

# Signs of the Times.

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

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## Signs of the Times

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MILTON C. WILCOX, EDITOR.

**One with Him.**—Jesus Christ identifies himself with his people. This has always been true and will always be true. Whatever is done to them he takes as being done to him. Whatever they suffer, he suffers, and when they rejoice in that which is good, he rejoices with them.

**One with the Least.**—This blessed truth is thus stated by the prophet of old: "In all their afflictions he was afflicted, and the Angel of his presence saved them; in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old." Isa. 63:9. Our Lord himself thus expresses it in the New Testament: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." "Inasmuch as ye did it not to one of the least of these, ye did it not to me." Matt. 25:40, 45. Christ identifies himself, therefore, not alone with his people generally, but with the very least of them.

**One in All Things.**—A blessed and sustaining truth is this to the child of God. In the sore temptation he knows that not only did Christ while here upon the earth meet that very temptation in a general way, but he met it for every soul who will have to meet it afterward. He meets it now with the trusting soul. He walks with him the pathway of trouble and conflict. He bears with him the contumely and scorn, the reproach and persecution, of the world. He says, "The reproaches of them that reproached thee fell on me." The persecutor sees but the man, the "heretic," the "fanatic," the "crank," the "criminal," but High Heaven sees in him the Lord Jesus Christ, for whose sake is the persecution, "bound, scourged, and sold again." Every conscientious child of God, every advocate of true liberty, is the ambassador of the kingdom of God, and will not God avenge his chosen?

**One in Death and Life.**—"But his chosen may

die?" Yes, as the world calls dying; but in him they live; in him they cannot die. He has been in the grave, and has come forth a mighty conqueror. He goes with his faithful servant in the grave in the blameless righteousness placed upon that servant, and righteousness is life. And as the grave could not hold Christ because he was righteous, so neither can it hold those upon whom Christ has placed the righteousness there is in him. What though we suffer persecution, Christ suffers with us; he identifies himself with us all the way. That apostle of whom God said, "I will show him how great things he must suffer for my name's sake," declares, "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us," "if so be that we suffer *with him*." With Christ! His presence lights the darkness, smooths the roughness of the way, embalms the bruised feet, dries the tear-dimmed eyes, stays the fainting heart. And if in our blindness, ignorance, and perversity we make mistakes, there is none so ready, so mighty, so willing to forgive us and help us again in the sure path. Blessed indeed is the presence of Christ. Better, indeed, is "fire-walled hell with him than golden-gated Paradise without," for he maketh the fiery furnace a palace of praise, and the desert waste a wellspring of joy. "O taste and see that the Lord is good; blessed is the man that trusteth in him."

### THEIR IDEA OF CHRISTIANITY.

In writing enthusiastically of the results of the Parliament of Religions in the September *Forum*, Dr. J. H. Barrows quotes "that eloquent Buddhist, Mr. Hirai," as saying to him on leaving for Japan:—

I go back a Christian, by which I mean that Christianity is a religion which I shall be glad to see established in Japan. Only let the Christian missionaries not interfere with our national usages and patriotic holidays. I have been delighted with America and especially with its tolerance. I expected that, before I finished my address, criticizing false Christianity in Japan, I should be torn from the platform. But I was received with enthusiasm.

And that is about the idea of Christianity which one not knowing Christ would receive from the Parliament,—a religion which could fellowship all other religions, and meet all other religions on a common footing. Already the Japanese believe that they are the nation of destiny to Christianize the East. They feel that now they know Christianity, and with the best things in that religion, the best in Buddhism, and other

religions, there is no people so well fitted to regenerate China and India as they are. Christianity is to them a political and social force and nothing more, and this is all that it is to many professed Christians. But to the true believer it is the wisdom of God and the power of God, the one only religion able to save.

### REVELATION XIII.

LAST week it was shown that the dragon of Revelation 12 represents the great enemy of our Lord Jesus Christ and the church of God, and that as such he is the instigator of all persecution against the people of God. The laws and decrees by which the persecution is rendered most effective, Satan utters through his chosen agents,—the governments or dynasties of earth that have yielded to his deceptions and power. These, from the time when the church of God went into captivity, to her final deliverance, are seven in number, represented by the seven heads of the dragon. The head is that part of the organism which plans and speaks for the mind behind it, and so these governments plan and speak for the Satanic spirit behind them.

In chapter 13 the chief instigator of all this persecution is left in the background, and the earthly agents, the ruling powers, appear under the symbol of a seven-headed, ten-horned beast, having the mouth of a lion, the feet of a bear, the body of a leopard, and receiving from the dragon, or Satan, "his power, and his seat [throne], and great authority."

The composition of this beast carries the student of prophecy back to Daniel 7. There four beasts are presented before the prophet, representing four kingdoms, the lion symbolizing Babylon; the bear, Medo-Persia; the leopard, Grecia, and the nondescript beast, possessing the characteristics of all three, representing Rome, the same as the seven-headed beast of Revelation 13. The fourth beast of Daniel 7 had ten horns, as also the beast of Rev. 3:1-10, symbolizing ten divisions of the Roman Empire. These divisions were brought about by the incursions of the northern barbarians between the years A.D. 351 and 476. They are named by good authority as follows: Ostrogoths, Visigoths, Alemanni, Franks, Vandals, Suevi, Burgundians, Heruli, Anglo-Saxons, and Lombards.

Among the ten horns another was seen to arise, before which three of these kingdoms fell. They were not united in lifting the lit-

<sup>1</sup>Rev. 13:10.

the horn to supreme power. This little horn, having a man's eyes and a mouth speaking great things, as not less than ten clear and distinct specifications conclusively prove, refers to that great system of deception and lawlessness called the Papacy. Three of these ten kingdoms were Arian in their belief, while the bishop of Rome was a Trinitarian. The three opposing kingdoms fell before the Roman bishop, and the little horn of the Papacy became the dominating spiritual power of the divided Roman Empire in A.D. 538.

The little horn represents in some slightly different aspects what is represented by the beast of Revelation 13 under the dominance of the papal head. In fact, the Roman Empire, under the spiritual domination of the Papacy, is the special thing presented in Rev. 13:1-10. The first four heads, through which the devil has uttered his persecuting laws,—Babylon, Medo-Persia, Grecia, and Pagan Rome,—are covered by the prophecies of Daniel and the twelfth chapter of Revelation. The worst work of Pagan Rome, under Satan, that which shows its character, was against the Prince of Glory himself.

The next great persecuting agent, the head in succession, is Papal Rome, the very masterpiece of Satanic deception, strength, and cunning, professedly Christian, but decidedly antichristian. The Roman Empire under this papal head, as before remarked, is the same as the Roman Empire under the little horn of Daniel 7. They both do the same work, and exist for the same time, as the following parallel will show:—

THE LITTLE HORN.	THE BEAST.
Speaks "great words" against God. Dan. 7:8, 20, 25.	Speaks "great things and blasphemies." Rev. 13:5.
"Shall wear out the saints of the Most High." Verse 25.	"Given to him to make war with the saints, and to overcome them." Verse 7.
"Shall think to change the times and the law." Verse 25, R. V.	"And they worshiped the beast." Verse 4.
"Shall be given into his hand until a time and times and half a time."—Id.	"And power was given unto him to continue forty and two months." Verse 5.

The powers represented by both symbols do the same work, have the same character, occupy the same territory, and continue the same length of time. They are, therefore, identical. This time is from A.D. 538, when the bishop of Rome was made "head over all the churches," and "true and effective corrector of heretics," and ends in 1798, when the power of the Papacy as a persecutor was broken. The change which the Papacy has attempted to make in God's law was considered two weeks ago, and shown to be the substitution of the Sunday for the Sabbath of the Lord, the only authority for which is the tradition of the apostate church.

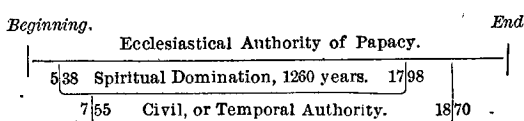
The first four verses of Revelation 13 present the entire career of the beast under the papal head, namely, its investment with authority and power, its seemingly complete destruction,—*"wounded to death,"*—and its restoration, and the subsequent homage rendered it by the world. Verses 5-10 refer to its career during the 1,260 years of its continuance as a persecutor, verse 8 looking forward to its restoration.

#### Its Different Phases.

The authority of the Papacy, or the Roman Catholic Church, unconnected with earthly governments, is simply *ecclesiastical*, the same as that of any other church organization. Its authority which it possessed as a distinct little horn over the papal States, from A.D. 755 to 1870, is what we may call temporal power or authority, limited as regards territory. But the authority swayed by the Papacy from A.D. 538 to 1798 we shall call *spiritual domination*. It was given to Rome by the civil power, and taken from her by the same power, under God, of course. The Church of Rome was given authority to define what men should profess and practice, and power sufficient to enforce through her agents the temporal penalty which she adjudged due to those whom she was pleased to call heretics.

In order that the Papacy might thus punish what she deemed heresy, it was necessary that civil rulers should submit to her authority. This was done by the divisions of the Roman Empire generally. There were those who at times opposed her assumptions, but sooner or later the Papacy found means to bring them to the feet of the ruler of the Vatican. In other words, these governments generally acknowledged what the Papacy claimed, either because it was believed or for reasons of policy. And the Roman Church claimed the authority to define and punish heresy, with the blasphemous assumptions concomitant to such a claim. This led to the persecution of the church of God; and this it is which the prophecy presents before us.

The different phases of the Papacy may be better understood by the following diagram:—



#### What Makes a Persecuting Power?

A question of importance, not only as regards the Papacy, but of moment in this present time, is, What made the Papacy a persecutor? Briefly answered, it was religion by law, or power to enforce religious decrees and to punish heretics, or those who disobeyed these decrees. As it has been before more fully expressed:—

Two elements are always essential in order to have a persecuting power; and these two elements united always make a persecuting power. But if either of these is taken away, the power as a persecutor is destroyed. 1. The power must be *religious* or it will not persecute. The United States Government is perhaps the best example of this. The Federal Government has never persecuted; religion is in no way connected with it. 2. It must have *power to enforce* its religious dogmas,—to punish what it deems heresy,—or it cannot persecute. Methodists, Baptists, or any other church of this country, is a good example of this. They may issue decrees and pronounce penalties, but they cannot enforce them. This was the condition of the Papacy before 538 A.D. But when the bishops of the Roman Church became "head over all the churches" and "true and only corrector of heretics," the Papacy came into existence as the ruling, controlling power, in other words, the head of the beast. It was given *existence or life as a head* by the existing government, the powers that be, the government of the empire granting it the authority to define and correct heresy.

<sup>2</sup>This was true until 1892, when the government, yielding to popular clamor, committed itself to religious legislation.

As an ecclesiastical system, it was not a head and could not persecute. As such it is not noted in the prophecy. It is placed there because it is a persecutor and destroyer of the people of God. It became a persecutor through the legal acknowledgment of its claims by earthly powers. Let these facts be borne in mind. This power to persecute did not exist by reason of Rome's civil power, for this was not possessed by the Papacy till 755. It did not exist by virtue of *ecclesiastical* authority, for this Rome had prior to 538, and still has. It existed by virtue of *acknowledgment* of the Roman bishop's position as "head over all the churches" by the governments of earth. This power that church possessed in a degree between 538 and 756, when she had no civil power. Again between 1798 and 1870 she did not possess this power, although neither the civil nor ecclesiastical element was wanting. It was created by an *acknowledgment of her claims* on the part of the governments of that empire. The Papacy, the beast under that head, in the light of the prophecy, must have such acknowledgment to exist again.

The taking away of the persecuting power of the Papacy is described by the prophet in these words: "He that leadeth into captivity shall go into captivity; he that killeth with the sword must be killed with the sword," and "I saw one of his heads as it were wounded to death."

These passages refer to the destruction of the Papacy not as an ecclesiastical or civil power but as a *persecuting power*. This is the only phase noted in this prophecy. The ecclesiastical power still remained, but not as a controlling element. As the head of the beast it was "*wounded to death*," and the beast as represented by the particular character of that head was no more. The beast still existed, but no longer as a papal beast, because the papal head controlling it was dead as a *controlling* element in the affairs of State. The wound was deadly.

#### Has the Deadly Wound Been Healed?

If so, the Papacy is now the corrector of heretics, not in claim merely, but in general recognition by the governments which are symbolized by the horns. But it is patent to everyone that this is not the case. The Papacy was wounded by the Reformation. The decree of toleration by Maria Theresa, empress of Austria, in 1756, the French Revolution, and other events, also sorely wounded it, and its death blow as a persecutor was given by Berthier in 1798. The persecution had really ended before this; the New World had opened its doors to the refugees from papal persecution, and swallowed up its flood of vindictiveness. But some waning prestige still remained. But in 1798 it received its death stroke, and was no longer feared or loved by the rulers of those lands over which it formerly reigned. The death stroke by the French greatly affected its temporal or civil power over the state of the church, but only for a time. Another pope was elected, and the temporal dominion was again restored, but his power in other realms was gone. One of the two essential elements which made it a persecutor was taken away, and it has not yet been restored.

At the time the deadly blow was struck another power, symbolized by another beast, was seen "coming up." This we will consider in our next.

<sup>3</sup>Rev. 13:10, 3.

<sup>4</sup>See Rev. 5:9, where the same term is used in reference to the death of our Lord.

## THE LORD'S DAY.

Has the Lord a day—a specific recurrent day of twenty-four hours—that he calls his own? We have no means of answering this question excepting as we may get the answer from God himself. And we are to learn from him through his word. Then what says the Bible?

We find in the Scriptures frequent mention of the "day of the Lord," but this expression invariably refers to a time of judgment, and not to a day recurring at regular intervals. For instance: "The day of the Lord of hosts shall be upon everyone that is proud and lofty, and upon everyone that is lifted up; and he shall be brought low." Isa. 2:12. "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord." Mal. 4:5.

The New Testament references to the day of the Lord convey the same idea as those of the Old: "But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief." 1 Thess. 5:1-4. See, also, 2 Peter 3:9-13. Other scriptures, in both the Old and New Testaments, use the expression "the day of the Lord" in the same sense.

The phrase "the Lord's day" occurs but once in the Bible, Rev. 1:10: "I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet." Here the reference is evidently to a specific day, but neither the text nor the context gives any clue to the day of the week. This fact would indicate that at the time of writing it was generally understood what day of the week was the Lord's day. Otherwise such indefinite mention of the day on which the vision occurred would be superfluous, would convey no information. But we must look elsewhere for identification of the Lord's day; and in doing so we find that the word of God is very explicit on the subject.

Going back to the beginning, we read that six days were occupied in the creation of the world. "And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made." Gen. 2:2, 3. Now that which God sanctifies is set apart for his own glory, to be used in his service; it is his own. This is shown by Num. 8:17: "For all the firstborn of the children of Israel are mine, both man and beast; on the day that I smote every firstborn in the land of Egypt I sanctified them for myself." So, in the beginning, while Adam and Eve were yet in Eden, before the fall, God chose and set apart the seventh day as his own. Beyond question, it was then the Lord's day.

Some 2,500 years afterward God delivered his people from Egyptian bondage, and rehearsed unto them his law from Mount Sinai. They were now free, at liberty to serve God, and the law which they could not observe while in bondage to a heathen king was repeated to them by the Lord's own voice, and engraved on stone. Here was reiterated the fact that the seventh day was claimed by the Lord:—

"Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it."

About 800 years later God spoke by the prophet Isaiah. Through this inspired writer he still claims the Sabbath as his day, calling it (chap. 58:13) "my holy day." Still the seventh day is the Sabbath, and the Sabbath is the Lord's day.

At a later day, during the captivity in Babylon, the Lord speaks through the prophet Ezekiel: "I am the Lord your God; walk in my statutes, and keep my judgments, and do them; and hallow my Sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God." Eze. 20:19, 20. It is still in the "statute" that the Sabbath day is the Lord's.

Coming on about 700 years, we find the Son of God a man upon the earth. Does he proclaim any change in the matter of the statutory day? "Think not," says he, "that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill. . . . Till heaven and earth pass, one jot or one tittle shall in nowise pass from the law, till all be fulfilled." Matt. 5:17, 18. Again, he says, "I have kept my Father's commandments, and abide in his love." John 15:10. And again, "The Son of Man is Lord also of the Sabbath." Mark 2:28.

At the death and resurrection of Christ the seventh day of the week was still the "Sabbath day according to the commandment." Luke 23:56. The Sabbath, which the Lord had previously designated as "my holy day," is the day preceding the first day of the week: "In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulcher." Matt. 28:1.

So far there is no disputing that the seventh day of the week is the Lord's day. Has the Lord made any change? Inasmuch as Christ said that he came *not* to change the law, and that not a jot or tittle of the law should pass till heaven and earth should pass, it is positively settled that *he* made no change. When we consider how carefully God regarded his "holy day" up to that time, how for forty years in the wilderness he marked its sacred hours by a threefold weekly miracle, and how its desecration caused the chastisement of his people and the destruction of his beloved city, should we not expect that the choice of another day would be accompanied by equally

marked tokens of jealous regard? Would we not expect that the new day would be formally blessed and sanctified, and that it would be formally placed in the heart of the moral law in lieu of the discarded day? Surely God is not less careful of his law and of his memorial days than men are of theirs. He was very jealous of such things in former dispensations; shall we say that he is less mindful of sacred institutions in these times? No, he is "the same yesterday, to-day, and forever."

Then, in the absence of any reference to a change of the Lord's day in the word of God, it is safe to say that he has made no change. In the absence of any record of his authorizing anyone else to make such a change, it is clear that he never so authorized anyone. There is a prophecy that a certain power would "think to change times and laws" (Dan. 7:25), but that power is represented as being antagonistic to God and to his people: "He shall speak great words against the Most High, and shall wear out the saints of the Most High." And this same power is represented by the apostle Paul as "that man of sin," the "son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshiped." And he is "that Wicked, . . . whom the Lord shall consume with the spirit of his mouth." See 2 Thess. 2:3-12.

As God has not chosen any other day than that blessed and sanctified in the beginning, nor authorized anyone to make a change for him, on any pretext whatever, it is certain that no change has been made. As he has told us that a wicked and presumptuous power would "think" to do a work of that kind, we are certainly justified in ascribing all attempts to change the statutory Lord's day to that power which the Lord has told us would attempt to make such a change. And, notwithstanding the pious pretension of such a change, notwithstanding the plausible reason for the alleged change, notwithstanding the popularity of the dogma, the word of the Lord emphatically teaches us that the seventh day of the week is the "Sabbath of the Lord," the "holy of the Lord," the "Lord's day." W. N. G.

## THE WORK OF "CHRISTIAN" NATIONS.

THIS is what W. T. Stead has to say of the work of Christian nations, in the *London Review of Reviews*; and is it not a true picture?—

It is Christian nations which have armed and drilled the Japanese and Chinese in Corea. It is Christendom that is perfecting its instruments of slaughter, building pneumatic guns which will hurl heavy charges of dynamite a couple of miles, and that is perfecting the Maxim flying machine, which is to extend the area of slaughter, already continuous with earth and sea, to the air above. Even the Archbishop of Canterbury cannot be induced to raise his voice in favor of an arrest of any further increase of armaments, and the prospect of arranging a truce of God for the closing century seems to be remote. Mankind with brutal animalism, its blood-shot eye and hereditary savagery, seems destined to groan for some time longer under the burden of the prince of this world, whose yoke is not easy, nor is his burden light. A hundred and fifty millions per annum cash down for armaments is a pretty smart fine which we pay for organizing Europe on the principle of Cain in preference to that of the brotherhood of Christ.

## General Articles.

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

## LINES ON A SKELETON.

[Some forty years ago the following poem was found in the *London Morning Chronicle*. Every effort was vainly made to discover the author, even to the offering of a reward of fifty guineas. All that ever transpired was that the poem, in a fairly clerical hand, was found near a skeleton of remarkable symmetry of form in the museum of the Royal College of Surgeons, Lincoln's Inn, London, and that the curator of the museum had sent them to the *Morning Chronicle*.]

BEHOLD this ruin! 'Twas a skull  
Once of ethereal spirit full.  
This narrow cell was life's retreat;  
This space was thought's mysterious seat.  
What beauteous visions filled this spot,  
What dreams of pleasure long forgot!  
Nor hope, nor joy, nor love, nor fear,  
Have left one trace of record here.

Beneath this moldering canopy  
Once showed the bright and busy eye;  
But start not at the dismal void—  
If social love that eye employed,  
If with no lawless fire it gleamed,  
But through the dews of kindness beamed,  
That eye may be forever bright  
When stars and sun are sunk in night.

Within this hollow cavern hung  
The ready, swift, and toneful tongue.  
If falsehood's honey it disdained,  
And when it could not praise was chained,  
If bold in virtue's cause it spoke,  
Yet gentle concord never broke,  
This silent tongue shall plead for thee  
When time unveils eternity.

Say, did these fingers delve the mine,  
Or with the envied rubies shine?  
To hew the rock or wear the gem  
Can little now avail to them.  
But if the page of truth they sought,  
Or comfort to the mourner brought,  
These hands a richer meed shall claim  
Than all that wait on wealth or fame.

Avails it, whether bare or shod,  
These feet the paths of duty trod?  
If from the bowers of ease they fled,  
To seek affliction's humble shed,  
If grandeur's guilty bribe they spurned,  
And home to virtue's cot returned,  
These feet with angels' wings shall vie,  
And tread the palace of the sky.

## THE COMMANDMENTS ARE TO BE OBEYED.

BY MRS. E. G. WHITE.

"THE mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children; to such as keep his covenant, and to those that remember his commandments to do them." The conditions upon which the promises of God are to be fulfilled, that we may prolong our days, and abide in the tabernacle of God, to dwell in his holy hill in the heavens, are found in the injunction to keep God's commandments and live, and his law as the apple of the eye. Jesus said, "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." The law of God, with its commands of "Thou shalt," and "Thou shalt not," is in full force to-day, and is as binding on life and character as when it was proclaimed from Sinai.

The living out of the law of God means a life of purity that is impossible to man unless

he coöperates with God, becoming a partaker of the divine nature, having escaped the corruption that is in the world through lust. Every sinful indulgence, every form of vice, all selfish ambition, is condemned by the moral law. The cheap, loose, inattentive type of mind and character which is so prevalent in this generation, is not sanctioned by the law of God. That law condemns the sensual vice that clothes itself in an appearance of loveliness until the soul is ensnared and learns by bitter experience how hateful are the results of indulgence in sin. The law of God is an emanation from the divine mind, and the commandments cover the moral obligation of men.

During the brief probation of life, we are to be educated and disciplined for the future immortal life, and the rule of life is to be the commandments of God. "Thou shalt," and "Thou shalt not," are not grievous commands. The law of God is not a yoke of bondage; for the doers of the law shall find life and strength in obedience, and through the grace given them by Jesus Christ they are enabled to be truly obedient to God's holy rule of life. To keep God's commandments is to keep the soul in the love of God, to secure life from evil, and to discipline the character for a heaven of love.

Those who teach that the binding claims of the law of God have been abolished, think that they know all about the commandments of God; but they make it manifest by their course of disobedience that they are ignorant of the first and last principles of the law, and that they know nothing of the character of God, which is portrayed in the law. The young ruler who came to Jesus asking what he should do to inherit eternal life, thought himself very wise, and in self-complacency, and with a touch of offended dignity, assured Christ when he bade him keep the commandments that he had kept them all from his youth up, and yet Jesus opened up to his mind the fact that he was self-deceived, and knew nothing of keeping the commandments of God. When he was directed to sell what he had, and give to the poor, and come and follow the Lord of life, he went away sorrowful. Those who imagine that they understand the law of God while living in disobedience, make their ignorance manifest by their life and example, and reveal the fact that they have no comprehension of the depth and significance of its precepts.

The law is our teacher, instructing us as to what is rectitude and perfection of character, in order that through the righteousness of Christ we may have a living connection with God. "Good and upright is the Lord; therefore will he teach sinners in the way. The meek will he guide in judgment; and the meek will he teach his way. All the paths of the Lord are mercy and truth unto such as keep his covenant and his testimonies." "The secret of the Lord is with them that fear him; and he will show them his covenant."

"I have set the Lord always before me; because he is at my right hand, I shall not be moved." Thus are stated the conditions upon which we may expect the blessing of the Lord. The result of coöperation with God is set forth,—"I shall not be moved." Those who keep the commandments of God are promised the gift of eternal life; but he who disobeys the law shall not see life, but the wrath of God abideth on him.

"Hear, ye that are afar off, what I have done;

and, ye that are near, acknowledge my might. The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings? He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil; he shall dwell on high; his place of defense shall be the munitions of rocks; bread shall be given him; his waters shall be sure. Thine eyes shall see the King in his beauty; they shall behold the land that is very far off." "But there the glorious Lord will be unto us a place of broad rivers and streams; wherein shall go no galley with oars, neither shall gallant ship pass thereby. For the Lord is our Judge, the Lord is our Lawgiver, the Lord is our King; he will save us. Thy tacklings are loosed; they could not well strengthen their mast; they could not spread the sail: then is the prey of a great spoil divided; the lame take the prey. And the inhabitant shall not say, I am sick; the people that dwell therein shall be forgiven their iniquity."

"Love is the fulfilling of the law." God is love, and when we love God supremely and love our neighbor as ourselves, we reflect the character of the Father and the Son. But those who truly love God will be obedient to all his commands. Obedience is the test of love. Jesus says, "He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." "If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings; and the word which ye hear is not mine, but the Father's which sent me." "And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected; hereby know we that we are in him. He that saith he abideth in him ought himself also so to walk, even as he walked." Now lest there should be any misunderstanding as to what commandments should be obeyed, John says, "Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning." John writes again: "I rejoiced greatly that I found of thy children walking in truth, as we have received a commandment from the Father. And now I beseech thee, lady, not as though I wrote a new commandment unto thee, but that which we had from the beginning, that we love one another; and this is love, that we walk after his commandments. This is the commandment, That, as ye have heard from the beginning, ye should walk in it. For many deceivers are entered into the world." "For this is the love of God that we keep his commandments; and his commandments are not grievous; they are not a yoke of bondage, as commandment breakers would have us believe. "Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus." "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."

SOME of our modern divines pray until half the people in their congregations have the backache, and when they get through they have not asked the Lord for anything. —*Ram's Horn.*



## STUMBLING-BLOCKS—FOUNDATION STONES.

BY ELDER E. J. WAGGONER.

If you would only give up that idea of keeping Saturday, you might do so much more good. You preach Christ, and hold him up in an attractive manner before the people, and if you would be content with that, you might reach thousands where you now reach tens; but your preaching that the seventh day should be kept instead of Sunday, is a stumbling-block,—a barrier to keep them away from Christ.

Thus spoke a friend to the writer a few days ago. The speaker was sincere, and was not the first one to entertain such a thought. Others have said, and many more have thought, that the preaching of the Sabbath of the fourth commandment is a barrier to prevent people from coming to Christ. "If it were not for that," say they, "you might have multitudes join your ranks." Let us examine the matter briefly.

The fourth commandment, which enjoins the observance of the seventh day of the week,—the Sabbath of the Lord,—is one of the ten. The first and second forbid the worship of any false god and the making and worshiping of images. Would our friends say that they are stumbling-blocks in the way of people's accepting the gospel?—Perhaps not, yet to many people they are such as truly as the Sabbath ever can be.

A missionary goes to Africa. He finds the natives wholly given to idolatry. They have charms and *fetiches* by the thousand. He begins to preach the gospel, presenting Christ to the poor people, who are much attracted, when, lo, he begins to talk about the worship of images, the use of charms, etc.! This cools their ardor. One of the most intelligent comes to him and says: "Why do you not preach the way the Roman Catholic missionaries do? They simply present the gospel, and do not bother the people with the law. Our people are thoroughly settled in the worship of these idols. To give them up would cause much inconvenience and ridicule. The Catholic missionaries allow us to use them as aids to devotion, and if you would do the same, you might make thousands of converts; but as it is, you are simply presenting a barrier to keep people away from Christ. Your preaching of the law nullifies the good that your preaching of the gospel might do."

Would any man be at loss to know how to answer such a question? Could not every reader of the Bible point out the fact that the worship of the one true God, and him alone, is the very object of the gospel, and that to gain image-worshipping professors of Christianity would be a calamity?

Take the eighth commandment. It says, "Thou shalt not steal." Now there are quarters in nearly every large city where the people live almost entirely by preying upon others. Indeed, it appears to them that they are compelled to steal in order to live. People will not employ them because of their bad characters. Some of them would gladly reform, but they have a police record, and it is a sad fact that even many professed Christians have a strong aversion to a man who has been detected in gross sin. Consequently the path of honesty seems to be closed up to these unfortunate people.

Now a true missionary goes into the slums, and preaches Christ. But someone says to him: "You are cutting off your own usefulness in these parts by telling the people that it is a sin to steal. Don't you see that their

ancestors for generations back have been thieves, and they were trained from infancy to steal, and if they should leave off stealing they could not live? Say nothing about the stealing, and you can raise up a vast congregation here, and do much good; but by making so much of the eighth commandment, you are keeping people away from Christ."

The fallacy of such talk need not be pointed out. But why are the first, second, and eighth commandments any better than the fourth? How is it that they are an essential part of the preaching of the gospel, if the fourth commandment be against it?

In a very popular religious journal we have seen a correspondence carried on under the heading "The Bible a Barrier." One of the writers says:—

My trade has brought me into contact with a great many fellows of my own age in London and elsewhere, and nearly all must be ranked as agnostics, simply because of the narrowness of their teachers, who have tried to force them to look upon all the Bible as perfectly true, and as all equally inspired.

So here we have another stumbling-block. How many thousands of people there are who are kept out of the church solely by the Bible! There is not the slightest doubt but that the whole world would be "converted" almost in a body if practical belief in the Bible were not made an essential part of conversion. But then what would be the use of preaching which ignored the Bible?

But this is not all. The apostle Paul found that Christ himself was a stumbling-block. He wrote, "We preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness." 1 Cor. 1:23. "Wherefore also it is contained in the Scripture, Behold, I lay in Sion a chief corner stone, elect, precious; and he that believeth on him shall not be confounded. Unto you therefore which believe he is precious; but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offense, even to them which stumble at the word, being disobedient." 1 Peter 2:6-8.

It is even so to-day. "The offense of the cross" has not yet ceased. Christ is still a stumbling-block to many. Many will be kept out of heaven because they cannot get there without faith in Christ. If Christ were but left out, how many people would believe. Believe what?—Why, that they are about right as they are, and that they are safe in doing as they please.

Notice that, although Christ is a stumbling-block, he is also "a sure foundation." What some imagine to be a hindrance to them others find to be a support and a joy. Even so it is with the Bible and with all the commandments. For Christ is in the word, and the law is in Christ. The law of God was in his heart, and he kept all the commandments. Ps. 40:8; John 15:10. To the extent that people find any one of the ten commandments a stumbling-block, to that same extent do they find Christ a stumbling-block, for his life is nothing but the perfection of the law in action.

It is the hardness of the human heart that causes people to "stumble at the law," so that the stumbling-block is in reality the stubborn heart. It was this that caused the ancient Jews to fall. See Rom. 9:31-33; Heb. 3:12-19; 4:11. The one who finds a stumbling-block in the fourth commandment

would find one in anything else that seemed contrary to his inclination and convenience. Whoever will exercise "repentance toward God, and faith toward our Lord Jesus Christ" (Acts 20:21), thus keeping "the commandments of God, and the faith of Jesus" (Rev. 14:12), will find the stumbling-blocks removed, and will be one of those who will "raise up the foundations of many generations." Isa. 58:12.

## MYSTERY BABYLON.

BY ELDER WILLIAM COVERT.

SATAN told our first parents through Eve that they would not die, but that they would become as gods. Whether the deceiver had in mind at that time all the idolatry that he brought into the world to curse humanity or not, it is certain that the theories which have been promulgated in the perpetuation of that falsehood, have laid the foundation for the doctrines of gods many and lords many; for every system of iniquity and idolatry has its base resting upon his teaching of that hour.

Whether Satan intended that Eve should understand his promise to mean that she should put off mortal flesh that she might become a god or not, it is certain that since that time he has stoutly affirmed that what we call death is not death, but transition, by which man becomes deified.

The plan of obedience and consequent unbroken life marked out for Adam and Eve, was highly displeasing to Satan, and, being determined to deceive man, that he might control him, he laid out the whole plan of his course with man in this earth, making his first promise to our race to constitute the basis for all man's rebellion against God. The promise was deceptive, crooked, mysterious, and crafty.

Not only is Satan the father of lies, but he made his first lie to man to be the father for all subsequent lies. In this he planned that all the progeny of falsehood should stand together in defense of their kind, to pose as the truth.

The teaching that man should not die, but instead of death he should become as gods, made way for the doctrine and worship of devils, or demons. This end was brought about by the deifying and worshiping of the dead. There deified ones were supposed to serve the purpose of middle powers between the sovereign gods and living men. Back in the early history of idolatry it was taught that the celestial gods were too sublime and pure to be approached by mortal man, and too holy to be profaned by the cares of earthly business. But when man passed from the fleshly state, he could better serve his mortal kindred upon the earth. Therefore it was advocated that he had passed into the spheres to become mediator between the gods and man. Plato said, "God is not approached by men, but all commerce and intercourse between gods and men is performed by the mediation of demons." He further says, "Demons are reporters and carriers from men to the gods, and again from the gods to men, of the supplications and prayers of the one, and of the injunctions and rewards of devotion of the other." Another said, "Demons are middle powers, by whom both our desires and merits pass unto the gods; they are carriers between men on earth and the gods in heaven

—from hence of prayers, from thence of gifts.”

Thus it was taught that those who had departed this life were not dead, but that they had become officers of the gods, to be attendants, recorders, overseers, and governors for the gods among men. So they had it that all things were done by the will of the gods, through the service of the demons, demon with them simply meaning a deified man.

This teaching was, no doubt, brought about by the intermeddling of Satan and his angels with the affairs of men. This was done for the purpose of deceiving man, and thereby gaining dominion over him. This scheme, founded upon the falsehood which Satan told Eve in Eden, has afforded the devil a working basis for all the idolatry that has ever cursed the inhabitants of this world.

The history of demonism seems to date its formal beginning back to the death of Bel, Baal, or Belus. Nimrod, the first ruler of Babylon, or Babel, or his successor was deified, or worshiped, under this name. He was reported as having become a demon-god after his death. Here it was that in old Babylon was laid the foundation of the mysteries of Satan. This was the foundation of the mystery of Bel, or Babylon. Here was the beginning of Baalism. They called all demons Baalim, from the deified king. But this king would, of course, be regarded as the chief among all those who were deified. In the estimation of these ancient idolaters, those great men who were deified in time became gods, and were regarded as the natural deities, represented in the sun, moon, and stars. Bel, or Baal, became the chief god of the sun, and others of royalty ruled among the planets.

In order to worship these deities man made images and consecrated them, and called these departed souls, as they thought them to be, to inhabit these senseless objects of their own creation. The sum of it was that their images were bodies, and their demons were the souls that lived in them.

One idolater said in explanation of his worship, “We do not think brass, and gold, and silver, and other materials of images, to be of themselves gods and holy powers; but in these we worship and reverence the gods brought into these images by sacred dedication, and keeping their residence there.”

It was this kind of worship which had the support of Manasseh, king of Judah. It is stated that “he reared up altars for Baalim, and made groves, and worshiped all the host of heaven, and served them. . . . And he built altars for all the host of heaven in the two courts of the house of the Lord. . . . And used enchantments, and used witchcraft, and dealt with a familiar spirit, and with wizards. . . . And he set a carved image, the idol which he had made, in the house of God.” 2 Chron. 33:3-7.

This kind of idolatry was especially forbidden even as early as the times of Moses, for in Dent. 17:2, 3 instruction is given to deal with these who have “served other gods, and worshiped them, either the sun, or moon, or any of the host of heaven, which I [the Lord] have not commanded.”

Notwithstanding the positive commandments and the explicit instruction given to prevent Israel from falling into such gross habits, yet it frequently became necessary to correct them for their iniquitous practices in these idolatries.

The Lord forbade Israel making marriages

with these idolatrous people, because he said the result would be that they would be led to serve other gods if they did so. Deut. 7:3, 4; Josh. 23:12; 1 Kings 11:2; Ezra 9:2. Yet this important instruction was frequently disregarded, and greatly to the detriment of those who did it, too. Perhaps the most noted case of departure, followed by the introduction of the grossest idolatry, is the marriage of Ahab, king of Israel, with Jezebel, the daughter of Ethbaal, king of the Zidonians. 1 Kings 16:31. This Jezebel, according to Philo, brought into Israel the worship of Baal; and this Bible history abundantly attests, for the narrative of the marriage proceeds to tell how Ahab went and served Baal and worshiped him, and reared up an altar for Baal in the house of Baal, which he had built in Samaria, and that he did more to provoke the anger of the Lord than had been done by all the kings of Israel which had been before him. Verses 32, 33.

This took place about three hundred years before the carrying of Judah and remnants of Israel into Babylon. The entire history of this wicked woman goes to show that she was wholly under the influence of demon worship, and, consequently, an enemy to the law and worship of the one true God. She succeeded in preventing the public worship of God, and caused those who would obey the commandments of God to become outcasts, and to wander among the mountains and hide among the caves of the earth, because they were hunted like wild beasts of prey. And when, finally, the prophet Elijah and King Ahab met face to face, Ahab accused the prophet of troubling Israel, because he would not submit to the idolatry that the wicked queen had caused to be enforced in the nation. The answer of Elijah was, “I have not troubled Israel; but thou, and thy father’s house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim.” 1 Kings 18:17, 18.

It was at this time that Elijah proposed a test as to who was God. Jezebel had the prophets of the Lord murdered, except those who were hid from her cruelty. She then fed eight hundred and fifty of the prophets, or priests, of Baal and image worship, while one poor widow fed, by a perpetual miracle, the hiding prophet of God. The proposition of the prophet was accepted, and with the result of the test as to who was God the reader is acquainted.

The religion so zealously espoused and defended by Jezebel embodied in its theology the worship of Baal, who had by this time become to be, in the mind of the heathen, the sun god; and in addition to this Bel there were a vast number of deities and demons of lower rank, who belonged to this family of confusion. These constituted Baalim; therefore it became necessary to employ a large number of idolatrous priests about the business of so many gods and demigods. The reader will please notice in 1 Kings 18:25 that Elijah asked them to call on the name of their gods, using the plural number. But when they began in their frenzy to greatly exercise themselves in their importunity, they called loudly for Baal. “O Baal, hear us!” Then the Lord’s prophet mockingly said, “He is a god.” He, Baal, was the one on whom they chiefly depended. In this it is seen that the prophet understood that this body of men professed to represent a multitude of gods, of whom Baal was chief.

This system of Baalism originated in Babylon, but seems to have been the prevailing religion of the State everywhere at this time, for Ahab hunted in every kingdom and nation for the hiding prophet, and took an oath from all that he was not to be found by them. So all nations joined in the hunt for the prophet who worshiped Him who created heaven and earth. Surely the mystery of Babylonian worship was even then ruling the nations, and the doctrine of Satan,—that man did not die, but became as gods,—was everywhere defended by all but the true worshippers. There was much image worship and various kinds of apostasy during the reign of Jeroboam over Israel; but these were not full-blown Baalism until the wicked Jezebel brought in the Babylonian mysteries. We have noticed that the kingdom of Judah under Manasseh was given over to the worship of Baalim. The testimony is that “Manasseh made Judah and the inhabitants of Jerusalem to err, and to do worse than the heathen.” 2 Chron. 33:9.

But Judah had long been cursed with monuments of heathenish folly. “For Solomon went after Ashtoreth the goddess of the Zidonians, and after Milcom, the abomination of the Ammonites,” and “for Chemosh, the abomination of Moab.” 1 Kings 11:5, 7. In the reign of Josiah these images and houses of idolatrous worship were destroyed. See 2 Kings 23.

In the righting up of matters there were found images and priests, to accommodate the worship of the sun, the moon, and twelve constellations. Then there were represented all the host of heaven. The host of heaven, as understood through the heathen mysteries, were departed souls of men, deified, together with a more sublime caste of demons who had never been linked with a mortal body. These last mentioned were the wise “gods, whose dwelling is not with flesh.” Dan. 2:11.

It was because Judah and Israel were so inclined to imitate the iniquitous worship of the Babylonians that the Lord permitted Israel to be almost entirely absorbed by heathenism and Judah to be taken captive by the Babylonians. Why should they be kept separate, while they were so nearly alike? Then, again, if there was any truth left among them, chastisement and reverses were to call it to light through affliction.

#### FORGIVENESS.

LITTLE words have great force sometimes. In the prayer, “Forgive us our debts as we forgive our debtors,” who has not stumbled over that word “as,” and found it more than a mouthful? Who has not offered the petition with a mental reservation? For it means vastly more than forgiveness of our enemies. That might be easy; in fact, many of us are not conscious that we have any enemies. But our friends who hurt us, who touch us in the sorest places, who are unjust to us, our friends who pass by on the other side when we are overcome in life’s conflicts, they are the ones we find it hardest to forgive.

In the words of the prophetic psalm: “It was not an enemy that reproached me; then I could have borne it. . . . But it was thou, a man mine equal, my guide, and mine acquaintance.”

Our Saviour, entering into all the depths of human needs by his own experience, knew well what power this one petition would have

to bring the hearts of men into harmony with his own loving Spirit.

Only as we are filled with his love, only when like him, we are meek and lowly in heart, unselfish, seeking not our own; only then we dare to pray, "Forgive us as we forgive."—*Helen A. Hawley.*

### THE STING OF SIN.

BY ELDER H. A. ST. JOHN.

THE sting of insects is painful—sometimes very painful. Yea, the sting of some insects and vipers is exceeding painful, poisonous, and dangerous, being followed by swelling, suffering, inflammation, and death. The sting of sin is always fatal in its results. Adam and Eve, the father and mother of all the human race, were stung by sin in the beautiful Eden. It produced *their* death, and all the untold and unmeasured suffering and death of their posterity is the result of that sting.

The strength of this sting is the law of God, and God's law has all the strength of God himself; hence its dreadful power. Mortality, corruption, disease, decay, pain, infirmities, and suffering, are but the *symptoms* of this sting manifest in all fallen humanity, and death is the *sure result*. All have sinned in Adam, hence all are stung in Adam, and must die. This is why death has passed upon all men. Many have sinned in themselves also, and hence are stung on their own account, or doubly stung, and must die a second death, unless a remedy can be found.

But thanks be to God for his infinite love. We may lay hold upon One who is mighty to save. Jesus is able and willing to cure every soul that will come to him. He will deliver all from that death resulting from the hereditary sting received through Adam. And he will cure from the sting received for their own sins, all who will come to him, and they will not be hurt with the second death, in the lake of fire, from which there is no resurrection.

Jesus cures *now* from the sting received for our *own* sins, but the effects of the sting of sin received through Adam will continue until Jesus comes again in glory. That is the glad day appointed by the Lord for the perfect and eternal cure of all the saints from the *hereditary* sting of sin. Reader, mark you that it is *not at death* that this cure is effected, for death is but the fatal result of that *old* sting; the *cure* is at the *resurrection*, at the last trump. For the trump shall sound, and the saints will be raised. *Then* this corruptible will put on incorruption, and this mortal will put on immortality. *Then*, and *not till then*, will be brought to pass the saying that is written: "Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The *sting* of death is *sin*; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ." 1 Cor. 15: 54-57.

The saints up to that glad hour will have to suffer the effects and result of the sting of sin, never free for a single moment. Then what a glorious victory, what a joyful song will that be when they feel the touch, the final touch, of the great divine Healer, and every cord in their glorified bodies vibrates with immortal life! No marvel that they break forth into singing, "Thanks be to God, which giveth us the victory through our Lord Jesus Christ."

### THE MODERN IDEA.

NO ONE conversant with the trend of things in the church can be ignorant of the fact that the phase of rationalism called modern thought is playing havoc with those doctrines which have been universally received by the church and upon which the faith and wisdom of the church has set the seal of accredited truth. It is marvelously strange how widespread are false views of Christ, his atonement, the resurrection of the dead, and of eternal judgment. These truths, always regarded as fundamental, are feebly held now by many who ought to be rooted and grounded in the faith. Views always rejected by the great body of believers as unscriptural, are deferred to without scrutiny or protest.

Dr. Lyman Abbott, editor of the *Christian Union* and pastor of Plymouth Church, Brooklyn, says: "I accept the Apostles' Creed, though I give to the phrase resurrection of the body the modern interpretation."

In explanation of this modern idea he says:—

The modern doctrine repudiates this idea of a literal resurrection of the flesh. Yet it holds that the spirit has in another world some sort of organism through which it acts and by which it has its connection with the material universe. What that organism is and how it operates no one pretends to know. Swedenborg held that there is in the human body a spiritual body, and that this spiritual organism rises at death, so that the soul is not yet clothed with an immortal tabernacle. This is one form of the modern doctrine of the resurrection of the body. In a sentence, then, the modern doctrine of the resurrection of the body, so far as that doctrine is in any form intelligently held, is that the spirit has in the other life a spiritual organism, and that this spiritual organism has some sort of connection, not by us understood, with the material organism which it possessed upon the earth.

It is one of the marvels of this age how the broad, deep, pure current of orthodoxy has, almost in a moment, plunged and lost itself in the shallows and sands of the worst forms of heterodoxy. It is a subject worthy of the profoundest study to ascertain the process and causes of this wonderful metamorphosis. But so it is. Mr. Spurgeon waked up all at once and found that the old reliable Baptist bark in which he had sailed with a through ticket had veered invisibly from her course, changed the port of entrance, and was bearing under a full head of steam and sail into a strange and unfriendly port. He got off at the first point at which they touched, and tacked to get back to the port of his departure, but he had much trouble, had to weather many a big tempest and fearful breaker. He did not propose to be bound hand and foot and delivered over body and soul to rationalism, Unitarianism, or Universalism—though it were immersed.

These modern ideas are not modern, they are as old as Christianity and as heterodox as they are old. But we do not oppose them because they are new, neither do we reject them because they are hoary reprobates. We put no store by the modern idea, no special store by the ancient idea, but we do put store, all the store that we have, by the Bible idea. We measure all that is old and all that is new by that infallible standard, and whatever is old or whatever is new which does not agree with that, we say let it be accursed, and he who bids it Godspeed is partaker in its sin.

Is this modern idea the Bible idea? How vague and intangible this modern ideal! How strange that the human mind in its pride should reject as unworthy of credence the Bi-

ble idea and yet gulp down with greediness the unintelligible, dreamy vagaries of Swedenborg or those of his modern disciples! The Bible doctrine of a literal resurrection of the body, in contrast with these visionary and super-ethereal views, commends itself to reason as well as to faith. The idea that pervades the Bible is the idea of a literal resurrection of the earthly body. This body that has been a partner with the spirit in its obedience and faith, or its partner in its sin, will be partner in the honors and rewards of the future life, or a partner in its shame and punishment.

The same body laid in the grave is to come forth; the weakness is to put on strength, its corruption put on incorruption. This comforting and hopeful doctrine, which has been the support of martyrs and saints, which has inspired their efforts, quickened their faith, wiped away their tears, relieved the bitterness of death, and triumphed over the grave, is to be relinquished for this modern idea, which for practical Christian use is as profitless and vain as "Æsop's Fables" or The "Arabian Nights."

This modern idea is not the creation of men of faith and prayer; it does not spring from meditation on God's word, but in the creation of no faith, or of a feeble, timid faith which has surrendered its hold on revelation and substituted reason, sentiment, or science for the Bible. Like a rudderless ship, they have broken anchorage and are at the sport of the wind and waves, or like travelers who, having forsaken the springs and rivers that lie along their way, vainly cover their desert with the mirage, which turns the glowing sand into fancied life-giving waters, which attracts only to elude, which shines only to mock, which exists only to deceive, whose waters are bitterness, despair, and death.—*St. Louis Christian Advocate, March 26, 1890.*

### HUMILIATING TRUTH.

DR. JAMES FREEMAN CLARKE, of Boston, has uttered some clear, humiliating truths in the following:—

Young people grow up in all our churches who have no opinions of any kind concerning God, Christ, sin, salvation, the foundation of morals, the grounds of belief in the Creator, in duty, or in immortality. Instead of being educated by doctrine they are fed on sentiment. Instead of truth they get love. The consequence is they drift easily into any church, creed, or opinion which happens to attract them. They easily become Roman Catholics or Free Religionists, as accident determines. If they meet a Jesuit they joyfully accept the pope. If they encounter a disciple of Huxley or Spencer, with equal contentment they reject God.

And all this in the interest of liberality and toleration! But know this, that it is impossible to tolerate the opinions of others until you have some of your own. You cannot be charitable to those who differ with you unless you first differ with them. What sort of toleration does the ship floating in the stream exercise toward the current which sweeps it along? I have heard the story of a young lady brought up in one of our Unitarian parishes in Boston, which seemed to be somewhat characteristic. She was visiting some poor Irish families to help them, and she encountered their priest. "You must not think," said she, "that I wish to convert them to my opinions." "What are your opinions?" asked the Roman Catholic. Then it appeared that she had none. But he had; so in a short time he had converted her to his views, and she has remained a Roman Catholic ever since.—*Home Guardian.*

SAINT: A man with convictions, who had been dead a hundred years. Canonized now, cannonaded then.—*H. L. Wayland.*

## MUSIC. NO. 6.

## The Songs of the Redeemed.

BY ELDER E. W. WHITNEY.

As we have seen that the plan of redemption is the basis of music *here*, and is to be the "science and song" of the redeemed throughout eternity, we can perhaps do no better in concluding these articles than to briefly consider some features of what is revealed of the nature of the songs of the redeemed.

We read that "the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away." Isa. 35: 10. John says that he saw a company of the redeemed standing with the Lamb upon Mount Zion singing and "harping with their harps." Rev. 14: 1-3.

We may safely conclude, then, that the production of music, both vocal and instrumental, will constitute no small part of the occupation and worship of the redeemed. Indeed, *everything* will be music, because all will be perfect harmony, and harmony is music.

It seems, however, that there will be a significant distinction in the songs of different classes of the redeemed, based, probably, upon the varied experiences of each class. As each person who overcomes is to receive a new name (doubtless expressive of his individual character and experience), "which no man knoweth saving he that receiveth it" (see Rev. 2: 17), so one class of the redeemed will sing songs of praise expressive of their reasons for worship, in which others cannot understandingly join, simply because they had not the same experience. This seems plainly taught by certain scriptures.

In Rev. 5: 8, 9 we read of a company symbolically mentioned as "the four living creatures [living ones, Greek] and the four and twenty elders [who] fell down before the Lamb, having each one a harp, . . . and they sing a new song, saying, Worthy thou art to take the book, and to open the seals thereof; for thou wast slain, and didst purchase unto God with thy blood men of every tribe, and tongue, and people, and nation." (Revised Version.) In chapter 14: 1-5 another company is spoken of as "an hundred and forty and four thousand," who stand before the company referred to in the fifth chapter, and sing a song which none others except themselves could learn.

Now by a study of the thirteenth and fourteenth and fifteenth chapters (which is outside the design of these articles), it is evident that this company is composed of those who are developed by the three messages of the fourteenth chapter, and who, in the face of the penalty of death (see chap. 13: 15) for doing so, are persistent in keeping "the commandments of God and the faith of Jesus," in opposition to the worship of the "beast and his image," and that in this manner they obtain "the victory over the beast, and over his image, and over his mark, and over the number of his name" (chap. 15: 2). The song this company sing is said to be "the song of Moses the servant of God, and the song of the Lamb." Their experience has been a peculiarly trying one, preparing them by its very intensity for the coming of the Lord. Chap. 14: 14. It is referred to in chapter 3: 10 as follows: "Because thou hast kept the word of My patience, I also will keep thee from the hour of temptation,

which shall come upon all the world, to try them that dwell upon the earth." The next verse declares, "Behold, I come quickly," and exhorts, "Hold that fast which thou hast, that no man take thy crown." Of this same experience Peter speaks: "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you; but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy."

As the experience and sufferings of Moses and Christ (of whom Moses was a type) were more intense because of the superior knowledge they had of the character of God and of the plan for man's salvation, in like manner it is said of this company, though living in a time when "darkness shall cover the earth, and gross darkness the people," that "the Lord shall arise upon thee, and his glory shall be seen upon thee." Isa. 60: 2. This is the same glory which was seen upon Moses and upon Christ. Thus they will have such an understanding of God's word, plans, and purposes as the majority of the saved of the past have not attained; and their trials and suffering will be in proportion.

In harmony with this idea we find the reward promised by Christ to those who overcome at this time proportioned to the experience. To those under the Laodicean—the seventh and last—state of the gospel church, it is said, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Rev. 3: 21. When James and John asked of Christ that they might sit, one at his right hand and the other at his left in his kingdom, he answered, "To sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father." That privilege, then, of being directly associated with Christ in the dominion of the earth when made new, "is prepared" by God for some, and promised by Christ, in the scripture quoted above, to those who overcome as he overcame. This same distinction is presented in other scriptures. That there will be in the new earth nations to be governed is evident from Rev. 21: 24: "And the nations of them which are saved shall walk in the light of it [the New Jerusalem]; and the kings of the earth do bring their glory and honor into it."

The "song of Moses and the Lamb," then, is the song of a company whose experience has been in a particular and complete sense the experience of Moses and Christ—an experience which has made known to them the character of God as but comparatively few have ever learned *here* to know it. They will have come to appreciate the harmony and the perfection of God's works to the fullest extent in this life possible. Not only does the title of the song (considering the experience of Moses and Christ) indicate this, but the words of the song themselves plainly express it. Moses and Christ saw God and talked with him "face to face;" his goodness, mercy, justice, and truth were made known to them, and revealed in their lives as *men here upon the earth; his glory was upon them*. The words of the song, therefore, are simply an expression of what they had realized in their human experience, and this will be true of all who are able to sing it. Notice them particularly: "Great and marvelous are thy works, Lord God Almighty; just and true

are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy; for all nations shall come and worship before thee; for thy judgments are made manifest." Rev. 15: 3, 4.

These words are evidently taken from the distinctive song of Moses as recorded in Deuteronomy 32, which opens with these words: "Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth. . . . Because I will publish the name of the Lord; ascribe ye greatness unto our God. He is the rock, his work is perfect; for all his ways are judgment; a God of truth and without iniquity, just and right is he." That this is the song of the Lamb, or Christ's song, will be recognized from the fact that his entire life was a *living melody*, expressive of the perfection of God's character and work, and was, therefore, a constant publishing to the world the name of his Father. His life says in the most effective manner, "His work is perfect." And so the lives and characters here of those who shall constitute this company, who sing this song in the future, must "publish the name of the Lord;" "his name shall be in their foreheads."

While we thus find that a special company only join in singing this particular song, yet the harps, voices, and hearts of all will be attuned to the perfect music of praise which will fill all the universe, nevermore to be interrupted by discord, for John has left upon record what he saw and heard in holy vision of the time when sin and all its consequences shall have been forever banished. He says:—

"And I beheld, and I heard the voice of many angels round about the throne, and the beasts, and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever." Rev. 5: 11-13.

## WHAT CHRIST DEMANDS.

OH, yes, sacrifice, sacrifice! What does the church of America in this age of the world know about it? How much do church members give of *themselves* nowadays to the Master? That is what we need,—*self*, the souls of men and women, the living sacrifices for these lost children down yonder. O God, to think of what Christ gave up, and then to think of how little his church is doing to obey his last command to go and disciple the nations! . . . Yea, truly, except a man is willing to renounce all that he hath, he cannot be his disciple. Yes, all. My beloved, if Christ speaks so to you to-day, listen and obey. Service, *self*, that is what he wants. And if he asks for all, when all is needed, what then? Can we sing that hymn with any Christian honesty of heart unless we interpret it literally?

"Were the whole realm of nature mine,  
That were an offering far too small;  
Love so amazing, so divine,  
Demands my soul, my life, my all."

—Rev. Chas. M. Sheldon.

A good Christian, says Trapp, is ever praying or praising; he drives a constant trade betwixt earth and heaven.



## 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.*

### ONLY.

BY ROSA A. YOUNG.

ONLY a little word carelessly flung  
From lips that encircled a mischievous tongue,  
But it fell on a heart bowed in grief for its sin,  
And it caused dull despair to triumph within.

Only a root left to grow in the ground,  
But it flourished and spread baneful influence round,  
And the soil that was once so fertile and fair  
Yielded naught but the worthless encumberer there.

Only a little child, prattling and gay,  
Caressing his hand in its sweet, childish way,  
But it brought to a prodigal, straying from home,  
The thought of the mother who prayed him to come.

Only a flower, simple, fragrant, and sweet,  
That someone had dropped on the wide, busy street,  
But it lightened the room where a sufferer lay,  
Shut out from the brightness and beauty of day.

Only a seed falling down to the earth  
Which nourished and warmed it to being and birth,  
But it grew to a tree whose widespread branches  
made  
For the worn, weary traveler a rest and a shade.

Only a part of the labor each day,  
But steadily working, each step of the way  
Is finished at length, and wrought one by one,  
And little by little the great task was done.

Only a whisper breathed low on the ear,  
Speaking of hope, of courage and cheer,  
But it gave quickened impulse to try once again,  
In spite of discouragement, hardship, and pain.

Only a smile, but it cheered a tired heart  
That bravely to duty was doing its part;  
Only a word, but what power it gave  
To one who was seeking the erring to save.

Only a tear that in secret was shed,  
But it told of a heart that in penitence bled,  
And the angels rejoiced at the true token given,  
And, "Behold, now he prays," is recorded in heaven.

*Pitcairn Island.*

### LITTLE AND MUCH.

BY ALICE HAMILTON RICH.

ONE morning I was taking a few moments' leisure in that haven of rest familiarly called in the household "grandma's room," when I heard the rush of eager feet up the stairway, and the usual call, on return from school, "Where's mamma?"

Opening the door, my little six-year-old came in, and I saw by her flushed face something unusual had occurred.

She said, "Mamma, please come in the other room."

I followed her into my own room, which I try to make as much an "inn of rest" to the children as mother's is to me, when the child burst into a tempest of tears; no other word than tempest expresses the violence of her sobs.

I tried in all usual ways to comfort her, and enable her to control herself enough to tell me the cause of her grief, but in vain. She sat in her little chair, "refusing to be comforted."

She had entered the public schools but a few months before, at her own urgent request, being lonely without her elder brother and sister. She was considerably younger than the others had been when they entered, and there had been some doubt in the minds of

her parents as to the advisability of her doing so, so young. Having already taken the kindergarten course in a private kindergarten, and the lowest primary being largely a continuation of kindergarten methods, her father and I consented to have her make the experiment. Interested friends had suggested private schools, saying the child would meet all sorts of children, and be under unfortunate influences, in fact, using all those arguments usually made by those who are not in sympathy with the public schools.

Being myself a devoted adherent to our system of public schools, my own experience as a teacher having proved to my satisfaction that not all the children of parents who provide private schools for their children are more likely to influence for good other children than those usually found in these schools, I had favored the public schools. That the arguments used against public schools had not been without effect, will be shown by the fact that I was thoroughly frightened when, after much coaxing, my little girl said, "It is too bad to tell you."

There rose in my mind, as it is said to do in drowning persons, all the stories I had heard of the evil working of public schools, as well as my own obstinacy in regard to the matter, and I really felt faint at the thought that some terrible experience had come to my baby through my mistake.

Tenderly explaining to the child that there never could be anything too bad to tell mother, at last she lifted her eyes to mine, as if to read my very thoughts, and said, "Mamma, I have broken something at Hinch's."

My own relief at the words can only be understood by a mother to whom the payment of money, however she might be called upon to deny herself to obtain money for the purpose, is not to be compared for a moment to either premature knowledge of evil or actual wrong done by a child in consequence of evil companions. It was difficult to keep the relief from being too apparent. To the child this was a matter of great moment, and as such I felt I must regard it.

To understand the matter, I will say that "Hinch's" was a little store where were kept school supplies, and, to the regret of parents and teachers, everything ingenuity could devise to take the pennies of the children,—wonderful whistles, penny draws, candy canes, and chocolate creams in forms of mice and cigars. My little girl had gone to Hinch's with some other children, and had broken something. I supposed, from what she told me, it was the large glass in the show case, and I presumed it would cost considerable to repair the damage; but this could be estimated on a money basis, while the loss I feared would have been incomparable.

As I comforted the little one, telling her mamma could make it right, she took heart so she could answer questions.

"Did Mr. Hinch scold you?"

"No," said the child.

"Did he send word to have it paid for?"

Again she said, "No; but, mamma, will you go right off and see him?"

Giving her the desired promise, the now happy child went with me to dinner; and as soon as possible afterward I took her to school, while I went to the store to ascertain the extent of the injury to the show case.

Upon inquiring, Mr. Hinch showed me the break, which was a single small pane of glass, of little value. He said, "Was it your little girl?"

It seems the child was leaning against some little boxes of nuts, which were shown through glass, and pressed her knee against them, breaking the glass; and Mr. Hinch said he called to her as she ran out, fearing she had cut her knee, and the broken glass would harm her.

Again worried at the new thought of physical harm, I went to the school yard; and the

child came running to me, saying, "Is it all right, mamma?" and, upon assurance that it was, I examined the poor little bruised knee—serious in my mind, but of no consequence in comparison with what the child thought was "too bad to tell." So true it is that, no less with a child than man or woman, physical pain is not to be compared with mental or spiritual suffering! When I wanted her to come home and have the knee bound up, she only laughed, as if too happy to be able to express herself: "This doesn't hurt much. I am so glad I told you."

Mothers, does this seem a long story—a "much ado about nothing"? It was a good lesson to me, and it gave an opportunity to show my child that there could be nothing "too bad to tell mamma."

The child had not been forbidden going to Hinch's, and thought no harm of going with a friend; but it was a long time before she was willing to go again, even on an errand, and she learned to be more careful while in a store; but of greater value was the lesson learned to come at once to mamma and tell the exact truth. It seems she had been advised to say nothing about it, and mamma would not know.

Some time afterward she came to me with these words: "Mamma, I heard something to-day which is too bad to tell anyone but mamma!" And the child was correct in her estimate of the "too bad to tell." While regretting that to so young a child should come a knowledge of evil, I was thankful that she brought it to me.

As parents we need to take great care not to show ourselves so shocked by the evil that our children will not bring everything they see and hear that is wrong to us. I have known this mistake to be made. A boy comes to his father or mother and tells of an oath, or an impure expression, used by another; and the parent, shocked by the words, quoted, though they be, says, "Never let me hear such words from your lips again;" and very likely he never will. But the boy will hear, not only the same, but even worse; and, forbidden to talk of them to his parents, he is in great danger of learning like language himself. And whose is the greater blame—the boy's or his parents'?

We need also to remember, as in the case of the broken glass, that a matter in itself may be of great importance to the child, while much less serious to us, and thus take care to make neither too little nor too much of those things which concern our children.—*S. S. Times.*

### HEALTH AND HAPPINESS.

HEALTH and happiness go together. There is no use of talking about it, for they do. Not all the medicines or creeds in the world can make a bilious, nervous, sick person happy. He must be well before he can say, "I am in good condition in mind and body." There are a great many wrong notions in the world, and everybody has imbibed some of them. All have prescriptions for whoever complains. Some take this or that nostrum, others lay all unhappiness to the heart or conscience, while the trouble is the stomach or liver. And it will be so as long as the world stands, unless a reform be made in our habits.

In the first place, a man's house should be the most healthful, quiet, restful spot on earth to him. The religion of a man's life should begin here, find its spring and nurture here. All the churches and meetings under the sun cannot do or undo what his home does. When he enters there, and shuts the door behind them, he should feel that the cares, duties, business, noise, smells, and everything else of the outside world, are shut out. Here are relaxation and rest. He throws off his former life as he throws off his coat. When he sleeps, he should do it as going into the land of forgetfulness, to come back refreshed

and new. When he reads or chats with his family, it should be as he would sit down in an orchard to enjoy its fruits, or in a flower garden to be delighted and soothed by its beauty and fragrance. Home should be the club, library, picture gallery, and sanctuary.

But there are material arrangements connected with our social life, and not the least among them are cooking and breathing. Poor or partially cooked food will drive health out of the body and happiness out of the heart; and bad or no ventilation will ruin the peace of any house. One of the best and greatest blessings in a house is an open fireplace. It is where the members of the family mostly congregate, and are in the best spirits. The hearthstone has witnessed more cheerfulness, and listened to more pleasant words, and seen brighter, happier faces, than any other place in the world. The only prescription we give is to go and make your home bright and *healthful*, and it will be happy.—*Providence Journal*.

#### HOW TO HAVE A GOOD SERVANT.

A WRITER in the *Boston Transcript* gives a long list of rules tending to the elucidation of this subject, from which a few of the most significant are culled:—

Give her as good wages as you can; pay her regularly, or give her reasons why she should wait.

Do not expect her to be a mind reader, but tell her just what you want done.

Give her as pleasant a room as possible, and let her have time to keep it in order.

Do not talk as if your own way was the only right way to do things.

Never allow the children to treat her with disrespect or make her unnecessary work.

Never reprimand her before children or strangers.

Always say "good-morning" and "good-night."

Always say "please" and "thank you" when you ask her to do anything for you, and insist upon the children doing the same.

A command given in an abrupt, disagreeable tone will often make her angry or unhappy.

If you like her, tell her so sometimes.

If she is cross or irritable, be patient with her. She may be suffering acutely, mentally or physically.

Above all things, do not scold, blame, or find fault with her any more than you can possibly help. Nothing will discourage her so much. She needs encouragement a thousand times more than she needs discouragement.

To sum up, be as kind, patient, sympathetic, reasonable, considerate, and respectful to her as you would wish other women to be to your own daughter if she is ever obliged to do housework for a living.

#### A THOUGHT FOR CHILDREN.

"Oh, is it not a blessed thought,  
Children of human birth,  
That once the Saviour was a child,  
And lived upon the earth?"

The Lord Jesus for your sake not only became a man, but a child, and he knows just what help you need to be his disciple now while you are a child.

Ask him daily for that help; daily expect to have it; and daily strive to live with that help as the child Jesus lived. He can make you obedient, truthful, fearless in right doing, and resolute to resist all manner of persuasions and temptations to sin.

You need to be pardoned for the sins you have already done, and to be helped to leave off sinning. This the Saviour does and loves to do for those who ask him and trust him to do it.—*Seeing Jesus*.

#### SMELLING THE BEAN SAUCE.

THERE was in Yeddo a poor man who had worked hard and long, and had saved a small sum of money. He had no strong box to keep it in, and it occurred to him that if he dropped it inside an empty bean-sauce cask no one would ever think of looking there for it. Now this bean sauce is much used by poor people, but the smell is very strong and somewhat offensive to persons of delicate taste. Some ingenious thief, after all, did discover the hiding place, for one day the poor man found his money missing. He went immediately to Oka and told him of the loss, adding that he thought it must be laid to the charge of some one of the neighbors. So Oka summoned all the poor man's neighbors for the next day, and when they had appeared in court, Oka announced:—

"In my opinion it is one of you that has stolen this money from the bean-sauce cask, and, if that is so, I shall be able to tell by the smell of the thief's fingers; so let each one come up here and present his hands in turn." Just as he had said this he noticed one of the men in the back of the court room suddenly put his hand to his nose and smell it.

"That man over there is the thief," immediately exclaimed the judge, pointing to the man.

Oka knew, you see, that if the thief was really among the crowd, his guilty conscience would probably suggest to him the thought, "Will my hands really betray me?"—*Harper's Young People*.

#### AN EMINENT AUTHORITY ON ALCOHOL.

I BELIEVE all alcoholic liquors and beverages of any and every kind containing alcohol, to be inevitably injurious to all persons who are in perfect health and well nourished. The evil effects produced upon the liver, stomach, and kidneys by habitual use of alcoholic beverages are too well known to the medical pathologist to render it necessary to dwell upon them. Alcohol is a good servant in the hands of an intelligent physician, but a bad master for the foolish man who uses it as a beverage. It follows, therefore, as a natural and logical sequence, that alcoholic liquor of any kind, description, or character whatsoever should never be used except when prescribed by an able and conscientious physician in cases where sickness makes it absolutely necessary that it should be given as medicine.—*Dr. Austin Flint, Professor of Physiology in the Bellevue Hospital Medical College, New York, and author of "Flint's Practice of Medicine."*

#### THE CARE OF FOOD.

SO FEW cooks or housekeepers seem to know that every article of food should be kept covered until it appears on the table. Milk and butter, for instance, should be kept in air-tight vessels and kept covered. They both take up every odor flying in the air, and are positively harmful to take into the stomach after standing uncovered for an hour or two, for not only odors, but the animalculæ that fill the air, are attracted to milk and butter. Uncovered jelly is a menace to family health. It is in gelatine jelly that expert bacteriologists imprison germs of disease to watch them propagate. They seem to thrive better on that kind of food than any other, yet in two-thirds of the pantries in the city will be found half-used dishes or glasses of jelly standing uncovered.—*Selected*.

He that violently and impetuously contends against a calamity, contributes more to his own uneasiness than his cross doth.—*Hale*.

## Mission Fields.

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

#### COME.

BY A. E. WENTZ.

#### COME.

I do not fear the burning tempest,  
The awful beating of the mighty hail,  
The lake with fire and brimstone burning,  
For Christ, my refuge, will never fail.  
In thee, in thee alone, I'm trusting,  
Not in the good that I have done;  
And this one cry my soul is making  
From early dawn till set of sun:  
"Come, Lord Jesus, come."

#### Come.

For in thy wings is found the healing  
For all the soul's stains that sin has made.  
O pierced feet, I pray thee hasten,  
So great the burden on me is laid!  
I pray for those who now in darkness  
See not the cross, light through the gloom  
Send light, and in the many mansions,  
Lord, may we early find us room.  
"Come, Lord Jesus, come."

—*Sabbath Recorder*.

#### THE DARK SIDE OF CITY LIFE.

In this day and generation the mania for city life is a vast generator of crime and misery. In an article on "The Tenement House Problem," in the *New York Independent*, Rev. John B. Devins presents the following picture:—

"One cannot present the tenement house problem on paper; he cannot draw a picture sufficiently vivid to be lifelike. The camera fails here also; you cannot photograph an odor. The stereopticon tells only half the truth; you cannot flash a dwarfed intellect or a stunted soul upon canvas. To understand very much about the homes of the poor, you must live with the people and live as they live; you must sleep where they sleep, and sleep as they sleep in their poorly ventilated rooms; you must eat what they eat, with quality frequently sacrificed to quantity; you must breathe the foul air which they are obliged to inhale, often through no fault of their own; you must walk through the filthy streets in which they are compelled to spend much of their time, because someone withholds the small parks to which they are entitled; you must read the cheap literature which they read, quality again being a secondary matter; you must climb the steps of the dark and often ill-smelling stairs which lead to their 'room,' or 'room and bedroom,' where frequently five or six persons live, eat, sleep, and die; you must undergo privation as they do—unjustly, it seems to them sometimes, and to others also; you must go to bed hungry and fall asleep from exhaustion after walking for hours looking for work; you must hear the landlord, or, worse, his agent, insisting on the rent already overdue, when you have not a dime in the house; you must meet the insurance agent, whose weekly visits alone seem to stand between you and the potter's field; you must listen to your children crying for bread when there is not a crust in the cupboard, nor a penny in the purse to supply it; you must watch your wife or child suffer and waste and die, when the prescription lies on the table and you cannot get the medicine for lack of money; you must know something of these everyday experiences of hundreds of families before you can understand very much about the tenement house problem."

And one of the prime causes of all this

destitution is suggested in this statement:—

"The country is longing for the labor which they can supply but will not. Hundreds of abandoned farms in New England can be purchased for a song. Thousands of families now dependent upon charity could be sent to the country every year, with profit to city and country alike; but very few of them will go. They prefer the bustle of the city's streets to the loneliness of the country road; they choose rather to suffer hardships here to-day, hoping for better things to-morrow, than accept smaller but certain wages there; they dread the cold, bleak days of winter; they know they will be homesick, and generally they are, when they yield to the importunities of friends and make a change, and all too frequently they return to their dingy rooms and dry bread and black coffee."

There is ample room and plenty of healthful air in the world for all. The ground, even under its sin-cursed condition, will yield plenty for all. But Satan is working with mighty power to destroy mankind, "because he knoweth that he hath but a short time" (Rev. 12:12), and a most effectual scheme is to instill into the human mind a lusting for city life.

Why is it that people who might do fairly well, might have far better health, might do good in many ways, will persist in seeking the city, where there are so many sinful allurements, and so many probabilities of both temporal and spiritual wreckage? It is amazing what plausible pretexts men and women, and especially young people, will conjure up as reasons for moving into town. Most of them would do better, financially and spiritually, to remain in the country, till the soil, and be content with less of the giddy whirl and excitement of the world.

#### THE ISLAND OF JAVA.

BATAVIA the beautiful, known throughout East as the "gridiron," on account of the heat of its climate, and considered to be one of the most unhealthful towns in the world, is wonderfully attractive. The streets are wide and well kept, and are shaded by the most luxuriant tropical growth. The stores and private residences stand back from the road in the midst of ample grounds or compounds, beautifully adorned with flowers and foliage. This of course is in the Dutch quarter. The native town is more sordid; but in this favored land everything is picturesque.

The canals that form the center of the principal streets, in true Dutch fashion, in which the natives perform their morning ablutions, as well as cleanse the family linen, have a very sluggish current; and this, in connection with the fact that the city is surrounded by marshes, is a sufficient explanation of its unhealthfulness. The general experience of this world holds true here. There is no Eden without its serpent.

The Hotel Nederlanden, a large, rambling, one-storied structure, with a spacious central court, is the last place in which one would expect to meet the decrees of fashion, and yet at the *table d'hôte* the ladies were dressed in a style that would have done credit to any European capital. These same ladies had appeared earlier in the day in a decidedly unconventional attire, and this rendered our surprise all the greater. They have learned to adapt themselves to the climate by keeping their heavier garments for the cool of evening. Even when making ceremonious calls in their carriages many adhere to the native costume,—a white jacket and a calico sarong, or skirt. The toes of their bare feet are thrust into gayly embroidered slippers

that flap up and down as they walk. Girls of fifteen or sixteen appear on the veranda in the morning, and, indeed, until long past noon, in a sort of union costume such as young children sometimes wear with us when sleeping.

Notwithstanding these preparations for warm weather, the heat is not excessive. During our stay the thermometer only once reached 88 degrees, and then it was easy to find a refreshing breeze. It must also be remembered that this was in the height of summer. The 22d of December is theoretically the turning point of their warm season; but as a matter of fact the temperature is nearly the same all the year round. Lying about forty miles south of the equator, Java enjoys a never-ending summer. This uniformity, to be sure, is somewhat enervating to the system; but for those having the requisite means and time there is a remedy within easy access in the districts remote from the sea. It would seem as if the climate of the interior of Java was as near perfection as it is possible to discover. At Bandong and Garoet, situated 4,000 feet above the sea, we slept under blankets every night.—*Frederic M. Burr, in Harper's Magazine.*

#### FINLAND.

BISHOP VINCENT, who attended the Methodist Episcopal Conference in Finland last year, gave a report to the New York *Christian Advocate*, from which we take the following:—

"The population of Finland is about 2,500,000. Of these 2,200,000 are Finns and Lutherans. There are, perhaps, 50,000 Russians. There are more than 250,000 Swedes, who are also Lutheran. In Finland there are dissenting Christians. Among them are the Baptist, who have been here ten years longer than the Methodists, and the Salvation Army. There are also the 'Free Church' people, who do not leave the State church, but who enter into the warmer life and adopt the more active methods of the traditional Methodists, hold meetings of their own, build chapels or mission houses, where laymen may officiate and set a good example to the State church folk and their 'priests.'"

"Helsingfors is the chief city of Finland, and is situated on the Gulf of Finland, two hundred and seventy-four miles from St. Petersburg. The town is well laid out, with long and widest streets running at right angles. The houses are large and well built, and the principal square contains several fine buildings, as the senate house, the university, and a magnificent church.

"The Methodist Episcopal Church is a feeble factor in Finland church life. But it came here in a legitimate way. Norwegian and Swedish emigrants and sailors long ago learned a blessed lesson in Christian faith and experience in the *Bethel* ship in New York. They came back to Norway and Sweden and told the story and illustrated the life. It became a contagion in Sweden. What is once in Sweden gets over to the Swedes in Finland, and so Methodism came here. The Free Church acknowledges it. The ministers of the State church—many of them—acknowledge it. It is just beginning to organize itself for systematic work.

"I have not seen such an intelligent looking congregation at any conference session in Europe as I found at the opening session of the Finland Mission annual meeting in Helsingfors."

THE Union Missionary Training School at Brooklyn, N. Y., and Hackettstown, N. J., gives to young men and women of all evangelical denominations specific training for foreign missionary work. The course is four years; tuition, \$50 a year, and board free. The first two years are spent on the farm branch at Hackettstown; and the last two at the central

school in Brooklyn. In nine years thirty-seven missionaries have gone to foreign fields from this institution, under the auspices of various denominations.

DR. G. F. PENTECOST says that the great bulk of the educated Hindus are practically infidel as to their own religion, and nine out of every ten repudiate idolatry, even though in many cases they continue to observe some of the forms of worship in connection with it.

MISSIONARIES in Persia report that the government has notified them that their remaining in that country must be on condition that they will not attempt to evangelize the Mohammedans. Turkey is more liberal, as many schools have been established in that country among Mohammedans, and a normal school for girls has been opened in Constantinople under government patronage.

THE missionary society of the M. E. Church is making an experiment of self-supporting missions in Chile. This means that the missionaries work without salaries. Traveling expenses, means for renting or building chapels, homes for missionaries, etc., are paid by the society. Three men and two women have lately gone to that field, and it is said that others are ready to go when wanted.

"REV. CAV. FERA, of Italy, mentions two events which are full of encouragement to Italian Protestants. The first is that the municipality of Rome has accepted the gift of a bust of the lamented Alexander Gavazzi, and has decided to place it on the Janiculum Hill, among the Defenders of Rome. That is to say, one of the 'Fathers of the Evangelical Church, five years after his death, is to have erected in his honor a public monument in the eternal city, still Roman Catholic and formerly belonging to the popes. The other event has taken place in Florence, where a committee of eminent citizens has been formed to erect a statue to Pietro Carnesecchi, one of the reformers of the sixteenth century, who was of a noble historic family in the town, and burned by the Inquisition."—*Christian.*

Because of such incidents many people imagine that Roman Catholicism is waning. They seem to be blind to the fact that in all so-called Protestant countries there is a general movement of Protestantism toward Rome. It is like the movement of a glacier toward the ocean,—imperceptible only to those who, knowing the destiny, note the trend, measure the progress, and watch the gradual engulfment. The weakening tendency recently manifested on the part of the Italian Government in its attitude of hostility toward the Vatican, tells more for the growing strength of the Papacy than many such instances as those above noted.

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### THE HEALING TOUCH.

AMID the eager multitude  
Who followed, close to press  
And catch the wondrous words of Him  
Who came to heal and bless,  
Was one so meek and ill her fame  
She scarcely dared His notice claim.

Though thrust aside and jostled oft  
By those who backward held,  
Still nearer to His side she stole,  
By her great need impelled;  
"If I but touch His garment's braid  
I shall be healed and blessed," she said.

A moment, and the seamless robe  
By passing breezes fanned,  
To which her humble faith had clung,  
Was wafted to her hand.  
A single touch as on He sped,  
And all her pain and illness fled.

Dear Lord, whose love is manifest  
In every way of thine,  
Here still are sin-sick souls, who wait  
The healing touch divine.  
Walk thou our streets, and let us hear  
The rustling of thy garments near.  
The cares of life surround and crowd,  
Thy shining face to hide,  
And doubts and fears a conflict wage—  
To keep these from thy side.  
Come thou with saving power to them,  
Though they but touch thy garment's hem.  
—Selected.

### TO EVERY MAN HIS WORK.

God gives to every man his work, and he expects returns according to the various trusts bestowed. He does not require the increase of ten talents from the man to whom he has given only one talent. He does not expect the man of poverty to give alms as the man who has riches. He does not expect of the feeble and suffering the activity and strength which the healthy man has. The one talent, used to the best account, God will accept, "according to that a man hath, and not according to that he hath not."

God calls us servants, which implies that we are employed by him to do a certain work and bear certain responsibilities. He has lent us capital for investment. It is not our property; and we displease God if we hoard up our Lord's goods, or spend them as we please. We are responsible for the use or abuse of that which God has thus lent us. If this capital which the Lord has placed in our hands, lies dormant, or we bury it in the earth, even if it is only one talent, we shall be called to an account by the Master. He requires, not ours, but his own with usury.

Every talent which returns to the Master, will be scrutinized. The doings and trusts of God's servants will not be considered an unimportant matter. Every individual will be dealt with personally, and will be required to give an account of the talents intrusted to him, whether he has improved or abused them. The reward bestowed will be proportionate to the improvement of the talents. The punishment awarded will be according as the talents have been abused.

The inquiry of each one should be, "What have I of my Lord's? and how shall I use it to his glory?" "Occupy," says Christ, "till I come." The heavenly Master is on his journey. Our gracious opportunity is now. The talents are in our hands. Shall we use them to God's glory, or shall we abuse them? We

may trade with them to-day; but to-morrow our probation may end, and our account be forever fixed.

If our talents are invested for the salvation of our fellow-men, God will be glorified. Pride and position are made apologies for extravagance, vain show, ambition, and profligate selfishness. The Lord's talents, lent to man as a precious blessing, will, if abused, reflect upon him a terrible curse. Riches may be used by us to advance the cause of God, and to relieve the wants of the widow and the fatherless. In so doing we gather to ourselves rich blessings. Not only shall we receive expressions of gratitude from the recipients of our bounties, but the Lord himself, who has placed the means in our hands for this very purpose, will make our souls like a watered garden, whose waters fail not. When the reaping time shall come, who of us will have the inexpressible joy of seeing the sheaves we have gathered, as a recompense of our fidelity, and our unselfish use of the talents the Lord has placed in our hands to use for his glory?—*Testimony for the Church No. 20.*

### FIELD NOTES.

THE brethren at Buffalo, N. Y., are moving out in the matter of building a new house of worship.

At the State camp meeting held last month at Emporia, Kansas, eighty-six persons were baptized.

At the recent Michigan State camp meeting, held at Lansing, eighty persons were baptized.

ACCORDING to the report of Elder A. J. Breed, the membership of the new Oklahoma Conference is nearly one-half German.

On the 29th inst. six members were added to the church at Mansfield Centre, Conn. Two were baptized by Elder C. H. Edwards.

UNDER date of October 1 Brother John F. Jones reports to the *Union Record* that the attendance and interest continue good at the tent in Baltimore.

FOURTEEN converts are reported in connection with the tent meetings at Richland Center, Wis., conducted by Brethren J. N. Anderson and F. W. Phelps.

THE church at Jersey City, N. J., which is less than one year old, has now ninety-four members. Elder E. E. Franke reports a good interest in meetings now in progress.

THREE persons have accepted the Sabbath of the Lord through the labors of Elder H. H. Wilcox in private houses at Independent Hill, St. Lawrence County, N. Y.

ELDER I. E. KIMBALL, of Vermont Conference, has removed for a time to South Carolina, for the benefit of his wife's health. He desires us to say that his address is changed from Jamaica, Vt., to Spartanburg, S. C.

THE last report from Elder D. E. Hunter and Brother J. G. Smith, who are conducting tent meetings in Ventura, Cal., is that "eight have been baptized and others are keeping the Sabbath. The Sabbath school numbers twenty-five."

ELDER E. W. Webster, of Spartanburg, S. C., reports to the *Southern Review* that he has recovered from an attack of typhoid fever which confined him to bed four weeks. This in spite of the opinion of some people that the water treatment would kill him.

ELDER GEORGE I. BUTLER, after six months of field labor in North Carolina, returns to his home in Bowling Green, De Soto County, Florida. The tent meetings at Waynesville are being continued by Elder Brunson and Brother Sanbern. A number have accepted the truth.

On the 6th inst. four persons were baptized and united with the church at Battle Creek, Mich., making thus far in 1894 an addition of 223. The membership of that church is now 1,593. The average attendance at Sabbath services is estimated to be over 2,000.

THE work at Altoona, Pa., has been very encouraging. About thirty have embraced truths presented. Sixteen were baptized at one time. A church organization is about to be effected, and a considerable sum has been subscribed toward the erection of a house of worship.

ELDER J. O. CORLISS, accompanied by Dr. M. G. Kellogg, recently spent about three weeks in Hobart, Tasmania, when thirteen persons were baptized and united with the church. This work was to be followed by short seasons at Bismark, Launceston, and Latrobe, when the laborers would return to Melbourne.

In Healdsburg (Cal.) College there has been organized a "Students' Christian Association." Of this association Professor Rine says: "The object of the society is not only to do missionary work, but also to encourage and maintain an aggressive missionary spirit among its members and all others whom it can influence."

ELDER W. B. WHITE, president of Nebraska Conference, reports the organization of a church of twenty members at Auburn, Nemaha County. Another organization is contemplated in Boxbutte County, and still another at Loup City. About 150 have been added to the membership of the Conference the past year.

WE learn from Elder C. M. Kinny that a church of seven members was organized in Nashville, Tenn., September 15, to which three others had been added. Brother J. H. Lewis, a Bible worker, was to continue the work in the city. Elder Kinny went from Nashville to Huntsville, Ala., where he had a favorable reception and was of good courage.

A LOCAL camp meeting was recently held at Bowling Green, Ky. Only the large tent was pitched, the brethren and sisters occupying rooms. Three meetings a day were held, and in the evening the tent was crowded so as to require extra seats. At the close of the camp meeting the interest was so great that Elder C. L. Boyd remained to continue the meetings.

THE school building at Frederikshavn, Denmark, was dedicated with appropriate services August 31. Immediately there began a six weeks' workers' institute for the benefit of the laborers in Norway, Sweden, Denmark, and Finland. The institute was conducted by Elders O. A. Olsen and E. J. Waggoner. At the dedication of the building the mayor of the city and superintendent of schools were present and made encouraging remarks.

ELDER H. G. THURSTON, who has been holding meetings at Monticello, N. Y., reports some opposition preaching, one minister taking the novel ground that "the seventh day was given for rest of the body, but Sunday for the sweet rest of the soul." On this theory he should work on Sunday instead of holding religious services. When men bring forth such stuff as that as a pretext for opposition to the law of God, we can only wonder what next?

A LETTER just received from an old friend and dear collaborer in the gospel work, Elder E. W. Whitney, of Boulder, Colo., says that his faithful wife has fallen asleep in the Lord. She died from typhoid fever, leaving three children. The same day we learn of the death of a beloved brother in the ministry, D. N. Loughborough, of Illinois. But those who sorrow have hope in One whose love for his children is stronger than the grave. They have our heartfelt sympathy.



At Dickinson, N. Y., the tent in which meetings were being held by Elder S. M. Cobb and Brother H. L. Bristol was blown down by a gale September 23. The incident occurred just after a Sunday afternoon service, so no one was seriously injured. More men and women came to help repair damages than could find room to work. Although the center pole and several ropes were broken, stakes were pulled up, the tent was somewhat torn, and several seats were smashed, everything was in readiness for services on the evening of the next day. The people paid all expenses of the repairs, and only one meeting was lost. Besides, the incident served well as an advertisement.

A new feature of missionary work was inaugurated by the Nebraska Tract Society at the recent State Fair held at Lincoln. This is what the *Reporter*, of that city, said about it:

A 30x50 foot tent was erected in a suitable place near the Fine Arts Building, and furnished with chairs, sofas, beds, washstands, tables, etc. Two missionary racks filled with tracts that treated on the live issues of the day, together with various periodicals and circulars placed conveniently on the tables, furnished an interesting and profitable literary feast, which was in striking contrast to the eating and drinking that prevailed in almost every other quarter. Those in charge of the tent were kept busy welcoming and entertaining the hundreds of weary mothers and children who flocked to its hospitable doors. Many warm expressions of gratitude were received for these kindly ministrations, and many went away realizing that there is still much of the milk of human kindness in this grasping, selfish world.

#### PERIODICALS WANTED.

LATE Seventh-day Adventist periodicals for missionary work are solicited by A. L. Bideler, Felton, Santa Cruz County, Cal. Send postpaid.

COPIES of the *SIGNS* and *American Sentinel* of date as late as September 1, 1894, for missionary work. Address, postpaid, Lottie Mullin, Los Gatos, Cal.

The missionary society at Butte, Mont., is unable to get papers enough to supply their racks. Any favors in this line will be gratefully received. Address, postpaid, E. P. Boggs, 407 West Copper Street.

#### CAMP MEETINGS FOR 1894.

Arkansas (Southern), Nashville.....Oct. 19-29  
Florida, Tampa.....Nov. 8-18  
GEN. CONF. COM.

#### CHURCH SERVICES.

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

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

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

**Chicago, Illinois.**—Church on Forty-sixth Street between Michigan and Wabash Avenues. Sabbath school 9:30 A.M. and preaching services at 11 A.M. Prayer meeting Monday evening 8 P.M. Missionary meeting Thursday evening 7:30 P.M. A cordial welcome to all.

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

**East Portland, Oregon.**—Church at corner of Eleventh and East Everett Streets. Services every Sabbath 11:30 A.M. Sabbath school 10 A.M. Missionary meeting evening after Sabbath 7 P.M. Prayer meeting every Wednesday evening 7 o'clock. All welcome. Seats free.

**Washington, D. C.**—Church on Eighth Street between F and G Streets, N. E. Regular preaching service at 11 A.M. Sabbath. Sabbath school, 9:45 A.M. Sunday, 7:30 P.M. Bible study. Prayer meeting Friday at 7:30 P.M. All are welcome.

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

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

**St. Paul, Minn.**—Church on Greenbriar Avenue, between Jenks and Clawson Streets. Regular preaching services on Sabbath at 11 A.M. Sabbath school at 9:45 A.M. Prayer meeting Tuesday evening at 7:45. All are cordially invited.

NETTIE MCSTAY, Clerk.

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

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## AD LUCEM.

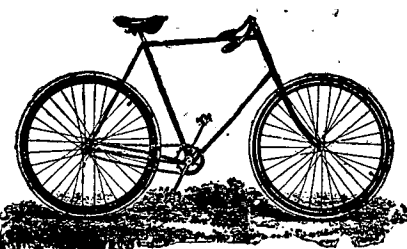
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## International S. S. Lessons.

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

LESSON V.—SUNDAY, NOVEMBER 4, 1894.

### JESUS LORD OF THE SABBATH.

[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 2: 23-28; 3: 1-5.

23. AND it came to pass, that He was going on the Sabbath day through the corn fields; and His disciples began, as they went, to pluck the ears of corn.

24. And the Pharisees said unto Him, Behold, why do they on the Sabbath day that which is not lawful?

25. And He said unto them, Did ye never read what David did, when he had need, and was an hungered, he, and they that were with him?

26. How he entered into the house of God when Abiathar was high priest, and did eat the showbread, which it is not lawful to eat save for the priests, and gave also to them that were with him?

27. And He said unto them, The Sabbath was made for man, and not man for the Sabbath.

28. So that the Son of Man is Lord even of the Sabbath.

1. And he entered again into the synagogues; and there was a man there which had his hand withered.

2. And they watched him, whether he would heal him on the Sabbath day; that they might accuse him.

3. And he saith unto the man that had his hand withered, Stand forth.

4. And he saith unto them, Is it lawful on the Sabbath day to do good, or to do harm? to save a life, or to kill?

5. But they held their peace. And when he had looked round about on them with anger, being grieved at the hardening of their heart, he saith unto the man, Stretch forth thy hand. And he stretched it forth; and his hand was restored.

Golden Text: "The Son of Man is Lord also of the Sabbath." Mark 2: 28.

NOTE.—This lesson comes somewhere within the second year of Christ's ministry, when opposition to him was beginning to develop. Of course a work of reform always develops opposition, and a part of the work of reform which our Lord effected was that concerning the Sabbath. During the latter years of the Jewish dispensation the Sabbath law had been covered up by meaningless burdens and superstitions. It had been construed and interpreted until it meant everything but what God designed it to mean. The law said that no work should be done on the Sabbath. On this the Pharisees placed thirty-nine principal prohibitions, with a multitude of decisions as to the particular things these prohibitions permitted or forbade. For instance, they forbade reaping and threshing on the Sabbath day; but rubbing off the husks in the hands was a kind of threshing, and therefore that was forbidden. Plucking grain with the hand, no matter if it was no more than one spear, was a sort of reaping, and therefore that was forbidden as a transgression of the law. "Grass was not to be trodden, as that was a kind of harvest work. Shoes with nails were not to be worn, as the nails would be a burden, and a burden must not be carried. A tailor must not have his needle by him toward sunset on a Friday, for fear the Sabbath should begin while he was yet carrying it."—*Eugene Stock*. Says Geikie: "To break the Sabbath rather than suffer hunger for a few years was guilt worthy of stoning. Was it not their boast that the Jews were known over the world by their readiness to die rather than break their holy day?" It has been remarked that the devotion of the Jews was right, but their method of applying it was false in the extreme. Our Saviour lifted off the oppressing burdens, and placed the Sabbath law just where God placed it in the beginning at Sinai.

1. Through what did our Saviour pass on the Sabbath day? Verse 23.

2. What did the disciples do as they were passing through the corn fields?

3. What did the Pharisees say to this?

4. How did Jesus reply to their question? Verses 25, 26. Note 1.

5. For what did Jesus say that the Sabbath was made? Note 2.

6. What did he say of his relation to the Sabbath? Verse 28. Note 3.

7. What did our Lord do after this on the Sabbath? Chap. 3: 1.

8. Whom did he find in the synagogue?

9. For what did the Jews watch him? Verse 2.

10. What did he say to the man with the withered hand? Verse 3.
11. What question did he ask them? Verse 4.
12. How did they reply?
13. How did their silence affect him? Verse 5.
14. What did he then say?
15. What was the effect of his words? Note 4.

## NOTES.

1. By the charge which the Pharisees brought, that the disciples did that which was not lawful, they, of course, meant that it was contrary to their tradition or interpretation of God's law. Jesus shows them that there was an excuse for that very thing by referring them to what David, a man after God's own heart, did, and for which the Lord did not rebuke him. The question shows that necessity is stronger than law, and that God does not design that any of his laws shall be for men's destruction. David needed food. There was food in the sanctuary, and that food was lawful only for the priests to eat; but the need of David and his men was a higher law than the mere ceremonial precept regarding the food; and so the need of the disciples in passing through the corn field was more than any of the traditions which the Jews had thrown around the Sabbath of the Lord. God "will have mercy and not sacrifice."

2. **The Sabbath was made for man.**—That is, for man's best and highest good. If man had been made for the Sabbath, the Sabbath would have been first, and everything that was of man or about man would have been bound to the Sabbath law; but man was made first, and the Sabbath was made to be a blessing to him, not to destroy life, but to preserve it, not to make man a slave, but to give him freedom.

3. **The Son of Man is Lord even of the Sabbath.**—This carries us back to the time when the Sabbath was made. God made the Sabbath through Christ. It was the Father who said to the Son, "Let us make man in our image." All that was created, and all that exists, came through Christ, the Creator under God. See Micah 5:2; Col. 1:16; John 1:1-3. He therefore was Lord of the Sabbath. He only of all men could interpret the Sabbath law as to just what it meant.

4. Jesus asked the Pharisees, "Is it lawful [that is, according to the Sabbath law] to do good on the Sabbath days, or to do evil? to save life, or to kill?" It would seem that any honest person would have answered that question without any delay whatever; but the very question condemned them. They saw that if they should say that it was lawful to save life (and they knew that that was what God gave all of his laws for), it would condemn their own traditions, and, therefore, they held their peace. Jesus then showed just what was the true intent of the Sabbath law by healing the withered hand. They charged him and his disciples with Sabbath breaking, but he did just what he tells us in Matt. 12:12 is "lawful." He, therefore, did just what was according to the Sabbath law of the fourth commandment. There are many at the present time who have, instead of lading the true day with burdens, substituted another day, which God never gave. The same Sabbath law which the Lord designed should be a blessing to man, which said, "Remember the Sabbath day to keep it holy," said also, "The seventh day is the Sabbath of the Lord thy God." The Jews were transgressors of that law, because they followed their own traditions and interpretations instead of the law. Those who observe another day than that given in the law, are just as truly transgressors of the law as were the Jews of old. They are placing their own traditions in the place of the word of God. Jesus observed the seventh day, and he observed it in just the way that God commanded. That is the only true Sabbath, and the only true way to observe the Sabbath. It would be well if all would profit by his example; but as in those days it is even so now. As he preached to them, and tried to show them how unscriptural were their traditions, they were aroused, and sought to persecute him. The record tells us that they straightway took counsel against him how they might destroy him; and now, when those who are trampling the Sabbath of the Lord underfoot, that they may keep the traditional Sunday, are shown their error from God's word, they take counsel together how they may suppress, and if necessary destroy, those who are preaching God's word. Really, is it not the only safe way to follow the example of our Lord Jesus Christ?

## LESSON V.—SABBATH, NOVEMBER 3, 1894.

## THE BLOOD OF THE COVENANT.

## Lesson Scripture, Luke 22: 1-20.

1. Now THE feast of unleavened bread drew nigh, which is called the Passover.
2. And the chief priests and the scribes sought how they might put him to death; for they feared the people.
3. And Satan entered into Judas who was called Iscariot, being of the number of the twelve.
4. And he went away, and communed with the chief priests and captains, how he might deliver him unto them.
5. And they were glad, and covenanted to give him money.
6. And he consented, and sought opportunity to deliver him unto them in the absence of the multitude.
7. And the day of unleavened bread came, on which the Passover must be sacrificed.
8. And he sent Peter and John, saying, Go and make ready for us the Passover, that we may eat.
9. And they said unto him, Where wilt thou that we make ready?
10. And he said unto them, Behold, when ye are entered into the city, there shall meet you a man bearing a pitcher of water; follow him into the house whereinto he goeth.
11. And ye shall say unto the good man of the house, The Master saith unto thee, Where is the guest chamber, where I shall eat the Passover with my disciples?
12. And he will show you a large upper room furnished; there make ready.
13. And they went, and found as he had said unto them; and they made ready the Passover.
14. And when the hour was come, he sat down, and the apostles with him.
15. And he said unto them, With desire I have desired to eat this Passover with you before I suffer;
16. For I say unto you, I will not eat it, until it be fulfilled in the kingdom of God.
17. And he received a cup, and when he had given thanks, he said, Take this, and divide it among yourselves;
18. For I say unto you, I will not drink from henceforth of the fruit of the vine, until the kingdom of God shall come.
19. And he took bread, and when he had given thanks, he brake it, and gave to them, saying, This is my body which is given for you; this do in remembrance of me.
20. And the cup in like manner after supper, saying, This cup is the new covenant in my blood, even that which is poured out for you.

1. WHILE Jesus was teaching, what was drawing near?
2. What is this feast called?
3. How long a period did the feast of unleavened bread cover? See Ex. 12:3-20.
4. What were the chief priests and scribes doing?
5. Who opened the way for them to carry out their purpose?
6. When the first day of unleavened bread came, what preparation was made for the Passover?
7. What directions did the Saviour give the disciples?
8. How did they find the place where they should keep the Passover?
9. What kind of a room was it?
10. When the hour came, who sat down at the table?
11. What did Jesus say to the disciples?
12. Until what time did he say he should no more eat the Passover?
13. When he took the cup, what did he say?
14. When that time comes, what will Jesus do? Luke 12:37.
15. After the Passover supper, what did Jesus do?
16. What did he say of the bread which he gave to them?
17. What did he next take?
18. What did he say of the cup?
19. What do the bread and the wine signify? 1 Cor. 10:16.
20. By taking of them, what do we show? 1 Cor. 11:26.
21. What is said of those who shall eat and drink in this ordinance unworthily?
22. How does one eat and drink unworthily? Verse 29.
23. What should a man do in order that he may not so eat? Verse 28.
24. For what is he to examine himself? 2 Cor. 13:5.

## NOTES.

1. From verse 7 we learn that Jesus and his disciples ate the Passover at the regular time. On the fourteenth day of the month the lamb was to be slain, and was to be eaten that evening. Jesus sent the disciples to prepare the Passover on the first day of unleavened bread, which was the fourteenth, when the lamb must be killed. See Ex. 12:6, 18. If he had departed from the regular custom, the disciples would not have accepted the change without question.

2. In this connection we may note a point in regard to the kind of bread and wine to be used in the Lord's Supper. The common argument against

fermented wine is that it may awaken a desire for drink on the part of some; but this is not by any means the principal reason why it should not be used. The wine represents the blood of Jesus, who was without blemish and without spot. Wine that has undergone fermentation would be no fit emblem of the blood of Jesus. It would be like offering a blemished lamb in the ancient time. Moreover, it was the feast of unleavened bread, and no leaven was to be found in any house. See Ex. 12:15. Therefore there could have been no leavened bread in the house at that time. The same text also shows that there could have been nothing but unleavened bread with which to celebrate the Lord's Supper. Leaven indicates decay, and that would not represent the spotless Lamb of God. Christ himself was the Passover. 1 Cor. 5:7. The Lord said, "Thou shalt not offer the blood of my sacrifice with leavened bread." Ex. 23:18. To some this may seem an unimportant matter; but the Lord thought it of enough importance to require an express command.

3. WHEREVER in the Bible we find in our translation the word "testament," we should read "covenant." Christ said, "This cup is the new covenant in my blood." His blood is "the blood of the everlasting covenant." Heb. 13:20. He is the surety of the new covenant. We enter into covenant relation with him by accepting his blood as the sacrifice for our sins. Thus we make a covenant with him by sacrifice. Ps. 50:5. He makes the sacrifice; we have only to accept it. And we eat and drink the Lord's Supper worthily when we discern the Lord's body, and, by faith, take him into our hearts, just as really as we take the bread and wine into our mouths. As the bread and the wine go to nourish our bodies, and give us physical life, so the body and blood of Christ, taken by faith, will give us spiritual life.

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## News and Notes.

FOR THE WEEK ENDING OCTOBER 15.

## RELIGIOUS.

—The Hungarian House of Magnates has rejected by a vote of 109 to 103 the government bill providing for the legal recognition of the Jewish religion.

—The New York *Observer* says that a German Catholic convention was recently held in that city, at which it was resolved that "the temporal sovereignty of the holy see is indispensable for the true government of the church."

—Here is a specimen of modern success as a minister of the gospel: A certain minister of a popular denomination has risen to the rank of bishop. On set occasions he delivers a lecture on "Abraham Lincoln," which a denominational organ says "is his largest effort."

—It is said that the Liquor Dealers' Association of St. Louis recently called upon the mayor of the city to suppress a camp meeting because of its menace to public morals. Some of the preachers had denounced the liquor traffic, and that constituted immorality, in the minds of the liquor dealers.

—That all is not harmony within the ranks of the Roman Catholic Church is indicated by a Washington dispatch which says that Satolli, the papal legate, has been in this country less than two years, yet he has had over 700 cases of disagreement between priests and bishops brought before him for decision. It is claimed, however, that an enormous saving of time and money has been the result of having a tribunal of appeal on this side of the ocean.

—Occasionally a representative of the class popularly denominated Protestant arouses from the sleep of fancied security long enough to utter an exclamation of alarm. Thus the *California Christian Advocate* says: "The power of the Jesuits in Washington is astounding. Congress this year voted \$400,000 of public money to the support of Roman Catholic schools. The Methodist Episcopal Church receives for all her educational work not one dollar of money raised by public taxation. And yet we must pay our share to support the schools run by Jesuitism." What a blessing it would be to Protestantism if, when her leaders do temporarily wake up, they would stay awake long enough to see that Protestant lethargy, Protestant compromise, Protestant credulity, Protestant patronage, Protestant fawning, and Protestant acceptance and promulgation of Catholic institutions, are responsible for the "power of the Jesuits in Washington!"

—"Dr. Carroll estimates that twenty million religious services, not counting the Sunday schools, are held every year in the United States, and that ten million sermons are preached in 165,000 places of worship. This does not look as if Christianity is 'dying out.'"—*Occident*. And on a little closer scrutiny it does not look as though Christianity is making much headway. Hundreds of thousands of those sermons and religious services are by men who believe that their church has a right to and has changed the law of God; and in addition to this they exalt the Virgin Mary above the Saviour. Millions more are by men and women who indorse and practically sustain the unauthorized attempt to change the law of God. Hundreds of thousands, maybe millions, of those sermons and services are by men and women who teach that the law of God has been abolished. As the word of God gives the "law and the testimony" as the test of the truthfulness of all teaching (Isa. 8:20), a large discount must be made in the foregoing numbers before they are credited to Christian advancement.

## SECULAR.

—Earthquake shocks were felt throughout the central part of Italy on the 10th inst.

—A late dispatch from Shanghai confirms the report of a rebellion in the vicinity of Hankow.

—Fire in Omaha on the 13th inst. damaged the Morse-Coe Shoe Company's establishment to the extent of \$80,000.

—Hon. Andrew G. Curtin, Pennsylvania's war governor, was buried with military honors at Bellefonte on the 10th inst.

—A great fire is reported to have destroyed much property belonging to Americans at Bocas del Toro, Colombia, on the 8th inst.

—On the night of the 11th inst. a gale swept Lake Erie, doing great damage to shipping. So says a dispatch from Erie, Pa.

—It is said that the Japanese are fortifying Seoul, the capital of Corea, and reinforcing the garrison, in anticipation of hostilities from Corean insurgents.

—The Kaffir uprising is still causing consternation at Lorenzo Marquez, South Africa. The rebels attacked the town on the 14th inst., but were repulsed. The country is said to be in open revolt, and the authorities contemplated asking aid from the Transvaal Government.

—Juan Coja, a desperate bandit chief, who has kept the Pacific Coast of Mexico in a state of uneasiness for fifteen years, has been captured at Mazatlan.

—An Oaxaca, Mexico, dispatch says, "There is much excitement in the State of Campeche and on the island of Carmen over yellow fever, which is causing many deaths."

—The Argentine Republic, South America, has proclaimed the 12th of November, the anniversary of the discovery of America, a public holiday, and will celebrate with a naval display.

—Advices from Chemulpo, Corea, state that the Chinese have crucified two Japanese prisoners and beheaded two soldiers found in an outpost hospital which had been hurriedly abandoned.

—A terrible explosion of a powder magazine is reported to have occurred at Granada, Nicaragua, last week. The military barracks and one-fourth of the city are said to have been destroyed, and 200 people killed.

—The earth near the little town of Horneck, twenty miles from Sioux City, Ia., is burning, and an area of 320 acres is covered with from six inches to six feet of ashes. Five years ago this land was the bed of a swamp.

—The Paris *Journal* says that a number of government and municipal officers in that city have received threatening letters from Anarchists in London. The letters also defend Santo, the murderer of President Carnot.

—As a result of a heavy windstorm on the 10th inst. a new eight-story building, 74 Monroe Street, New York, was thrown down. Adjoining buildings were somewhat damaged, eight persons were killed, and a large number injured.

—Seventy packages of freight, purporting to be furniture, from Southampton, England, were recently landed at Havre. On being opened the stuff proved to be Anarchist weapons, such as bombs, aims, ammunition, skeleton keys, and burglars' tools.

—At Grass Valley, Cal., two railroad men, a night watchman named Kennedy and a section boss named Scanlon, were foully treated on the night of the 11th inst. Kennedy, who was not on duty that night, was assaulted by masked men, robbed and bound. Scanlon was murdered and cast into the cellar of the section house.

—Miss Ada Mitchell, who recently made a balloon ascension from Rutland, Vt., reports passing through a cyclone at a height of 4,000 feet. She says the wind came suddenly from several directions at once. The balloon lurched so suddenly that the last bag of ballast was pitched out, and she suddenly shot up to a clear atmosphere.

—Newfoundland experienced a severe storm last week. At St. Pierre thirty lives were lost and there was great damage to property. In the harbor were nearly 300 vessels, fifty of which were wrecked, and all were more or less damaged. Also from Boston, Newport, R. I., and Cape Charles, Va., come reports of heavy windstorms on the 10th inst.

—A. J. Howard, Debs' chief lieutenant in the recent A. R. U. strike, advertises in a Chicago paper for a lost book containing railroad passes. It is a query if the thousands of dupes of industrial unions will ever learn the selfish and deceptive character of most of their leaders. Howard admitted having passes on forty roads, and also Pullman passes.

—A prisoner at San Quentin, Cal., has been detected in making burglars' tools to exchange for opium on the outside. He was detected by suspicion of an ordinary letter to an acquaintance written in lead pencil. All letters are inspected by the authorities, and on submitting this one to a test of heat, the invisible ink with which the business portion was written was made legible.

—The czar of Russia, on account of ill health, is to pass the winter at Corfu, one of the Ionian Islands of Greece. He will sail from the Crimea in a war vessel, and will have to pass through the Dardanelles. Treaty stipulations forbid Russian war ships passing the strait, but it is said the sultan of Turkey will pay a friendly visit to the czar on board his vessel as it passes Constantinople.

—It is said that there is a division in the Chinese imperial palace in regard to the trouble with Japan, one faction being for continuing the war and the other in favor of overtures for peace. It is also rumored that the European powers most interested in oriental affairs are contemplating interference between China and Japan by enforced arbitration. It is hardly probable that they will allow Japan to gain the prestige of a complete victory and dictation of terms of peace, should the prospect of such a consummation appear inevitable.

—Count Hermann Zichy, a member of the lower house of the Hungarian Diet, has emigrated to America because his family have renounced him. The cause of their rejection is that the count had adopted the Unitarian faith so that he could marry the mother of his children. He had previously procured a divorce from his wife, who had no children.

Such social customs are not uncommon in the upper circles of the Old World. Illicit cohabitation passes all right; but marrying beneath one's rank is terribly degrading.

—A Chinese employed for the past ten years at the El Pinal Vineyard, Stockton, Cal., was asphyxiated one day last week, and died at once. He entered a large wine tank, against the warnings of two other employes, who knew there was deadly carbonic acid gas in the tank. As soon as his head entered the gas, he fell to the bottom, and was dead before help could reach him. He had been frequently told to lower a candle into old tanks before entering them, but neglected the warning. This is symbolical of the influence of alcohol everywhere, whether in fermented or distilled liquors.

—Together with other ailments that threaten the life of the czar, his physician says the worst feature of his case is worry. His son, the czarowitz, persistently refuses to marry the English princess Alix, which is deemed an important political arrangement, and the time had been fixed. It is said that his refusal is on account of his infatuation with his young Jewish mistress. Another son of the czar is expected to die in a very short time. Then more plots against the life of the czar himself have been discovered, in which several army officers are involved.

—The International Typographical Union, in session last week at Louisville, Ky., indorsed the boycott of the Rand-McNally Company, of Chicago, and Buckner & Skinner, of St. Louis. The printing art has been called the "art preservative of arts," and as such its votaries are supposed to be leaders in the march of progress; but the tenacity with which their unions cling to that barbarous weapon of monopoly, the boycott, virtually relegates them to rear rank. People who believe that others have rights as well as themselves have in various ways expressed the opinion that the boycott is a selfish, and therefore unchristian, principle.

—The west coast of Florida was visited by a disastrous storm on the night of the 8th inst. At Cedar Keys the main business street was filled with debris from the wharves. The railroads were extensively damaged, boats were wrecked, bridges were destroyed, buildings damaged, and 45,000 cedar logs were carried away from the mills. Five vessels were driven seven miles inland. At Apalachicola several streets were filled with logs, boats, and general debris. Two persons were drowned. Two residences were carried a mile and left in the marsh. The docks were destroyed, and many houses were unroofed. Five barges were carried into the marsh. At Pensacola five fishing smacks out in the gulf had entirely disappeared.

—In the State convention of the W. C. T. U., held last week at Sacramento, Cal., a prominent speaker said that there could be no genuine temperance movement without prohibition. This is the theory of the Union and of Prohibitionists everywhere. Yet they persistently advocate Sunday closing as a temperance movement. We have always held that Sunday closing was simply a Sunday movement, and not a temperance measure, and here we have the emphatic acknowledgment in a leading body that our position is correct. If Sunday closing is not a "genuine temperance movement," then why do they sail it under false colors? It is because the whole Sunday business is a deception, and can be enforced upon the people only through deception.

—A Dayton, Ohio, dispatch of the 9th inst. gives this harrowing intelligence: "The police search for the perpetrators of the two recent murders of veterans of the Soldiers' Home on pension day, develops a situation more horrible than the famous Bender crimes in the West. Many other soldiers have been robbed and murdered at the Soldiers' Home, and only passing notice has been taken of the crimes. The Grand Army of the Republic is taking hold of the matter, and the feeling runs high. The government has placed detectives here to collect evidence against the murderers, who have grown rich by robbing the veterans. The local police authorities can go no further than to give points that will surely lead to the arrest and conviction of the guilty ones."

—On the evening of the 11th inst. an East-bound express train was held up by two men six miles from Sacramento, Cal., and over \$50,000 in money was secured by the robbers. The trainmen believe that the robbers were ex-railroad hands, judging from their knowledge of regulation flagging, and the manner in which they managed the engine, which was uncoupled and taken off some distance and then sent back without anyone on board. Another hold-up is reported on the Richmond, Fredricksburg, and Potomac Railroad, forty miles south of Washington City, on the 13th inst. Seven men were concerned in this affair, and their actions and apparent knowledge of railroad matters indicated that some of them had been railroad men. They secured some \$25,000, but it is said that some of the booty was in bonds, which will not be of use to them. Another robbery occurred at The Dalles, Oregon, on the night of the 13th inst., when the office of the Pacific Express was entered and about \$14,000 in cash was carried away. The strong box had just been brought in from a train that night.



# Signs of the Times

OAKLAND, CAL., MONDAY, OCTOBER 15, 1894.

**§2—We send no papers from this office to individuals without pay in advance.**

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SEE article on "The Lord's Day" in another column. This will be followed by some "historical" evidence.

In this number begins a series of four articles on Babylon, each article independent in itself, and yet each adding strength to the others. The title of the first, in this present issue, is "Mystery Babylon."

In the article entitled "The Modern Idea," in another column, will be found one of the prominent signs of the times, one predicted by Holy Writ as a sign of the approaching end. Read it, and also the little article entitled "A Humiliating Truth." In fact, read the entire paper. There is food for the Christian in every article.

THE title of Sister White's article is really a manifest one, "The Commandments Are to Be Obeyed." What are commandments for but to be obeyed? And whose commandments ought to be obeyed more than God's? And yet some persons who claim to be God's children spend a wonderful sight of strength and energy to show that God's commandments are honored more in their breach than in their observance. Well did Jesus ask, "Why call ye me, Lord, Lord, and do not the things that I say?" Read the article.

**Religion and Politics.**—The present political campaign, which is being waged more or less fiercely throughout the country, has a strong religious element involved in it. The American Protective Association, with some reason for their charges, but with papal measures for their methods, are bringing strong pressure to bear in many quarters. The Boston Republic, a Catholic sheet, thus puts it:—

"The A. P. A. has lately drawn more particular attention to itself, and it clearly will be a potent factor in the fall elections. The Republicans have chosen to ally themselves with the bigots. Let them reap the full benefit of their unholy alliance. The Democratic party will not tolerate bigotry. The democracy of Missouri, Wisconsin, Pennsylvania, and Ohio has set the pace, and the Democratic conventions in other States will follow their lead. The issue will be clearly marked. The Republican party, on the one side, must stand for bigotry and religious proscription. Against them will be arranged the Democratic party with an anti A. P. A. platform. Which party will be the gainer in the end? There can be no doubt in any intelligent and unprejudiced mind."

Let the voter understand, whichever side he is on,

that it is not a battle between Christian freedom and religious tyranny; it is a battle between religious parties, with the same spirit actuating each. In the Christian's battle for religious liberty and against religious tyranny, his weapons "are not carnal."

**"Novel."**—The Chicago *Inter Ocean* recently reported that a Christian Endeavor society of that city had a "novel entertainment to which the name of a 'weight social' was given. An excellent program having been rendered, numbered tickets were distributed to the ladies and gentlemen. The gentlemen sought the ladies whose tickets bore the number corresponding to their own, and, having found them, the ladies were weighed, each gentleman paying 1 cent for every four pounds his partner weighed. Refreshments of ice cream and cake were served, and all voted the social a success." All such things are "novel," or new. They form no part of the religion of the Lord Jesus Christ, nor of Christian endeavor. Those who vote such things a success are those who can be counted to vote for a Sunday law.

**Roman Catholicism and Temperance.**—The temperance principles of the Roman Catholic Church are stated in the following extract from an article in the *North American Review*, by one of her highest prelates and most ardent "temperance" advocates, Archbishop Ireland:—

"The Catholic Church does not assert that the moderate and legitimate use of intoxicating drinks is a moral evil or sin. Neither does she assert that the manufacture and the sale of intoxicating liquors are of themselves moral evils or sins. All this is clear and undoubted. But there are other and important aspects of her teaching and practice which the Catholic Church will not, and cannot have us, overlook. In her eyes intemperance is a sin, heinous and soul-wrecking, whose victims shall not possess the kingdom of heaven. For intemperance she has a particular hatred, accounting it a capital sin, the prolific parent of innumerable sins."

Rome's "temperance" is not abstinence but moderation; and where does moderation end? One man may with impunity, and preserving a remarkable degree of soberness, take a dozen drinks. Others are intoxicated by a single glass. Rome believes in setting fire to the great and inflammable pile, but it must burn only sufficiently to make one comfortably warm.

## "DANGEROUS MISNOMERS."

THE *Occident* of October 11 has an article under the above heading, in which is set forth some forcible truths. The especial term criticised is "applied Christianity" as often used at the present day, in designating labor for others by all classes, Christian or otherwise, in flower missions, asylums, reformatories, fresh air-funds, etc., just as though the regeneration of man, the cleansing from sin, and the keeping from sin were not *applied* Christianity just as truly as the works above spoken of. The writer says: "The very fact that the term has been coined and become so universally used in religious and secular writing and speaking, proves the existence of a semblance of Christian activity without the spirit of Christ. In these degenerate days a man or woman may be active in many forms of Christian benevolence, and yet may be destitute of Christian faith; and society recognizes the fact by accepting and using a term which necessarily implies it. 'Faith without works is dead,' says the apostle; but a modern school of æsthetic and sentimental religionists lays down the dictum that either can live by itself, independent of the other."

The above is true, and it denotes a dangerous tendency of the age. We wish to speak of another "misnomer," one in which the error is much more clearly manifest from a Bible point of view. We refer to the application of the term Sabbath to the first day of the week. Every intelligent reader of the Bible knows that the Sabbath is the God-given name of the seventh day of the septenary, or weekly, cycle. It is the last and crowning day of the week, to which all the other days look forward; and

therefore they were numbered, "One into the Sabbath [that is, proceeding on to the Sabbath], Second into the Sabbath, Third into the Sabbath, Fourth into the Sabbath, Fifth into the Sabbath, Eve of the Holy Sabbath, Sabbath."

The seventh day of the week is not the first day. Sunday is the first day; the day commonly called Saturday is the seventh day, so far as Roman time concurs with Bible time. The seventh day in the word of God is known by no other name; the first day of the week is ever known as the first day, having no sacred title; and yet eminent ministers and prominent religious papers speak of Sunday as "the Sabbath," "the holy Sabbath," "the holy day of the Lord," "the Lord's day," when there is not a scintilla of Bible evidence to support it. The first day of the week, except in the matter of its twenty-four-hour duration, has not one single characteristic of the Bible Sabbath. In the words of the writer quoted above we appeal to our Protestant brethren: "Would it not be well . . . to return to the simplicity of truth and the reality of things?"

**An Indication.**—The *California Christian Advocate* of October 10 has the following in an article on "Lyuch Law":—

"Two reforms should occupy the sober thought of lawmakers in every State:—

"1. Break up the vicious delays of modern court procedure, and thus make the punishment of all criminals more sure.

"2. Let the statutory penalty for the outraging of women and girls be death, in accordance with the law of God."

It is to the last paragraph we call attention, let the penalty be death "in accordance with the law of God." This is characteristic of our latter-day reformers, putting themselves or their government in the place of God. What law of God? that of the theocracy? But this is not a theocracy, nor can it be. That power which assumes it is antichrist. It is well for civil law to punish such outrages, but not "in accordance with the law of God." God will vindicate his own justice. This item shows just what Sunday reform will culminate in. "Let the sabbath transgressor [the *pseudo* sabbath] be punished with death in accordance with the law of God," will be the cry. This with the boycott will help to explain Rev. 13:15-17.

**Jesus Christ and Labor.**—The *Catholic Mirror* reports a sermon from Cardinal Gibbons, in which he said:—

"Before the coming of Christ manual labor was held in degradation, and relegated to slaves, as being unworthy of freemen. Christ, our Saviour, has dignified and ennobled labor by word and example."

It is true that our Lord dignified and ennobled whatever he did; but the true men before Christ, the men of God, were not above labor. The "wise-hearted" men of Israel worked at manual labor (Ex. 31:1-6); the book of Proverbs abounds in injunctions to the diligent; the sons of the prophets cut and carried their timber and builded their own houses (2 Kings 6:1-7); and the Israelites, small and great, labored in building the wall of Jerusalem (Neh. 3:1-32; 4:6, 14-17). The Spirit of God is the spirit of earnest, faithful, honest labor wherever duty calls; and the great Father never has had nor ever will have lazy children.

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