to the N. Y. *Voice* on this point may be of interest to our readers:—

"In a recent issue you draw attention to the fact that the Coptic Church of Egypt uses unfermented wine for sacramental purposes, regarding this as one of the historical evidences that unfermented wine was used in the institution of the sacrament of the Lord's Supper, and you conclude by saying:—

"And yet we are confronted by an imposing array of biblical scholars, including the learned editors of the *Independent* and the *Sunday School Times*; who solemnly assure us that Christ knew nothing whatever of unfermented wine, and that the idea that there were two kinds of wine in his day is absurd.

"There need be no question or difficulty as to what Christ used in the institution of that last Supper. He and his disciples, as consistent Israelites, obeyed the requirements of the Mosaic law with regard to the Passover. By carefully reading what was required in the preparation for and keeping that festival (Exodus 12) we do not need the help of reverend doctors or learned editors. The whole thing can be summed up in one single statement, very easily understood,—nothing leavened—fermented—was permitted there, and the heaviest penalty known was incurred for using anything leavened at that sacred memorial feast; that to use drink was optional—the word 'eat' implying both to eat and to drink—but a seven-day festival rendered drink a necessity, and what that drink was to be was left to the force of circumstances and common sense. Only in one thing it was absolute,—it could not be leavened.

"Now at the Passover, when Christ instituted his Supper, they had a cup and used some kind of liquid which he called 'this fruit of the vine.' It is a very peculiar fact that unleavened grape juice bears a singular resemblance to blood. Dr. B. W. Richardson says:—

"The constituent parts actually of blood and of the expressed wine are analogous. One of the most important elements of the blood, that which keeps it together, that which Plato spoke of as 'the plastic part of the blood,' is the fibrin, and is represented in the gluten of the unfermented wine.

"The nourishing part of the blood, which we call the mother of the tissues, we find in the unfermented grape, in the albumen; and that is also present in the blood, the proportion being nearly the same in both. Really, on a question of symbolism, if there be anything at all in that, the argument is all in favor of unfermented wine. Whatever is meant by 'this fruit of the vine,' one thing is absolutely certain, it was not fermented—leavened."

"LEARNING is like Scanderbeg's sword, either good or bad, according to him that hath it; an excellent weapon if well used, otherwise like a sharp razor in the hand of a child."

New mercies for new returns of praise, and then these new returns will fetch in new mercies. If the end of one mercy were not the beginning of another, we were undone.—*Henry*.

Mission Fields.

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

WE KNOW NOT HIS TIME.

Nor one upon this floating ball can say,
The task which God gave me will all be done
To-day, and I can rest at set of sun.
It is not given to man to know the day
In which he may his work completed lay
Before the King. Full oft but just begun
Life seems to us when suddenly the race is won,
The victor crowned. Palm branches shade the way
With shadow dark, as if they were graveyard yew—
It seems defeat when it is victory,
For we know not when we've attained our best.
When task is done assigned to each to do,
When utmost limit of our power to be
Is reached, know not his time to give us rest.

—*New York Observer*.

THE PACIFIC OCEAN, ITS ISLANDS AND ISLANDERS.

BY J. E. CALDWELL, M. D.

[Medical Missionary to the Islands of the Pacific.]

WE often sing, "There is a wideness in God's mercy like the wideness of the sea," with only a slight appreciation of the meaning of the simile. Of the two hundred million of square miles on the surface of the earth, one hundred and fifty million of these are water. One-half of this surface, or seventy-five million square miles, comprise the Pacific Ocean.

If you should mass together all the known continents and islands on the earth in the midst of the Pacific Ocean, you would still have an area of water surface equal to the Atlantic Ocean, and, perhaps, water enough, on account of its greater depth, to make an Indian Ocean besides.

Notwithstanding the vast extent of this immense body of water, and though one might sail for weeks and months upon its billowy bosom in many directions without seeing land, it must not be supposed that the Pacific Ocean presents an unbroken surface of water. Nearly eight thousand islands have been described, with an area, exclusive of Australia (now generally rated as a continent), of one million six hundred thousand square miles, or more than one-half the area of the United States, excluding Alaska. These islands sustain a population of about seventy-five million people, equal to that of the United States and Mexico combined.

Notwithstanding this large population and vast extent of territory, but little is known of these islands and islanders, even by intelligent, reading people. A great many people have crossed the Pacific in steamers which ply regularly from continent to continent, but, stopping only once or twice on the way at coaling stations, they learn but little of the thousands of islands they may pass, some of them only a few miles away.

The greater number of these islands are of volcanic origin, though many are of coral formation. Most of them, especially in the tropics, even though of volcanic origin, are surrounded by coral reefs. In some instances these reefs surround single islands; again, immense reefs, many miles in extent, are found to surround whole groups of islands, furnishing the best of harbors for ships and boats of all kinds, in the very midst of the ocean. The reef around several islands of the Society group furnishes an example of this. Islands of volcanic origin are but the peaks of immense mountains that rise more or less abruptly from the bottom of the ocean, of unknown depth, some of them giving no an-

chorage whatever for ships. Pitcairn Island, southeastward from the Paumotu group, may be named as a sample of this type. It is seventy-five miles from the nearest land, and more than three hundred miles from its nearest volcanic neighbors. Being but about one hundred miles outside the southern boundary of the torrid zone, it is an emerald gem in the midst of a wild waste of waters, but difficult to approach for want of good anchorage. The greater number of volcanic islands lie in groups. In its isolation Pitcairn is peculiar.

The volcanic region of the Pacific is circular, or, rather, spiral, forming a chain, or belt, with the Sandwich Islands as the center, or starting point. Here is situated Kilauea, the largest active volcanic crater known. From here you may pass southward to the Society group, thence in a westerly direction through the Friendly Islands, from here farther west and northward through Japan, thence across eastward to the Aleutian Islands, and southward along the western coast of America, and you will not have left the region of the volcanic islands of the Pacific.

Coral reef and islands are found in the Indian Ocean, also among the West Indies, and along the eastern coast of South America; but it remains for the Pacific to furnish the largest number of coral islands known to the world, as well as the widest distribution of reef-building coral polyps.

The insect lives only in tropical waters. More than sixty feet beneath the surface he becomes inactive, and when one hundred and eighty feet deep he dies. In view of this fact, the existence of islands resting on coral foundations more than a thousand feet below the surface, was quite inexplicable for a long time. Finally, after it became known that some portions of the sea are constantly settling, while other portions are rising (this is known to be true of land surface as well as of ocean bed), Professor Darwin suggested that these deep coral formations must have begun long ago, when the foundations, now deep, were near the surface. Gradually these areas must have subsided, while, at about the same rate, the polyps built their rocky foundations higher and higher, until lofty mountains of coral were formed under the surface of the water. In this manner atolls must have been formed. Atolls are circular coral islands, the circles, or bands, sometimes broken on the side opposite the direction of the prevailing winds. In the production of an atoll the coral formation is begun as a fringing reef around an island. Gradually the island sinks lower and lower, the coral reef being built up at about the same rate. Finally the island is entirely submerged, and the reef is left a circular island with a lagoon in the center where the island formerly stood, always quiet as a mill pond, though outside the waves might dash and roar as they would. The Paumotu Islands (or Low Archipelago, as they are called to distinguish them from the higher, volcanic islands) are mostly of coral formation, abounding in atolls. They lie between the Society Islands and Pitcairn, above mentioned. Blue mud, largely formed of scoria from volcanoes and pieces of broken coral more or less ground up by the action of the waves, forms a great portion of the bed of the Pacific Ocean.

The deepest sounding ever made, in which a specimen of the bottom was brought to the surface, was by H. M. S. *Challenger*, from the channel between the Caroline and Ladrone Islands. The bottom there was found to be volcanic. The depth was 4,475 fathoms, or a little more than five miles. The immense weight of water gave a pressure of five tons to the square inch, while the temperature at that depth was 33.9° Fahr.

The *Tuscarora*, a United States ship, while making soundings off the mouth of Okhotsk Sea, found bottom at 4,600 fathoms, or about five and one-fourth miles.

The above figures justify the following language, found in the "Encyclopedia Britannica": "For a long time the opinion that the Pacific was a comparatively shallow ocean was entertained by geographers, and it is only the recent soundings of the *Challenger*, *Tuscarora*, *Gazelle*, and other surveying ships, that have succeeded in dispelling the illusion. It is now known that the average depth of the Pacific is greater than that of the Atlantic, and that areas of deeper water occur in it than in any other part of the globe."

ENGLISH THE MISSIONARY LANGUAGE.

WHATEVER languages may be necessary for missionary work in special localities, the one language for all the world is English. Be sure to get a good knowledge of English; the better your English the better you are prepared for acquiring any other tongue that may become necessary. A good illustration of the utility of English is thus given in *Christian Work*:—

"The English language is to become the missionary language of the globe. The fact that at the recent National Congress in India all the speeches and proceedings were in English is a striking illustration of the wide diffusion of that tongue. There were gathered at Madras seven hundred delegates, from all parts of India, Afghanistan, Nepal, and Scinde. They spoke nine different languages, and the English was the only medium through which the proceedings could be satisfactorily conducted. Great Britain's colonial enterprises have been probably the largest factor in spreading a knowledge of English. It is also found that in countries like Java, where Great Britain has no control, the knowledge of English is steadily growing."

MISSIONARIES FROM NORTH CHINA.

THE San Francisco *Examiner* of September 22 contained the following interesting item:—

Rev. Paul D. Bergen and wife, missionaries of the Presbyterian Church at Chinanfu, a city of 200,000 people in North China, 300 miles from Peking, are at the Russ House. They have been in China nine years.

Mr. Bergen says the Chinese do everything in a primitive way. They have a telegraph line, but it is seldom used even to transmit important information. The officials and others prefer the old way of sending by messengers. These are Manchuria horse-men, who make by relays about 100 miles a day on stout ponies of great endurance. The soldiers are armed with old-fashioned bows, and the only test for admission as soldiers is a certain skill with these weapons, and an ability to perform certain feats of strength. They are consequently in poor condition for fighting. Still, Mr. Bergen says they are braver than most people suppose.

As for missionary work there Mr. Bergen says that it is in a pretty prosperous condition. "All the Protestant churches which have missionaries there," said he, "have about 10,000 communicants, and fully 50,000 more adherents. Besides these there are about 5,000 Chinese children in the schools. We also have a college in North China, with 100 Chinese students. It gives a complete college course, only the Chinese classics, like Confucius, being substituted for our classics."

"WHAT God may hereafter require of you, you must not give yourself the least trouble about. Everything he gives you to do, you must do as well as you can, and that is the best possible preparation for what he may want you to do next. If people would but do what they have to do, they would always find themselves ready for what came next."

"It is better to be well deserving without praise than to live by the air of undeserved commendation."

FIJI. —AND— SAMOA

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

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

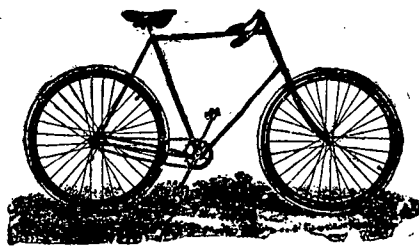
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THE TONGA ISLANDS

The history of many of the interesting island groups of the Pacific are comparatively unknown to ordinary readers except through the writings of missionaries. When international complications arise, as a year ago at Samoa, or, more lately, at Ponape, so little is known of the locality or the people that it is like showing pictures to the blind. This little volume gives something of the history of the Tongas, the Hervey group, and the Marquesas Islands, before they were visited by the missionaries, and indeed were hardly known to the first navigators of those seas. The habits of the people, their government, the vegetable wonders on shore, and the great wonders of the sea about them, are graphically told in a manner that cannot fail to entertain and instruct young readers.—*The Christian Cynosure*.

This is the second in a series of "Jottings from the Pacific." The author has produced a series of picturesque, descriptive articles written from a missionary point of view and tending to excite interest in these Pacific islands and people, to show how promising the field is for evangelical work, what has been done, and what may be done.—*The Independent*.

This book is one volume of the *Young People's Library* series. It contains 160 pages, is fully illustrated, and will be sent postpaid for 60 cents. Send for circular giving complete list of books published in the *Library* with press notices and description of each book. Address, **Pacific Press Pub. Co., OAKLAND, CAL.,** OR 43 BOND ST., N. Y.



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

Our Work and Workers.

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

THE MERCY SEAT.

FOREVER round the mercy seat
The guiding lights of love shall burn;
But what if, habit-bound, thy feet
Shall lack the will to turn?

Oh, doom beyond the saddest guess,
As the long years of God unroll,
To make the dreary selfishness
The prison of the soul

—John Greenleaf Whittier.

THE VALUE OF A CHURCH PAPER.

It is astonishing that some pastors, and the people generally, are so little interested in the circulation of a worthy denominational paper. Pastors stand sadly in their own light when they fail to encourage the members of their churches to take a good denominational paper. It is simply impossible for church people to be in the largest degree useful to their churches, to their denomination, and to the cause of Christ at large, if they do not take a religious paper. There is no investment of money which will bring larger returns for the church, for the denomination, and for Christianity than what is expended in procuring good religious papers. Four cents a week for the year will secure the weekly visits of a great, strong, wholesome, and altogether superior religious paper.

The general circulation of such a paper in a church is worth as much to a pastor as is an assistant in pastoral work. Church members cannot intelligently give to or work for denominational societies and other objects of benevolence except they be familiar with the scope and manner of their operations, and such familiarity can come only from the weekly visits of a religious newspaper.

In all our churches there are many young members who were brought up outside of our denomination; there is also a considerable proportion of such who are more advanced in years. How can they know what our contemporary enterprises are, and how can they come into touch, either with the living present or with the hopeful future, except they take a weekly denominational paper? Men of wealth could not do better with hundreds, or even thousands, of dollars than to aid the pastor in introducing a worthy denominational paper into churches and missions. A pastor in this city a few weeks ago paid for twenty copies of such a paper, to be sent to as many families connected with a mission of his church. Could he have made a better investment of the amount?—*Christian Intelligencer*.

MUCH CHARITY NEEDED:

THERE is too much harsh judgment in the air at all times. Perhaps it is growing these last few years. However that may be, harsh judgment will not fit a Christian to do the best work. We must be tender and kind and loving in our thoughts and in our estimates of others. It may be they do not deserve it; it may be there are a thousand seeming reasons why we ought to be otherwise; but, after all, is there anything more like Christ, is there anything that will actually do us so much good, as a heart full of sympathy, full of the tender Christ love for the erring? We do not mean by this a weak sentimentalism, by any means, or underestimating the evil that is in the world, or underestimating the evil deeds of those whom we are called upon to deal with one way or another; but let us be charitable;

let us be kind; let us go more than half way; let us err to this one side rather than to the other.

"It was the sympathy and kindness of one Christian worker that put me on my feet. If it had been harshness, it would only have driven me the other way."

He is now not only on his feet, but a prosperous, successful, earnest, working Christian.

A young girl said, "It was the sympathy and kindness in the voice of a Christian lady that saved me and brought me to my senses and showed me what Christ was like."

She is now happy, has a happy and joyous home, with her own children about her.

"Charity suffereth long, and is kind; . . . beareth all things, believeth all things, hopeth all things, endureth all things."—*Union Gospel News*.

FIELD NOTES.

THE brethren at Stanleyton, Va., are erecting a building to be used as a church school.

THE industrial school at Keene, Texas, will be opened November 14, and continue thirty-six weeks.

ELDER C. SANTEE reports the membership of the new church at St. Joseph, Mo., at thirty-five.

SEVENTEEN persons, writes Brother Ketchum, were baptized at the close of the local camp meeting held at Ruthven, Iowa.

AT Nebo, Ark., Elder W. F. Martin and Prof. J. L. Shaw report an accession of twenty adults and a Sabbath school of thirty members.

AT Arbela, Ohio, fourteen have accepted the Sabbath of the Lord, under the labors of Elder O. F. Guilford and Brother Albert Carey.

A PRESS dispatch says that 100 converts were baptized at the close of the recent Seventh-day Adventist camp meeting at Emporia, Kansas.

EIGHT persons were covenanted to obey the commandments of God, in tent meetings held at Viroqua, Wis., by Elder C. A. Smith and Brother R. J. White.

THE interest in meetings being held in Middletown, Del., by Elder S. B. Horton, encourages the hope that a church will be organized there in the near future.

AT Mount Holly, N. J., September 17, there were present more than the tent would hold, to hear Elder S. J. Hersum speak on the subject of "The United States in Prophecy."

THE *Bible Echo* says: "A letter from Elder J. O. Corliss states that thirteen were baptized at Hobart, Tasmania, August 19. A baptismal service was to be held at Bismarck the next week."

AT the Southern Illinois camp meeting, held at Fairfield last month, sixteen persons were baptized. The work is being continued by a series of tent meetings conducted by Elder H. W. Decker.

THE officers elected by the West Virginia Sabbath School Association for the ensuing year are as follows: President, T. E. Bowen; Vice President, D. N. Merideth; Secretary and Treasurer, M. L. Merideth.

ELDER H. E. ROBINSON, president of the Atlantic Conference, was obliged to flee to his old home in Oswego County, N. Y., on account of an annual attack of hay fever, to which he is subject in his Conference field.

LETTERS from Elder J. E. Graham and others, of the *Pitcairn*, state that the vessel arrived at Papeete, Tahiti, on the 12th of August, nine days from Pitcairn Island. They intended to remain there until the 20th, and then start for Raiatea. Brother Stringer and wife will settle on Rurutu Island, and Sister Maud Young, of Pitcairn Island, will remain with them.

A LARGE attendance at tent meetings held at Frankton, Ind., is reported by Elder H. M. Steward and Brother J. M. Warwick, notwithstanding active opposition and six adverse discourses by ministers of other churches.

THE steamer *Monowai*, which arrived at San Francisco on the 29th ult., from Australia, brought Sister May Walling as a passenger. She has been in the employ of Sister E. G. White during her sojourn in the Southern provinces.

ELDER A. G. DANIELLS has been holding quite successful meetings in N. S. W., in the interest of religious liberty. They have become much interested in the subject through the prosecution of Seventh-day observers for laboring on Sunday.

IN connection with the tent meetings held at Cumberland, Wis., by Elder C. W. Olds and Brother J. B. Scott, ten were baptized, increasing the company to twenty. A house of worship is about completed, and there is good prospect of a progressive work.

AT Carrollton, Mich., a building has been purchased to be used as a house of worship for the accommodation of the new converts at that place and Zilwaukee. Thirty have recently taken their stand for truth under the labors of Elder H. C. Basney and J. G. Lamson.

IN the Sanitarium training class at Battle Creek, Mich., says the *Review*, there are two Japanese, one Maori, a negro from British Guiana, a Syrian from Jerusalem, an Armenian, and a Greek, besides representatives from other European nations and all English-speaking countries.

THE Scandinavian tent in Brooklyn, N. Y., was cut down on the night of September 5, just after the meeting was closed. The captain of police assured Elder Hansen that they should not be troubled any more, and since that time the tent has been well guarded, and an increasing interest is reported.

THERE is always ground somewhere upon which the enemies of truth will unite, no matter how bitterly opposed to each other in general. This fact is often substantiated in connection with the work of our people. The report of Brethren J. P. Lorenz and George Lesch, who have been holding meetings in Reserve, a village near Buffalo, N. Y., says that "ministers who otherwise do not even speak to each other, united their efforts against us." Such reports are quite common.

OF the tent work in Baltimore, Brother A. J. Howard writes as follows to the *Union Record*, concerning the first Sabbath meeting: "Our tent was well filled—eight adults taking their stand to keep all God's commandments, beside about the same number of children belonging to these persons, who will be members of the Sabbath school. The Lord is wonderfully blessing the work here; our audiences have not been large, but have been very regular and attentive. It has never been our privilege to speak to an audience more intent on catching every word than our present one."

CAMP MEETINGS FOR 1894.

Colorado, Delta.....Oct. 3-8
Southern California, Los Angeles.....Oct. 4-14
Arkansas (Southern), Nashville.....Oct. 19-29
Florida, Tampa.....Nov. 8-18

*Appointments marked by a star will be preceded by a workers' meeting.

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A HOME IN BATTLE CREEK, MICHIGAN.

FOR SALE.—An eleven room house, in good condition. Fine well of pure water on the place. Four blocks from College Sanitarium, and Review Office. Special price to immediate purchaser. Address, W. N. Kennedy, Berkeley, California.

LITERARY NOTICES.

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

A Standard Dictionary of the English Language.—Projected on Original Plans and Designed to Give, in Complete and Accurate Statement, in the Light of the Most Recent Advances of Knowledge, and in the Readiest Form for Popular Use, the Orthography, Pronunciation, Meaning, and Etymology of All the Words and the Meaning of Idiomatic Phrases in the Speech and Literature of the English-Speaking Peoples. Volume I, Funk & Wagnalls Co., New York.

It has been said that the making of a dictionary of worth is an event of importance in the literary world. The last decade in America has been marked by a thorough revision of one dictionary and the issue of two new ones, all of them reflecting credit on the publishers and the nation. Among these three works, all of which we have before us, together with Worcester's latest revision, the palm of excellence must be awarded to the *Standard*, judging the completed work by the volume which lies before us. The publishers have modestly termed it, on its title page, "A Standard Dictionary," but it is safe to predict, on the supposition that its merits are appreciated, that it will be "THE STANDARD DICTIONARY OF THE ENGLISH LANGUAGE."

Having stated this much, it is due our readers that we present some of the reasons why the *Standard* is considered the best dictionary:—

1. Its *vocabulary* is richer and fuller than that of any other dictionary, not only indicating the growth in the language, but the diligent, painstaking, and laborious research of its editor, his associates, and collaborators. To illustrate: Johnson's Dictionary contains 45,000 words; Stormonth's, 50,000; Worcester's, 105,000; Webster's International, 125,000; Century (6 volumes, complete), 225,000; *Standard*, almost 300,000, nearly 75,000 more words than the six-volume Century.

2. In *defining* words the old order has been reversed. That is, where a word has two or more meanings, the most common meaning is given first, the less common next, and so on down to the obsolete and obsolete forms, and the etymology last.

3. The Scientific Alphabet, prepared and recommended by the American Philological Association, and adopted by the Spelling Reform Association, is used in giving the *pronunciation* of words. This might seem to be a disadvantage, because of its general unfamiliarity, but this objection is overcome by a simple key, much freer from diacritical marks than are most directions of this kind; while the advantage of the Scientific Alphabet in aiding to an exact pronunciation outweighs all the disadvantages. One of the most world-renowned of living philologists, Prof. F. A. March, of Lafayette College, has had the charge of this branch of the work.

4. The *quotations* used to verify and illustrate the meaning of words are so definitely located that they may be easily found if the work from which they are taken is accessible. The name of the author, the book, page, and edition of the work, are all given. Nearly 1,000 volumes have been read for the purpose of obtaining standard quotations. English literature has been ransacked from Chaucer to the present.

5. *Disputed pronunciations* and *spellings* have, under the direction of Professor March, been referred to a special committee of fifty eminent scholars who are noted philologists in American, English, Canadian, Australian, and East Indian Universities, and representative professional writers and speakers of English. Thus the best scholarship has contributed to correctness and best usage in this respect. When a word has more than one pronunciation, that first given is preferred by the *Standard*; those following are from other dictionaries.

6. Geographical names are spelled according to the decisions of the United States Board of Geographic Names. This will be a great help in postal directions.

7. In words fully Anglicized the diphthongs "æ" and "œ" have given place to simple "e." Many chemical terms have been simplified, in compliance with the wishes of eminent chemists.

8. Special, class, and technical words have been defined or approved by specialists competent so to do. When a word is used in an opposite sense, as is the case with some religious terms, both definitions are given.

9. What will prove of especial value to the untrained student and printer are the following points:

(a) Only proper nouns, or proper words derived from them, are printed with initial capital. (b) Compound words have been reduced to a scientific and regular system. This will be of great help to those who desire to establish uniformity in usage. The union of compound terms is indicated by the double, or German, hyphen. (c) The syllabication, or the dividing of words into syllables, is another important aid to the printer and teacher.

10. The encyclopedic character of the *Standard* is remarkable. Under "apple," for instance, we have a list of nearly four hundred varieties, classified under the various headings of size, form, color, quality, use, season, and where best cultivated to advantage. Under the word "American" we have a classification into main divisions and subdivisions of all the various Indian tribes of this continent, with their original locality. The same is true of coins, weights, stars, elements, etc., etc. Under the names of the various trades and sciences are given lists of the technical terms used therein, as, for instance, under "carpentry" are all the various terms used in that trade, and so with others. These various words are defined in the vocabulary.

11. An immense amount of time and care must have been expended on the matter of *synonyms*, in which the *Standard* is especially rich. The various meanings of synonymous words are given with a nicety of discrimination which shows both care and scholarship.

The above is not written with any desire to flatter. The *Standard* is all that we have said it is, and more. It has all the excellences of all the other dictionaries, and many more which we have not space to note. Our expectations (and they were high) are more than met.

The publishers have employed in its production 247 office editors and specialists and nearly 500 readers for quotations. Many others have rendered needed service in various ways. By the time both volumes are on the market the dictionary will have cost the publishers nearly one million dollars. The best scholarship of the world has contributed to its richness and exactness; no expense or care has been spared in its mechanical execution, which, in illustrations, printing, and binding, is simply superb, and we can but wish that the work will be so thoroughly appreciated as to repay the enterprising firm which has given it existence. It will prove a blessing in every household and library. Sold only by subscription. Address the publishers for terms.

LIFE AND SERMONS OF JONATHAN ALLEN, PH.D., D.D., LL.D., PRESIDENT OF ALFRED UNIVERSITY, N. Y.—Illustrated. Published by subscription.

The biographies and lives of good men, though nearly always written by friendly and partial pens, are generally suggestive and helpful. That is truly the case with the work under review. The author of the book is the wife and lifelong companion of President Allen, one who shared his toils and labors, his struggles and triumphs, and who not only knew the outer man better than any other mortal could know, but who also knew better the inner life, the more secret revelations of the worse or better man, unknown to the public. This book presents before us a twofold picture, the one objective, the other incidental; the first, in the foreground, is the building of a strong, manly character; the other, in the background, is the building up of a great institution, around which centers much of the life of a small but noble denomination, and which has had much to do in moulding its methods and spirit; for President Allen's life work, and that of his wife (for they cannot be separated) was bound up with Alfred University. The story is told in an interesting way, in choice, pure, and dignified language, in twenty-three chapters. It sketches early life in Southern New York, the privations, struggles, and obstacles in the way of an education in those times, which now would seem impossible to meet successfully, but which in those days proved stepping-stones in the path of many a noble character.

To put it briefly, the book traces the career of the boy that was "father to the man," and sets forth graphically the high and noble purposes and principles, based on a religious education, which controlled him. It gives his career as a student, a professor, a president, a pastor, and a counselor. More than a score of sermons and parts of sermons are given, which teem with strong suggestive thoughts, helpful and invigorating to the student and interesting to the reader. Some of the subjects are: "God in All, All in God," "Faith," "Oligation Imposed by Culture," "The Ministry of Joy and Sorrow," "The Ideal College—a Light," "The People's Deist

to Colleges," "True Education." We have not had time to read them all. Most excellent words are uttered on the "College Community," and its obligations. In the life of President Allen the young man will find a noble example, pointing onward to the One Great Example. The work we anticipate will be warmly welcomed by the alumni and friends of Alfred. It should be. Finely illustrated and printed. Price, cloth, \$3.50; morocco, \$5.00. Address Mrs. Abigail A. Allen, Alfred, N. Y.

In order that the influence of the Papacy over legislation may be better understood, a document has been compiled from the Congressional Record containing the speeches of Representative Linton and extracts from the speeches of Senators Gallinger, Daniel, Quay, and Call on the Indian appropriation bill, which will be furnished to those interested at the price of \$2.50 per thousand copies, \$1.50 for 500 copies, or 50 cents for 100 copies. This matter is inclosed in envelopes, and franked, so as to be available for distribution without postage. Orders should be directed to Rev. Green Clay Smith, box 333, Washington, D. C.

RISE AND PROGRESS

—OF—

Seventh-Day Adventists.

Tokens of God's Hand in the Movement, and Brief Sketch of the Advent Cause from 1831 to 1844.

By J. N. LOUGHBOROUGH.

This new book, fresh from the pen of one of the oldest ministers in the advent movement, cannot but be of great interest to all, and especially to those who have become Seventh-Day Adventists in recent years and know but little of the early history of the cause and its leaders.

The following are some of the chapter headings: Extent of the Advent Proclamation; The Tarrying Time; The Midnight Cry; The Disappointment; Fresh Tokens of Divine Guidance; Perils, Reproaches, Victories; New Features in the Work; Providence of God in the Publishing Work; Organization; Rapid Advancement; Though Workers Faint, God's Work Advances; Truth Advanced Even by Opposition.

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CHRISTIAN SCIENCE.

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The subject of Christian Science is treated under three heads:

I. **Is It Scientific?** The author shows by copious quotations from the writings of Mrs. Eddy, Dr. Marston, G. B. Day, and others that "Christian Science" is not only unscientific, but in its teachings directly contradicts the most plain and simple facts of science.

II. **Unchristian Theories.** Here it is shown from their own writings that "Christian Science" is opposed to the teachings of the Bible and the principles of Christianity, corresponding in almost every particular to Spiritualism.

III. **Modern Spiritualism** is a treatise on the origin, character, numerical strength, doctrines, and deceptive practices of Spiritualism.

This little work deals extensively with the writings of the leaders in Spiritualism and Christian Science, and from the extracts quoted the reader can get a very good idea of the nature and trend of the doctrines of each. It should be read by every Christian. 85 pages, paper covers, price, 15 cents.

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International S. S. Lessons.

"So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading."
—Neh. 8:3

LESSON III.—SUNDAY, OCTOBER 21, 1894.

A SABBATH IN CAPERNAUM.

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

Lesson Scripture, Mark 1: 21-34.

21. AND they go into Capernaum; and straightway on the Sabbath day he entered into the synagogue and taught.
22. And they were astonished at his teaching; for he taught them as having authority, and not as the scribes.
23. And straightway there was in their synagogue a man with an unclean spirit; and he cried out,
24. Saying, What have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God.
25. And Jesus rebuked him, saying, Hold thy peace, and come out of him.
26. And the unclean spirit, tearing him and crying with a loud voice, came out of him.
27. And they were all amazed, insomuch that they questioned among themselves, saying, What is this? a new teaching! with authority he commandeth even the unclean spirits, and they obey him.
28. And the report of him went out straightway everywhere into all the region of Galilee round about.
29. And straightway, when they were come out of the synagogue, they came into the house of Simon and Andrew, with James and John.
30. Now Simon's wife's mother lay sick of a fever; and straightway they tell him of her;
31. And he came and took her by the hand, and raised her up; and the fever left her, and she ministered unto them.
32. And at even, when the sun did set, they brought unto him all that were sick, and them that were possessed with devils.
33. And all the city was gathered together at the door.
34. And he healed many that were sick with divers diseases, and cast out many devils; and he suffered not the devils to speak, because they knew him.

Golden Text: "He taught them as one that had authority, and not as the scribes." Mark 1: 22.

NOTE.—This lesson gives us a typical instance of how our Lord spent the Sabbath. It is a divine commentary on the law of the Sabbath, for he expressly tells us in Matthew 12 that he did good and spent the Sabbath day in a lawful manner. He therefore spent it according to the Sabbath law; and the keeping holy of the Sabbath is spending it in the service of God, as did Christ, using it not for his own glory, but for the glory of the Father. Parallel accounts are given in Matt. 8: 14-17; Luke 4: 31-41.

1. After the events narrated in our last lesson, where did Jesus and his disciples go? Verse 21, first clause.
2. Where did they go on the Sabbath day?
3. What did he do in the synagogue?
4. How did his teaching affect the people? Verse 22.
5. What is said of the character of his teaching? Memory verse. Note 1.
6. What agent of Satan was present in the synagogue? Verse 23.
7. What did the evil spirit cause the afflicted man to cry out?
8. With what words did Jesus rebuke him? Verse 25. Note 2.
9. What was the effect of Christ's rebuke? Verse 26.
10. How did this miracle affect the people?
11. What questions did they ask?
12. What was the effect of this miracle upon that region of country? Verse 28.
13. Where did they go from the synagogue? Verse 29.
14. Who accompanied them?
15. Who was sick in Simon's house? Verse 30.
16. As they told Jesus about her, what did he do? Verse 31.
17. What was the result?
18. What occurred when evening was come? Verse 32. Note 3.
19. How did the people come together after the Sabbath? Verse 33.
20. What did our Saviour do to relieve these poor, afflicted souls? Verse 34.

NOTES.

1. "He taught them as one that had authority, and not as the scribes."—The teaching of the scribes, like the teaching of Roman Catholic priests

to-day, had reference to the traditions of the past. The traditions of the elders were everything with them; that is, what this rabbi had said or what that rabbi had said. In fact, there was no more certainty in their teaching than is manifest among the higher critics of the present day. But not so with Jesus. He taught what he knew was the truth. He testified of that which he had seen, and spoke that which he knew in his own experience. No wonder that the people were astonished. As they themselves expressed it, "Never man spake like this man." So God would have his servants speak always.

2. SATAN's object was evidently to distract the people and turn their attention away from the teaching of Jesus. The poor demoniac evidently desired to be relieved from the evil spirit, but as he sought to make known his desires, the controlling demon put other words into his mouth. In fact, the demon, fearful himself, asked if Christ had come to destroy him, and even confessed the power of Jesus. Jesus rebuked him. It was no honor to him to be confessed by demons. They could not add to his glory, even though they might speak the truth.

3. "At even, when the sun was set."—This was the close of the Bible day. It begins at evening at sunset, and closes at evening at sunset. This was the close of the Sabbath, answering to our Saturday night at sunset. This is the natural ending of the day, that which would be obvious to all people in all parts of the world. The Jews brought their sick at that time, because, according to the traditions of the fathers, it was sinful to bring them before. On one occasion the priests and Pharisees told the poor afflicted ones to come at some other time and be healed and not on the Sabbath day. Jesus healed all those who desired healing on the Sabbath, to show that it was a part of God's work of mercy and love. Never did he design that his Sabbath should be a day of misery for one afflicted soul. He will have mercy and not sacrifice. The Jews, rather than lose their property, would lift an ox or a sheep out of a pit on the Sabbath day; but rather than violate the mere tradition of the elders, they would not so much as put forth their hand to help a poor, afflicted fellow-creature like themselves. It was this spirit that was continually rebuked by our Saviour.

LESSON III.—SABBATH, OCTOBER 20, 1894.

GIVING UP ALL.

Lesson Scripture, Luke 21: 1-24.

1. AND he looked up, and saw the rich men that were casting their gifts into the treasury.
2. And he saw a certain poor widow casting in thither two mites.
3. And he said, Of a truth I say unto you, This poor widow cast in more than they all;
4. For all these did of their superfluity cast in unto the gifts; but she of her want did cast in all the living that she had.
5. And as some spake of the temple, how it was adorned with goodly stones and offerings, he said,
6. As for these things which ye behold, the days will come, in which there shall not be left here one stone upon another, that shall not be thrown down.
7. And they asked him, saying, Master, when therefore shall these things be? and what shall be the sign when these things are about to come to pass?
8. And he said, Take heed that ye be not led astray; for many shall come in my name, saying, I am he; and, The time is at hand; go ye not after them.
9. And when ye shall hear of wars and tumults, be not terrified; for these things must needs come to pass first; but the end is not immediately.
10. Then said he unto them, Nation shall rise against nation, and kingdom against kingdom;
11. And there shall be great earthquakes, and in divers places famines and pestilences; and there shall be terrors and great signs from heaven.
12. But before all these things, they shall lay their hands on you, and shall persecute you, delivering you up to the synagogues and prisons, bringing you before kings and governors for my name's sake.
13. It shall turn unto you for a testimony.
14. Settle it therefore in your hearts, not to meditate beforehand how to answer;
15. For I will give you a mouth and wisdom, which all your adversaries shall not be able to withstand or to gainsay.
16. But ye shall be delivered up even by parents, and brethren, and kinsfolk, and friends; and some of you shall they cause to be put to death.
17. And ye shall be hated of all men for my name's sake.
18. And not a hair of your head shall perish.
19. In your patience ye shall win your souls.
20. But when ye see Jerusalem compassed with armies, then know that her desolation is at hand.
21. Then let them that are in Judea flee unto the mountains; and let them that are in the midst of her depart out; and let not them that are in the country enter therein.
22. For these are days of vengeance, that all things which are written may be fulfilled.

23. Woe unto them that are with child and to them that give suck in those days! for there shall be great distress upon the land, and wrath unto this people.

24. And they shall fall by the edge of the sword, and shall be led captive into all the nations; and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

Do not neglect thorough and frequent review. Remember that the Spirit cannot bring to your remembrance that which you have never had in mind.

In this lesson we have the account of the widow and her two mites, and warnings against being deceived or terrified by the things to come upon the earth.

1. Whom did Jesus see casting gifts into the treasury?
2. Who cast in more than the rich man?
3. How much did the widow give?
4. Why was it more than all the rest?
5. What may we learn from this? 2 Cor. 8: 12.
6. To what did some then call the attention of Jesus?
7. What did Jesus say of those things?
8. What question did they then ask him?
9. What warning did he give them?
10. Why was this warning necessary?
11. What need not terrify the people of God?
12. What did the Saviour say about wars?
13. What else will there be in earth and sky?
14. But before these come, what will be done?
15. For what purpose will God's people be brought before rulers?
16. What therefore must they settle in their hearts? Why?
17. By whom will they be betrayed?
18. What will be done to some?
19. How will all men regard them?
20. Yet what assurance is given?
21. What Christian grace are we exhorted to have?
22. What did Jesus say about the destruction of Jerusalem?
23. What are the people then to do?
24. What will there be upon the people in those days?
25. What will become of those upon whom the wrath rests?

NOTES.

1. INSTEAD of "abundance," in verse 4, the Revised Version has "superfluity." The same thought is expressed, but in a more striking manner. The rich gave what they could spare without inconvenience; the poor widow gave all she had. She, therefore, gave more than all of the rich men, for God does not measure gifts as men do. Men estimate the gifts to the treasury by the number of figures it takes to express them; God estimates them by the love which prompts them.

2. "TAKE heed that ye be not deceived." Christ does not rebuke his people for wanting to know all that is possible in regard to his coming; but he cautions them against being deceived. Many will come in his name, professing to be Christ. How shall we be able to detect the false prophets?—Not by written credentials that they may hold, nor by indorsements from other people, but by their words and works. Of the Good Shepherd it is said: "The sheep hear his voice; and he calleth his own sheep by name, and leadeth them out. . . . And the sheep follow him; for they know his voice. And a stranger will they not follow, but will flee from him; for they know not the voice of strangers." John 10: 3-5. They who know the voice of the Lord cannot be deceived by a voice that is not his. See also Matt. 7: 15-23.

3. THERE have always been earthquakes and famines and wars and pestilences. Therefore those of which the Lord speaks in verses 10-12, before which his people are to be delivered up and persecuted, must be the great ones immediately connected with his coming.

4. WHEN the people of God are brought before rulers for Christ's sake, there is to be no argument in self-defense, but Christ is to be presented to the people. When, under such circumstances, men seek to defend themselves, they thereby deny Christ. Stephen and the apostles are examples. They preached Christ, and did not ask favors for themselves. The people of God are brought into such places in order that the rulers may hear the truth. Instead of settling in their hearts what they shall say, they are to settle it not to meditate any answer. Christ will give them utterance, and the Spirit will speak through them. But men must have learned to trust the Lord before that time, or they will not trust

him then. They must have become acquainted with the voice of the Lord by faithfully studying his word.

5. "Some of you they shall cause to be put to death. And ye shall be hated of all men for My name's sake. But there shall not an hair of your head perish." What a striking combination this is! They who die for the name of Christ do not perish. "For whosoever will save his life shall lose it; but whosoever will lose his life for My sake, the same shall save it." Luke 9: 24.

6. Just as in ancient times the people of God were to flee when Jerusalem was surrounded with armies, so in the very last days, when the decree goes forth that whosoever will not worship the beast or his image shall be slain, they are to flee. They are not to stay for anything. He that is in the field is not to return to his house to get anything out, and he that is on the housetop is not to come down. This means that they will previously have given up everything. He whose heart is then still set on any earthly possession, will hesitate to leave it, and will thus be destroyed. It is not by accident that this account of the time of the end immediately follows the example of the poor widow.

News and Notes.

FOR THE WEEK ENDING OCTOBER 1.

RELIGIOUS.

—Montreal, the rendezvous of American financial fugitives, is agitating the question of closed liquor saloons on Sundays.

—The pope has informed the young Duc d'Orleans that "his holiness" does not desire any Legitimist agitation in France.

—The burning of St. Mary's College in this city exposed a goodly pile of rifles used in drilling the students. A well-stocked wine cellar was also brought to view. Here is one prominent institution where the much-boasted Catholic temperance sentiment has not yet taken hold.

—Another effort is to be made by the Retail Clerks' Association of Chicago to secure a Sunday-closing ordinance in that city. Such an ordinance was passed last winter, but it was vetoed by the mayor. It is hoped to secure a sufficient vote next time to carry the ordinance in spite of a veto.

—A new celibate order of laymen has been established in the Protestant Episcopal Church. It is called the Community of the Brothers of the Church, was instituted by Bishop Potter, of New York, on the 29th ult., and will follow the methods of the Catholic Franciscans, taking the vows of poverty, chastity, and obedience.

—At the Bishops' Conference at Buda Pesth, last week, the Primate of Hungary read a letter from the pope directing the episcopate to use its efforts with the magnates to obtain a modification of the bill dealing with the religion of children of mixed marriages. But he adds that "the agitation must not take an illegal form."

—An instance of political religion is thus referred to in *Christian Work*: "At the morning session of the Kentucky Methodist Conference at Frankfort, Ky., on the 14th inst., the subject of the Congress election was warmly discussed. Bishop Duncan said he was a great believer in the efficacy of prayer, and he believed the prayers of just people were answered. He asked that all good people join in heart while Rev. Dr. J. Ditzel led in prayer for the purity of the Ashland district. The prayer was offered, amid amens resounding and filling the whole room with feeling for the defeat of Colonel Breckenridge. Such a scene is said never to have occurred before in conference."

—An Anarchist under sentence of death at Barcelona, Spain, has been induced by his sister, who is a nun, to accept "religious ministrations." And this is advanced by a Catholic journal as proof that "religion [Catholic, of course] is the only influence that will put an end to the Anarchist outrages that have been so frequent in Europe of late." This is the point that Rome has been endeavoring for some time to impress upon the governments of Europe, and it is probably the argument that will win in the end. It is, however, a virtual acknowledgment that Anarchists are of that class that would naturally take to the Catholic religion, if to any, on account of their early training.

—A writer in the *Baptist Sentinel* boldly accuses his denomination of "drifting into looseness in doctrine, principles, and practice." He quotes a missionary at Chefoo, China, as saying that the missionaries there are "mixing up in conference with all denominations with which they come in contact, to a greater or less extent of intimacy, and open communion is becoming quite common." They even "wrote to the committee in America request-

ing the privilege of practicing open communion." And, "to cap the climax, this committee replied to the effect that, as the missionaries were better informed as to what would be most expedient on the field, they were at liberty to act in this respect in accordance with what they deemed best."

SECULAR.

—The United States Government has personal descriptions of over 500 French Anarchists.

—A Calumet, Mich., dispatch of the 30th ult. reports a terrific windstorm in that vicinity and on Lake Superior.

—The Crown Point Printing Works, at Leeds, England, were destroyed by fire on the 30th ult., entailing a loss of \$500,000.

—A cable dispatch announces the destruction of half the city of San Domingo by a cyclone, but gives no further particulars.

—It is said that the Chinese army in Corea has mutinied, having become discouraged because they were out of ammunition and their supplies cut off.

—The first rainfall of the season visited California on the 29th ult., being quite generally distributed and in some parts unusually heavy for the time of year.

—An army of 30,000 Japanese troops embarked at Horoshima, on the 25th inst., for China, and rumor said they were to operate directly against Pekin by land.

—At Nanaimo, B. C., on the 28th ult., fire destroyed property to the extent of \$100,000. Two men were burned to death, and three other persons were seriously injured.

—The Dominion Trades and Labor Council, recently held in Ottawa, resolved to petition the Ontario Legislature for such a modification of the Sunday law as would permit the running of cars.

—President Iglesias, of Costa Rica, has declared the country under martial law. The threatened uprising is supposed to be in the interest of the proposed federation of Central American republics.

—The New England Coast has also had its windstorm, which extended as far south as New Jersey. The surf in many places was dangerously high, and telegraph and telephone poles were prostrated for long distances.

—In Blasseki, Russian Poland, where the cholera is epidemic, sixty houses were set on fire recently in order to arrest the progress of the disease, and a number of victims, unable to save themselves, were burned to death.

—It is estimated that 150,000,000 of the Chinese are opium smokers. No wonder they are unable to hold their own in the contest for national supremacy, with nearly one-half of the population given to such an enervating habit.

—The timely warnings of the Weather Bureau at Washington concerning the recent windstorms north and south were the cause of saving much property, especially in shipping, that otherwise would have been extensively damaged.

—It is said that the health of Czar Alexander is so precarious that he is likely to die at any time. The heir to the throne is very friendly to Germany, and the presumption is he would favor alliance with Germany rather than with France.

—The Japanese are said to be conveying 15,000 Chinese prisoners from Corea to Japan. The movement is designed to create a feeling in China against the Pekin Government for permitting such a desecration of the traditional dignity of Chinamen.

—General Ezeta, of Salvadorian fame, has reached the City of Mexico, and informs President Diaz that he will settle in that country and engage in coffee raising. One of his old victims is said to be on his trail with the intention of having revenge.

—In Santa Cruz County, Cal., at the coming State election, the people will vote also upon the propositions, "For the Saloon" and "Against the Saloon." This is a square temperance issue; there is no specious Sunday-closing dogma in a temperance mask.

—The officers of a schooner which went up to Bering Sea last spring report having passed through sixty miles of frozen fish, which extended on either side as far as the eye could reach. They had been thawed on the outside, but on being cut open they still contained ice inside.

—The town of Mission San Jose, Cal., was almost entirely destroyed by fire on the night of the 27th ult., on account of a lack of water supply to extinguish what otherwise would have been a small blaze. This is one of the oldest settlements in the State, and was once before reduced to ashes.

—Japan is decidedly sanguine of success, and her "great expectations," if rumor is correct, comprise absolute dictation in the Orient. It is said to be the ambitious design of the mikado's government to divide the Chinese Empire into three independent kingdoms. No doubt they will find in many parts of China a hearty response to the scheme. But the other powers will have something to say before all that is accomplished.

—It is expected that France will soon annex the island of Madagascar, although the Hovas, the leading tribe of the island, are being urged to resist the invasion unto death. If they do undertake to carry on a war, the subjection of the interior will be no light undertaking, owing to its naturally rugged topography.

—Foreigners in Pekin, China, are said to be in constant dread of outrage from the excited populace, so superstitious are the natives in regard to the reverses of their army and navy. Soldiers insult and annoy foreigners on the street, and officers do not interfere. In Tientsin, also, foreigners are said to be forming a volunteer corps for their own protection.

—It is said that the Tong Haks, a powerful religious sect of Corean rebels, who ascribe all manner of trouble to the presence of foreigners in the country, have arisen against the Japanese as well as all others. Last year these fanatics incited a large number of Coreans to an attempt to expel foreigners from the country, but their movement was suppressed.

—President Cleveland has issued a proclamation granting full amnesty to all Mormons who are now under the ban of the law on account of polygamy, excepting such as have not complied with the conditions of President Harrison's conditional amnesty proclamation. This is done in the belief that the Mormon Church has abandoned polygamy and its members are now obeying the law.

—It is reported by way of Montevideo that extensive rioting occurred in Rio Janeiro last week, continuing several days. The wrath of the rioters is said to have been directed against foreigners, especially Portuguese, who were suspected of being favorable to a restoration of the monarchy. It is stated that some 300 persons were killed and 200 wounded. The damage to property is estimated at \$1,500,000.

—The Toledo, Ohio, *Blade* says that the writing of the original Declaration of Independence has become almost totally obliterated by neglect and exposure to the light. Strange as this may seem, it is not so strange as that the principles set forth in the once valuable document should become well-nigh inoperative because of neglect—a lack of apprehension on the part of the masses of the dangers that beset their liberties on every hand.

—Ping Yang, the scene of the recent land battle between the Japanese and Chinese armies, is said to be a very old city. A missionary who visited the place not long ago states that it is all sacred ground to the Coreans, having been the home of their patron Sitja at the time King David reigned in Jerusalem. It is laid out in the form of a boat, and no one is allowed to dig a well inside the walls, as that would be making a hole in the bottom of the boat. Consequently all the water used has to be carried from the river to the remotest parts of the city.

—According to previous warning of the government weather bureau, the looked-for storm came upon the Florida peninsula on the 26th inst. At Jacksonville the streets were flooded, and the new Union Depot was blown down; also a large hotel was unroofed and flooded, and other houses blown down. Railroad travel was stopped. The town of Mayport was also flooded. At Savannah, Ga., the storm raged all day and all night, doing considerable damage. From Orangeburg, S. C., come reports of great damage to corn and cotton crops. Even as far north as Wilmington, N. C., serious damage to property is reported.

—The Carnegie Company intimate that another reduction of wages will take place at their Edgar Thomas Steel Works, Pittsburg, after October 30. The relation of politics and wages is a much discussed question; but it seems to be an established fact that no party administration can keep wages up when the great monopolies want to put them down. Carnegie lowered wages under a high tariff, and he lowers them again when the tariff is lowered. Wage workers ought to learn sometime that party politics has little of practical importance to them. At the polls they are simply stepping-stones upon which politicians ascend to lucrative positions.

—Anent a note in this column a week ago Elder H. A. St. John writes substantially as follows:—

MY DEAR BROTHER: I have just noticed in last number of SIGNS, page 751, a note relating to the evangelist S. M. Martin, of this city. Some criticisms are made on his purported discourse last Sunday, on "The American Sunday." I noticed substantially the same sentiments reported in the *Chronicle*. Now I was present and heard the discourse referred to, and I certainly did not hear him use the illustration of the man living over the saloon, and do not believe that he used it; and, further, Mr. Martin was studiously particular throughout his discourse to never call Sunday the Sabbath—or Sabbath, but always Sunday, or the first day of the week; nor do I believe he spoke otherwise in a single instance. Hence I think in the two points criticised he is misrepresented.

We are glad to be informed that our criticism was a mistake, as we do not desire to misrepresent anyone. The note referred to by our brother was based upon the *Chronicle's* report of Mr. Martin's discourse. It is a common thing for newspaper reports to be unreliable as to facts, but we seldom find them so wide of the mark when purporting to give the utterances of a speaker.

Signs of the Times

OAKLAND, CAL., MONDAY, OCTOBER 1, 1894.

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NOTICE the review of the "Standard Dictionary," on page 765. We know of no better work in its line.

THE Roman Catholic Directory gives the number of Roman Catholics in the United States as 8,902,033.

IN our Mission Field department will be found an interesting article from Dr. J. E. Caldwell, one of our medical missionaries in the islands of the Pacific. This will be followed by others. Dr. Caldwell is a close observer and good writer, and the articles which he will furnish from time to time will be of special interest.

BISHOP KEANE, dean of the Catholic University of America, at Washington, says a press dispatch is authority for the report that the pope would soon issue an encyclical setting forth important enlargements in the functions, authority, and dignity of the apostolic delegation over which Satolli presides. It is suggested that Satolli's power will be in some respects supreme, precluding appeals to Rome. The bishop says this does not mean the establishment of an American pope, as sometimes suggested. The supreme authority of the American delegate would extend to cases of dispute, and would be in the nature of a supreme court, subject, however, to the papal power on all questions outside of those of the church jurisdiction and procedure. It is also stated that Satolli will soon be given a cardinal's hat. Rome is continually strengthening her hold on this country.

It Will Come.—We present some evidence this week in reference to the progress the Papacy is making in the Old World. It shows that the prophecy concerning her restoration is rapidly being filled up. Soon "the deadly wound" will be "healed," and the harlot who has so long bemoaned her widowhood will sing, "I sit a queen and am no widow, and shall see no sorrow." The nations will have "one mind,"—to give their power and strength unto the beast. It may be said that this will not be, that such a revolution will not take place, but, in the language of another, as applied to our own land, "The prophecy must be fulfilled; and if the prophecy requires such a revolution, it

will be accomplished." Again: "We need not speculate as to methods. There is the prophecy, which cannot be broken." Or, in the words of another: "Romanism in the Old World, and apostate Protestantism in the New, will pursue a similar course toward those who honor the divine precepts." But Christ is coming, and both the Old World "beast" and the New World "false prophet" will be cast alive in the fire kindled by the breath of Him who sits upon the cloud.

THE *Advance* (Congregational), Chicago, of August 29, has the following concerning the Pullman employees:—

"Dr. Bolton, pastor of the Centenary M. E. Church of this city, in speaking of affairs at Pullman, said that, notwithstanding the large amount of rent due the Pullman Company, no tenant had been evicted. He thought that if people in all parts of the city could get their rent free and have other people call around with good food and clothing, they would not go to work either. This forcible remark is of wider application than to the Pullman case alone. There is reason to believe that the free-handed charity of last winter was somewhat demoralizing in its effects, for work had no sooner begun in the spring than the striking spirit became rampant, and finally took on the aggressive character of the great assault on the railroads. The fact raises the question whether the laboring people were not influenced by the expectation that their wants would be supplied by a generous city whether they work or not."

The above and many similar cases point the moral that the man of charity should be wise as well as generous. He who is helped to help himself is twice helped.

THE SUNDAY-CLOSING DELUSION.

If the practical union of Church and State does not obtain in this country, it will not be the fault of the education of the young by the popular churches. According to a report of Christian Endeavor doings, in the *Morning Times* of this city, a Sunday-closing movement has been started that "will be an issue, and will cut a large figure, in the coming election of supervisors, and, later on, of councilmen." The consequence of the political feature of this Endeavor education is thus gravely stated in the *Times* report:

"The young people's societies of the various churches have become so infatuated with the value of union in the thirteen years' training in the Christian Endeavor cause that they think almost anything may be undertaken by them."

The dire effects of educating young men and young women, many of whom are not yet out of their teens, to the belief that it is their province to control the politics of the community, could not be more concisely expressed. A further idea of the self-importance that is being inculcated by these Endeavorers is shown in the statement that, of a church-going constituency of 12,000, "it is safe to say that 5,000 are voters who can be controlled by these young men and women." Surely the church voters have radically reversed God's order when they place themselves under the control of the children. But this infatuation with their own importance on the part of the young, this dependence on the part of the church upon everything but God's order, is clearly set forth by the prophetic word. While it is surprising, from a human standpoint, that men, ministers and laymen, who ought to be most intelligent in such matters, will thus deliberately educate the young in such a delusive course, yet this condition of the church was foreseen by the inspired apostle, and thus described:—

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof; from such turn away." 2 Tim. 3:1-5.

Has not the "thirteen years' training in Christian Endeavor" had this very tendency? Is it not so admitted when it is proudly said that they "have become so infatuated with the value of [their own] union . . . that they think almost anything may be undertaken by them"? Are they not de-

nying the power of godliness when they seek to accomplish their ends by controlling the politics of the country? Is it not clear that the success of such methods must practically establish and maintain a Church and State government to the utmost extent of its control? Even the juvenile element of the church is to be educated up to the point of assuming the leadership. For proof of this we have only to cite the closing paragraph of the *Times*' report:—

"The thirty-eight Junior societies are also organized and marshaled. . . . Each member of these societies will be used in influencing their parents, brothers, uncles, and cousins on behalf of this fight."

But one of the strongest delusions that has yet taken practical hold of the Christian Endeavor movement is the idea that Sunday closing is a temperance movement. Their education has so "infatuated" them with the papal Sundayolatry that any pretext or any means for inducing or compelling its observance is enthusiastically brought forward and set in operation. Temperance is a popular thought, a thought which many people harbor because it is popular, a thought which many outwardly express who do not inwardly cherish it. Many advocates of Sunday observance are not practical temperance men. They would like to pose as temperance men because of the political prestige it would give them with the temperance element. Hence they cater to their own Sunday sentiment while acting in the temperance role before the temperance people. The Sunday-closing movement is their opportunity. Again, the politician who cares neither for temperance nor Sunday will, for sake of the church influence and the influence of the temperance people, concede Sunday closing, at least during the campaign. He thus hopes to secure their support, knowing full well that Sunday closing is a mere pretense as a temperance measure. Thus, if Sunday closing succeeds, it is Sunday that is boomed, while the temperance pretext has been merely a stepping-stone.

"Be not deceived; God is not mocked." All the specious "endeavors" to supersede his holy day with a papal substitute will be exposed in the "great day of the Lord." w. n. g.

What Catholics Still Contend for.—It is said now and then by some deceived Protestant that Roman Catholics do not desire that the temporal power of the pope shall be restored, but no honest, genuine Catholic so declares. What Catholics desire is expressed in the following, adopted by the German Catholic Congress, September 26, at Louisville, Ky.:—

"We again express our filial love and reverence to our Holy Father, Leo XIII., and in the name of that liberty bestowed upon his church by God himself we declare that the first condition of such liberty consists in the entire independence of the head of the Catholic Church from every earthly power. The only solution of the Roman question acceptable to the Catholics must, therefore, imply the territorial independence of the Holy See, the terms for which must be stipulated by the Holy Father himself."

And this from the same source shows inferentially that the public schools of the country are not at all in favor:—

"As free citizens we claim for parents the right to choose the schools and teachers to whom they want to intrust the instruction of their children. As Catholics, therefore, we claim the right to establish and govern our parochial schools in accordance with our ecclesiastical superiors and to develop them by all available means."

The Signs of the Times

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