

# 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.

**Man's Misery.**—In and of himself man is a most miserable being. As the apostle expresses it, he is "without hope." The reason is expressed in one sentence by our Lord, "Without me ye can do nothing." John 15:5. Absolutely this is true, as might be shown, but here it is considered in a moral and spiritual sense. Man of himself is utterly helpless to do good, and therefore utterly miserable.

THIS same truth is repeatedly expressed in Romans: "For when we were yet *without strength*" (chap. 5:6); "there is none righteous, no, not one;" "there is none that doeth good, no, not one;" "for all have sinned and come short of the glory of God" (chap. 3:10, 12, 23); "for that which I do, I allow not; for what I would [do], that do I not; but what I hate, that do I;" "for I know that in me (that is, in my flesh), dwelleth no good thing; for to will is present with me; but how to perform that which is good I find not. For the good that I would, I do not; but the evil which I would not, that I do" (chap. 7:15, 18, 19).

CERTAINLY this is emphatic. God, who knows the heart of man, as man does not know it himself, declares that man's case of himself is hopeless. Man is a sinner, incapable of saving him self from sin and its effect,—death. "All have sinned and come short of the glory of God." God's glory is his character and all that is in it. See Ex. 33:18, 19. But God's character is righteous, holy, just, pure, upright, without iniquity. Having all these inherent in him, he also has life. He is life,—the King eternal, immortal. All these are his glory. Unending existence is with him and in him, because he is righteousness; but man has sinned and come short of that glory.

WHEN man yielded to Satan, he yielded all; he became Satan's subject—slave. All

things under man became subject to Satan, and Satan became "god of this world." It is for this reason that the apostle says, "I am carnal, *sold* under sin" (Rom. 7:14), and Isaiah represents men as being "captives," and in "prison" (Isa. 61:1). Paul says that they are "alienated from the life of God" (Eph. 4:18); and again Isaiah says that they are sick, with "no soundness" in them (Isa. 1:5, 6). Says Jeremiah: "The heart is deceitful above all things, and it is *desperately sick*; who can know it?" Jer. 17:9, Revised Version. Man is sick all through and through with the leprosy of sin, to which he yielded himself wholly when he yielded to Satan.

AND man to some extent knows this, at least that man does who has ever tried in his own strength to do right, to even follow his own ideal. He has found himself falling short even outwardly from the mark he has set. He has known that in many of his best deeds outwardly, for which he received the most praise, his motives were the most selfish. He has seen within himself that which the world or special friends called good or great, but which he knows was little, mean, contemptible, selfish; and if he tries to balance up his selfishness, he often finds that the deeds done to pay his debts belong in the debit column. And so day after day goes by, week after week passes, and often months and years stretch away into the ages of the past, adding to his long columns of debt, and loading more heavily his burdened conscience. He finds no relief. He seeks peace, but finds strife. He longs for rest, but finds wearisome toil. He longs to be righteous, but sees only sin. He seeks to plant his feet on a rock, but, behold, it is the quicksand of sin. He looks within for light, but all is darkness. He hopes for strength, but, lo, he is weakness itself. He realizes to a little extent, so far as his brief experience has gone, and his narrow vision can discern, that "there is no peace, saith my God, to the wicked;" he is miserable, hopeless, helpless, "without strength." Hundreds have found it to be thus; and so will every conscientious soul who tries to reach in his own strength his own ideal.

OF course the sinner can shut his ears to the voice of the Spirit of God. He can harden and sear his conscience by reckless indulgence in sin. He may pursue the phantom pleasure, may drink the stupefying draughts of the siren, and imagine himself happy, but he knows no peace; he is but lay-

ing up in store misery for the future. That sinner is miserable indeed whose conscience is yet tender, whose heart has not rejected the law which points out the sin, who has not closed his ears to the voice of the Spirit which presses it home, who realizes to some extent his sin, his lost condition, his misery; but more miserable still is he who has turned from the law of God, slighted his Spirit, who is utterly miserable and knows it not at all. Happy is he who keeps his heart open, who is ever attent to the voice of God, reproof and correction though it bring. Happy indeed is he when he comes to that place where he can say with all his heart, "Oh, wretched man that I am, who shall deliver me from this body of death?" for then Christ appears to save.

**God's Mercy.**—Here is manifest the wonderful *mercy* of God. Man's misery is offset by God's mercy, man's helplessness by God's helpfulness, man's sin by God's righteousness, man's death by God's life. And God's mercy in Christ Jesus has been with man all the way. When he yielded himself wholly to Satan in Eden, God did not leave him there. He fulfilled his promise, "I will put enmity between thee and the woman, and between thy seed and her seed." Gen. 3:15. That "enmity" against Satan in man is that from which springs his desire to do better, which leads him to condemn the wrong, to approve the right. God in his mercy gave man this, with the power of choice by which man might choose the right, eternal right, with God, and reject the evil; by which he could renounce his partnership with Satan and be reconciled to God, and become one with him. God granted the boon, not because man deserved it, but in his mercy for man in his misery.

IT is to this element of conscience and will which God in his mercy gave man, that the Spirit of God appeals. It is in this way that Christ, through whom all these blessings come, "lighteth every man that cometh into the world." John 1:9. And by all his works in nature, by all the sad results of sin, by all his bountiful providences, God has in all ages and climes been appealing to man to turn to him and live. He goes farther,—he gives his Son. He withholds not Heaven's best gift that man may be saved. In fact, he gave Christ in the beginning, and he gave all things in him then. He has told us of his love and mercy in various ways through all the ages of the past; but he told us when his only-begotten Son died upon the cross, *how*

much he loved the sinful sons of men, with love infinite, everlasting, full, and free.

THIS is what God has done. What does he require of man? What is necessary for man to do that he may receive of this mercy, that he may partake of the fullness of God?—Simply to surrender to God, nothing more. It is all comprised in that. God is man's best friend; he loves the sinner. But the sinner's "mind is enmity against God." Rom. 8:7. Then when man yields the enmity, renounces the sin, chooses God's way and God's will, there is nothing between him and God. Right here rests the whole secret of Christian life,—surrender to God. Says our Lord, "If any man willeth to do his [God's] will, he shall know of the doctrine." John 7:17, Revised Version. This is faith, to choose God, to say, He is right, I am wrong. When we do that we place ourselves on his side, and we become right, we are on the right side. He who does this truly separates from the sin, chooses the righteousness of God. Choosing God with all the heart, he chooses God's power, wisdom, knowledge, love. The man can do no more than choose, eternally, continuously, persistently choose, and God does the rest. He speaks in him who was dead in sin new life. He gives him a new heart. He makes him a new creature. By his mercy he removes the misery. In the place of strife he gives peace; in the place of turmoil, rest. And the sinner can truly say: "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels." Isa. 61:10. Sinner, are you miserable? God's mercy will remove your misery. Will you not let him do it?

#### WHAT IS THE IMAGE TO THE BEAST?

SOME of our readers as well as some of our contemporaries seem to have a wrong idea as to what is the image of Rev. 13:14, 15. Our correspondent writes that he knows "that Rome made it a law that Sunday, the first day of the week, was to be the Sabbath," but that "the real image of the beast is the cross." Others teach the same thing. Let us consider the prophecy.

1. It is assumed in this article, as it can easily be proved, that the beast of Rev. 13:1-10, which continued "forty and two months," refers to the Papacy. But when we say the Papacy we do not mean merely the Roman Catholic Church, nor that church as holding its temporal power over the States of the Church. The Roman Catholic Church as such has no power to persecute, while the beast is a persecutor. That church as possessing its temporal power over the States of the Church in Italy is too limited in scope and influence to be symbolized by the beast. What then does the beast symbolize?—It symbolizes the authority to define heresy and

its punishment, given to Rome by the secular power and enforced by them according to her sentence. This power was given to Rome in A.D. 533, by Justinian, then emperor of Rome.

The account of this, says Croly on the Apocalypse (pp. 167-171, second edition, 1828, London), "is to be found in the Annals of Baronius, vol. 7, p. 194, fol. Antwerpæ." In Justinian's letter, addressed to "the most holy archbishop of our city of Rome, and patriarch," occurred the following statements:—

Therefore we have made no delay in *subjecting and uniting to your holiness all the priests of the whole East.*

We cannot suffer that anything which relates to the state of the church, however manifest or unquestionable, *should be moved* without the knowledge of your Holiness, who are the **HEAD OF ALL THE HOLY CHURCHES.**

The letter also mentions that the incumbent of the rival see, the archbishop of Constantinople, was "desirous in all things to follow the apostolic authority of his Blessedness," the pope of Rome.

The same year, March 25, in a letter to Epiphanius, Justinian refers to his letter to the bishop of Rome, and, says Croly, "repeats his decision, that *all affairs* touching the church shall be *referred to the pope*, 'HEAD OF ALL BISHOPS, AND THE TRUE AND EFFECTIVE CORRECTOR OF HERETICS.'"

In the same month of the following year, the pope returned an answer repeating the language of the emperor, applauding his homage to the see, and adopting the titles of the imperial mandate. He observes that, among the virtues of Justinian, "one shines as a star, his reverence for the apostolic chair, to which he has subjected and united all the churches, it being truly the head of all; as was testified by the rules of the Fathers, the laws of princes, and the *declarations* of the emperor's piety."

This letter of Justinian is not all the evidence of this action concerning the see of Rome. The 131st edict of the "Novellæ" of the Justinian code, on ecclesiastical titles and privileges, chapter 2, states:—

*We therefore decree* that the most holy pope of the elder Rome is the first of all the priesthood. The archbishop of Constantinople was given second rank. The 9th edict states that in Rome "was the supremacy of the pontificate."

But this decree of Justinian could not at once be carried out. The Arian Ostrogoths stood in the way of the trinitarian ambitious bishop of Rome. Justinian sent his army, under Belisarius, to suppress them, and they fell in A.D. 538, the last of the three kingdoms plucked up to make place for the little horn of Daniel 7, the "Head of all the Churches, and true and effective Corrector of Heretics." The forty and two months (1260 years) reached to 1798, when the power of the Papacy as a persecutor was destroyed, and the spiritual domination of the pope over the nations was no longer acknowledged.

The beast then represented the Papacy as connected with the civil power, the church defining heresy and condemning heretics, and the civil power crystallizing into law the dogmas of the church and enforcing her decrees against heretics. It was a union of Church and State.

2. An image is a likeness, or resemblance. See where the same word is used in Rom. 8:29; 1 Cor. 11:7, and other scriptures. An "image to the beast" would, therefore, be

a likeness to the beast, something resembling the beast. The beast does not look like the cross or any other figure. It was from the standpoint of the Church of Rome a union of religion with the State for the purpose of establishing the kingdom of Christ and punishing heresy, but from the standpoint of the prophecy it is the enthronement of self in the place of God, the setting up of antichrist, and the persecution of the people of God. The Papacy claimed in the Dark Ages that her object in the control she exercised over the civil power was to advance the kingdom of Christ. We know that it resulted in putting him to death myriads of times in the persons of his saints. The image will make the same claim, and do the same work. All this the image must do, for it is a likeness to the beast, and the image speaks and endeavors to put to death those who do not worship it. This a "cross" could not do, nor could any other material image. The Roman Catholic Church as a whole might worship the cross, others might follow them in that worship, but that would not be the image or likeness to the beast. But the "beast," a union of Church and State, could and did speak persecuting laws against the people of God, and caused them to be put to death; the image is also a union of Church and State, and it also will speak persecuting laws, and cause the people of God to be put to death.

3. The two-horned beast symbolizes this government, as was conclusively shown last week. And this government has already, in embryo, made the image to the beast. As has been shown over and over again in these columns, the Supreme Court, on February 29, 1892, decided that this was a religious people and Christian nation, and virtually affirmed the decision of the Supreme Court of Pennsylvania that Christianity is a part of the common law. In the summer of 1892 the legislative department of this government committed itself to religious legislation at the *demand of the churches* in the Sunday closing of the World's Fair, and the executive signed the measure. He has not learned the lessons of history who asserts that this government will retrace these steps. It will not. It has yielded to the clamor of an apostate church, and in response to her dictation will go on her downward course till the image of the beast stands complete before us.

4. This government, declares the prophecy, "had power to give life unto the image of the beast," the union of Church and State, "and cause that as many as would not worship the image of the beast should be killed." Rev. 13:15. "Is it possible that in this government of equality and freedom such things can be?" asks a reader.—Yes, not only possible, but probable. When a government begins to legislate for God, or to put into statute law religious dogmas, those laws which pertain to God or religion naturally are considered the most important. He who violates such laws is considered the greatest criminal. He who works against them—and that is what the conscientious Christian would be compelled to

do—would be considered as a traitor to God and the government, and treason is punishable with death. This is what will be attempted in this country, and it will only be prevented by the interposition of God.

The spirit of persecution of the dragon, which will be shown more fully, has been already manifest in the Sunday-law persecutions of the last few years. And Archbishop Ireland tells us (*Catholic News*, September 10, 1888) that "the violator of a Sunday law is the worst of criminals." The worst of criminals are punished with death. But, thanks be to God, the worship of the Creator is set over against the worship of the beast or his image. Reader, "worship Him." Rev. 14:7.

### THE SPIRIT OF THE BEER GARDEN.

A CASE recently occurred in St. Louis which shows the demon-like animosity of the liquor traffic toward anything of an opposing nature. A small band of street evangelists, members of the World's Missionary Association, had been holding Sunday meetings in the vicinity of a beer garden in St. Louis. The proprietor made a complaint against them, and had them arrested. The *Good Way*, of Chillicothe, Mo., gives an account of the affair, which it says the St. Louis dailies refused to publish, and from which we cull the following:—

The band, consisting of Francis A. Smith, Mrs. Carrie Sherwood, and Miss Ida J. Sipprell, were first taken to the Forest Park police station, where the officers in charge extended to them gentlemanly courtesy. About midnight they were removed to the Market Street station in a patrol wagon. Here the two ladies of the band were thrust into a cell with a vile, drunken woman, and suffered indescribable and violent abuse at her hands. These defenseless women were left for an hour and a half with life imperiled and obliged to listen to the most obscene and blasphemous language, without police protection.

About 2 o'clock A.M. they were taken in the "Black Maria" and for two hours were driven from one police station to another, gathering up the criminals. The handcuffs were put upon Mr. Smith, while some of the worst criminals went unshackled.

Arriving at the Four Courts, they were put into cells covered with filth and vermin. Mr. Smith was put in the company of five inebriates, and the ladies with four drunken women.

Concerning the trial we take the following from the *Firebrand*:—

At first the prosecution tried them for blockading the streets. They failed to make a case on this charge. Then they charged them with making a public disturbance. This they failed to prove. Then they brought in a charge of vagrancy, and adjourned for another hearing, which came off some days afterward. The case could have been dismissed on condition that Brother Smith, the leader of the meeting, would desist from preaching at the usual place near the beer garden. "He feels that he cannot do this, and will take the workhouse route rather than make a concession which he feels that his conscience would not let him do. The girls are released."

The *Good Way* adds the following proper indorsement of the preacher's course:—

We think the decision of Brother Smith is right. No concessions should be made to the lawless rummies or lickspittle authorities of St. Louis or any other debauched community. Better rot in prison for principle than have charity at its sacrifice.

We are not much surprised that the alcohol adversary should manifest such a spirit toward an avowed enemy, for its province is to

inflammate, to craze, to embitter its votaries, and to annihilate reason. But, in five States of the Union, ministers and laymen calling themselves Protestant Christians have manifested the same spirit in the same way toward other Christians who, for conscience toward God, chose to observe the Sabbath of his commandment and go quietly about their work on Sunday. And professed Protestant ministers and professed Protestant journals in other States have indorsed the action. Can it be possible that the spirit of Protestantism is finding its affinity in the spirit of the beer garden? Or is it the same spirit of the enemy of all righteousness that has assumed the garb of Protestantism? One thing is certain, it is not the Spirit of Christ, for he said, "Whatsoever ye would that men should do to you, do ye even so to them." W. N. G.

**Facts Not Theories.**—The word of God deals with facts. Its names mean something. God does not call a man a name because such a name is desired by man, but because the name expresses what he is. In the order of divine providence, the second son of Rebekah was called Jacob, and that indicated his character—close, grasping, supplanting; but the man yielded himself to God, and by faith won the victory. His character was changed, and God gave him a new name,—Israel, warrior of God, a conqueror, a prevailer. Men might have called him Israel before that, but it would not have made him such; it would not have changed his character. The name would have been a lie. In the same way God called his Son, Jesus, Saviour. But the unbelieving Jews called him Beelzebub. God's name was truth. But the name given by unbelief could never be truth. God calls the seventh day of the weekly cycle the Sabbath. That is truth. Sabbath is rest, and God rested the seventh day, and no other. Men may call the first day of the week the Sabbath of the Lord, or the Christian Sabbath, but the name expresses a falsehood, and a falsehood it will ever be. Webster may call Sunday the Sabbath, churches may so call it, godly ministers may so call it, but the name is a lie still. Why not adopt God's nomenclature? Why not call the seventh day the Sabbath? He did, and so have all his servants who have spoken by his indbreathing.

**"Let God Be True."**—It is thus that a poem by James Buckham, in the *Congregationalist*, begins:—

"Strange how we think of Death,  
The angel beloved of God."

The doctrine of man's inherent immortality has among Christians been sung into man, and the poets, who borrow from the myths and traditions of paganism, are largely responsible. Death is an enemy. God so declares it when he says, "The last enemy that shall be destroyed is death." 1 Cor. 15:26. Death is simply finished sin. James 1:15. God is righteousness and life, and in that glad future, after sin has shown its true character, sin and its results will both be destroyed, and there shall be no more death. Rev. 20:14; 21:4. Death is an enemy abhorred of God. "Let God be true, but every man a liar." Rom. 3:4. Read the article in another column entitled "Life and Death."

## General Articles.

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

### HEART OF CHRIST.

BY ANNIE S. HAWKS.

Heart of Christ—beloved heart—  
Ever drawing souls to thee,  
Rich in grace and large with love,  
Though our sins like mountains be.  
Faith thou hast for unbelief;  
For our fears, thy will's control;  
Strength for weakness, cleansing blood  
For ourselves, thy perfect whole.

Heart of Christ—O sorrowing heart—  
Bruised and broken once for sin,  
Holiest of holies now,  
Faith the entrance way therein,  
Sure retreat from worldly strife,  
Safety when the storm wave rolls,  
Peace in every trusting heart,  
Beacon light for sin-tossed souls.

Heart of Christ—our dwelling place—  
Lord, our lives are hid with thee;  
Graciously the ways unfold  
Into light and liberty.  
Love of Christ, unchanging love,  
Shining down while ages roll,  
Balm of healing, Gilead's balm,  
Dawn of dawns in the soul.

—New York Observer.

### "COMPREHENDED IT NOT."

BY MRS. E. G. WHITE.

THE Lord Jesus, the Majesty of heaven, laid aside his royal robe and relinquished his royal crown, gave up his high command, and came into the world, all seared and marred with the curse. "All things were made by him; and without him was not anything made that was made. In him was life; and the life was the light of men." Did the world appreciate the light?—No; they refused to accept the bright beams of the Sun of Righteousness. "And the light shineth in darkness; and the darkness comprehended it not." Thus it will be until the close of time. The Son of God came personally into the world, and men did to him as they listed. "He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not; but as many as received him, to them gave he power to become the sons of God, even to them that believe on his name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth."

The Son of God came to our world with his heart overflowing with love for fallen man. He was in the express image of God, and equal with God in character. He was the brightness of his Father's glory, the express image of his person. He came to meet and to conquer his adversary, Satan, the fallen angel, who had become exalted because of his brightness and wisdom, and who desired to place his throne above the throne of God. Satan desired to set aside the law of God, whose precepts could not be altered any more than could his character or his throne. Satan sought to be first among the ranks of heaven, to have the supremacy in the

courts of God, and for this sin he was cast out of heaven, and became the lowest of all creatures. Christ came to controvert Satan's assertions, and to reveal his misrepresentations of the character of God. The Son of God clothed his divinity with humanity, and came to the world without parade or display, that he might be accepted, not because of outward attractions, but because of his heavenly attributes of character, as revealed in his words and works. He presented to men lessons whereby their souls were brought into comparison with the law of God, not in a legal light, but in the light of the Sun of Righteousness, that man by beholding might be changed into the divine image.

Jesus taught that in no case is man to give up his mind to the guidance of his fellow-man, or to follow his own vain imagination. This is what men will do if they drop eternity out of their reckoning, for they will fail to contemplate the things of heaven, and will make the world and the things of time their first consideration. When Christ came to the world, he found men engaged in pursuing phantoms as though they were realities, and eternal realities were looked upon as unreal and unimportant. They were wholly given up to strife for worldly conveniences and for providing possessions for the future.

Jesus presented to men eternal considerations, and urged upon them the necessity of not losing eternity out of their reckoning. He sought to attract their minds to contemplation of sacred truth, of a high, immortal character, capable of expanding and elevating the mind and ennobling the soul. He sought to reveal to them the fact that man cannot serve God and mammon, for, through serving the world and seeking for worldly gain and honor, the service of God is made a secondary matter.

The Lord Jesus requires that those who would serve God shall make the world and its interests subordinate to the interests of pure and undefiled religion, and he gave to man in his own life an example of what it meant to be a loyal worshiper of God. If men follow the precepts and example of Christ, they will not become the sport of Satan's temptations. They will not let day after day go by without a thought of God, as they follow out their own devices and plans, as did the inhabitants of the world in the time of Noah. In Noah's day men carried out their plans with no reference whatever to God, upon whose power they were continually dependent. We should continually realize that God is at our right hand, saying, "This is the way, walk ye in it."

In his lessons Jesus presents different symbols and illustrations as he seeks to restore the moral image of God in man, and save the soul from utterly yielding itself to the power of the destroyer. Jesus says, "Come unto me, all ye that labor and are heavy laden;" and, although you have followed in a course that I have forbidden, and in so doing, you have bound your own souls under Satan's oppressive yoke, and have carried the burden he has imposed upon you, yet "come unto me, . . . and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Shall we practice this lesson? Shall we daily learn that peace, rest, happiness, power, and true greatness are in becoming meek and lowly of heart? Jesus

bids us learn of him, for he was meek and lowly in heart. If he had thought that the best way to save perishing souls was to charm the senses and attract them to his standard through pomp and display, he could have surrounded himself with worldly attractions, and presented to them maxims and sentiments that would have won the approval of the world.

But there was but one remedy by which man could be saved,—man must believe God's word, and follow the example of humility and meekness of heart. Jesus leads the minds of men from their worldly philosophy and self-exalting sentiments to the purity and virtue of the gospel. He leads them away from their false religions of fancy and human reason. There is a religion in the world that is apparently beautiful, but which leads men to turn with disgust from the representation given by Christ of the office work of the Holy Spirit. Of the Comforter which he was to send to his disciples, he says, "And when he is come, he will reprove the world of sin, and of righteousness, and of judgment." The natural heart does not enjoy this constant reproving of sin and continual exalting of righteousness. Men feel disgusted when they are represented as helpless to do good; yet Jesus declares, "Without me ye can do nothing." The word of God requires humility and practical godliness, and the picture of man's dependence upon God is mortifying to the selfish independence of man, to his grand ideas of eloquence and finery and parade, which he esteems as essential for the conversion of the world.

Those who are enamored of this religion of fancy do not relish the idea of destroying the old man with his deeds, and bringing into subjection every rebellious thought to the dominion of Christ. They do not desire to submit themselves to the control of the Spirit of God, which works in the human heart to expel every corruption and to establish vital principles of virtue, temperance, godliness, brotherly kindness, and Christlike love. Yet those who receive the Spirit of God, though they were dead in trespasses and sins, will experience the active working of that power which raised Jesus Christ from the dead. The vital power of the Holy Spirit will raise up those who realize their helplessness, and who come confessing their sins and believing in Jesus. All the faculties are to be brought under the control of the Spirit of God. Unaided humanity may struggle with all its power, may exercise reason, eloquence, and philosophy in seeking to repair the ruins of a fallen, disordered world; men may listen to the theories of men, but the question to ask is, What have been the results? Jesus answers, "Without me ye can do nothing." When all the wisdom of the schools, all the accumulations of human ability, are brought to bear upon those who are dead in trespasses and sins, they avail nothing for the reformation of character. Human selfishness remains in all its depravity. The Spirit of God alone can make and keep men pure. Its work upon the soul is represented as bringing life to the dead, and freeing the soul from the slavery of sin, which has brought it under the condemnation of the law, where wrath and tribulation fall upon every evil doer. It is the grace of Christ which brings salvation to everyone who receives it. Those who are converted, experience peace and assurance forever. In place of being slaves, they are

made free through Jesus Christ. Brought into the liberty of obedient children, they can say, "I delight in the law of God after the inward man."

We see and are compelled to acknowledge human depravity, but we do not need to stop at this conclusion, for through faith in Christ life and immortality are brought to light. "Behold the Lamb of God, which taketh away the sin of the world!" Jesus is the one of whom Isaiah said: "For unto us a Child is born, unto us a Son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this."

Man is full of frailties and imperfections, and dependent upon God, and yet he stretches himself to enormous proportions of importance, and makes boast of his human wisdom and achievements. He forgets that he is in the world which God has made by his own wisdom. And shall man refuse to admit his obligation to the law of the Creator? The truly converted soul will stand true to the law of God, and be obedient to all his commandments.

#### LIFE AND DEATH. NO. 2.

BY L. A. PHIPPENY.

"AND they were all amazed at the mighty power of God." Luke 9:43.

The knowledge of God, and the assurance that he is what his word says he is, are all of faith. Faith is at once the simplest and most profound kind of reasonableness. Aside from it, men bound under sin, and following in the leadership of the great deceiver, have formulated for themselves a hundred and one different theories of the origin and end of things. Faith in God brings the substance, the solid knowledge of the truth. The purpose of the devil is to confuse the minds of men and lead them away from God; hence the very simplicity of truth, and the sure knowledge of it by faith, appeals to them as foolishness, and unworthy the efforts of strong minds and mighty intellects. But so it is, and will be as long as sin exists, working contrary to the purposes of God, that the wisdom of God will be accounted foolishness by the wisdom of the world; for it pleased God by what appears to them the foolishness of the preaching of the gospel to save them which believe. 1 Cor. 1:21.

If redemption or salvation from sin and its effects were a thing possible for man to accomplish himself, even though all his powers were necessary to the task, there would be no need of any other power to save him. But such a thing is absolutely impossible. Men have tried it again and again through the ages, and have failed. No power in the universe but the power of God can save man from sin, for sin is death, and no other than creative power can bring the dead to life; and creative power belongs alone to God.

The power of God is his power as Creator of all things. By this power he brought the worlds into existence, and sustains them all, that they fail not. "He giveth to all life,



and breath, and all things." But creation itself is life-giving. The principle of life in God is everlasting. It is his own life, and by it he ever liveth. It is, therefore, the basis of his almighty power as Creator. As there can be but one life principle, there can be but one possessor of life, one God, one Creator, the Father of all.

God's purposes are righteous, and his acts are all done in righteousness and love. He is the God of truth and of light. As darkness cannot abide with light, so "in him is no darkness at all." He is the fountain of life; and as there cannot proceed from the same source sweet water and bitter, so there comes from him life only, in its purity. He is the fount of living waters, and from him springs no sin nor death. He is the same yesterday, to-day, and forever. Death is a departing from life, and is therefore no-life. God is life, and it is an impossibility for him to be and not to be. Life is existence, and so the man who follows sin must pass from the sustaining and consistent power of life, and cease to be. In the very nature of the two principles, sin cannot prevail against life, but must flee from its presence as the darkness vanishes before the light.

Whatever things are written are for our instruction and admonition, that we may profit thereby; and so it is in regard to the abundance of testimony concerning the relation of life and death. The records of the victory of the power of life over the effects of the curse of sin are instance upon instance given to establish our confidence and develop our faith in that power to free us from sin. Sickness and disease are results of sin; but the power of God applied to the sufferers gave health and strength. The same power that healed the physical infirmities also said, "Thy sins be forgiven thee."

But that which presents to man the strongest evidence of the power and purpose of God toward him is the act of bringing the dead to life. This is designed to show to man his own condition, his relation to sin, and his only means of salvation. As God brought again Christ from the dead, so,—in like manner, by re-creating,—he brings us from sin to walk a new man, having life.

For this special reason, that we may understand perfectly the nature of the work, the apostle prays that the Lord may give us the spirit of wisdom, that we "may know . . .

what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead." Eph. 1:18-20. That is, we know that Christ was dead, and that the creative power of life, as the mighty power of God working in him, made him alive forever more, and drove out death. Then, knowing this, by the same word, because it was so in him, we know we have this same exceeding great and mighty power to do the same work of resurrection in us. According as it worked in Christ, so—with like results—it works in us who have faith.

The Son of God came to destroy the works of the devil, and we are thus told how this work was accomplished:—

"Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage." Heb. 2:14, 15.

He took upon him sinful flesh, and was obedient unto death because of the flesh. But he did no sin and merited no punishment, therefore it was not possible for death to hold him. For this reason the bands of death were broken; and to all who follow him a way is open from death *through death* to life,—a way following which they cannot fail to have the same reward that he had. He was in fullest touch with life, the power of God. So we, having seen the efficacy of the workings of life in conflict with sin, may, by believing, lay hold of the mighty power of God, which is so freely given us, and in the fullest assurance of faith know that we pass from death unto life, know that no form of death, spiritual or otherwise, can hold us.

"I am not ashamed of the gospel of Christ; for it is the power of God unto salvation." Rom. 1:16. That is, it is the mighty power of life to abolish death. Not only is there in it the hope of the resurrection of the body and of all things made new at his appearing, but there is in it present saving power from sinning. It is a present gospel, for "all things are yours." Then we can truly say with Paul: "I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." Gal. 2:20.

#### THE FURNITURE OF THE WORLDLY SANCTUARY.

BY ELDER M. H. BROWN.

THE furniture of the first apartment, or the holy place, consisted of the table of showbread, altar of incense, and golden candlestick. The table of showbread stood on the north. It had a border round it upon which was a crown of gold, and the table was overlaid with pure gold.

On this table the priests were each Sabbath to place twelve cakes, arranged in two piles, and sprinkled with frankincense. The loaves that were removed, being accounted holy, were to be eaten by the priests. It was called showbread, or bread of the presence, because it was ever before the face of the Lord. Ex. 25:30. It was an acknowledgment of man's dependence upon God for both temporal and spiritual food, and that it is received only through the mediation of Christ. God had fed Israel in the wilderness with bread from heaven, and they were still dependent upon his bounty both for temporal food and spiritual blessings. Both the manna and the showbread pointed to Christ, the Living Bread, who is ever in the presence of God for us.

On the south was the seven-branched candlestick, with its seven lamps. Its branches were ornamented with exquisitely wrought flowers, resembling lilies, and the whole was made from one solid piece of gold. It was said to be worth about \$25,000. There being no windows in the tabernacle, the lamps were never all extinguished at one time, but shed their light by day and by night. Just before the veil, separating the holy place from the most holy and the immediate presence of God, stood the golden altar of incense. Upon this altar the priest was to burn incense every morning and evening. . . . The fire upon this altar was kindled by God himself, and was sacredly cherished. Day and night the holy incense diffused its fragrance through the sacred apartment, and without far around the tabernacle.—*Patriarchs and Prophets*.

#### The Ark and the Law.

The second apartment contained the ark of the covenant. This was two cubits and a half in length, and a cubit and a half in breadth and height. Like the boards of the tabernacle, the table of showbread, the altar of incense, and the altar of burnt offering which was located in front of the tabernacle, the ark was composed of acacia wood, called

shittim wood in our common English version. This is a very fine-grained, hard, durable wood, which grows in Eastern countries, and was well adapted for the furniture of the tabernacle.

The cover of the ark was called the mercy seat, and at each end of the mercy seat was a cherub, made out of the same piece of gold which composed the mercy seat. The mercy seat and cherubim were made of pure gold beaten out. In the ark, under the mercy seat, were placed the tables of the law, upon which was written the law of God, or the ten commandments.

Inasmuch as some have questioned as to who wrote the law on stone, and also as to whether the ten commandments are ever called a law in the Scriptures, we will submit the following evidence:—

"And he gave unto Moses, when he had made an end of communing with him upon Mount Sinai, two tables of testimony, tables of stone, written with the finger of God." Ex. 31:18.

"And Moses turned and went down from the mount, and the two tables of the testimony were in his hand; the tables were written on both their sides; on the one side and on the other were they written. And the tables were the work of God, and the writing was the writing of God, graven upon the tables." Ex. 32:15, 16.

These passages prove conclusively that God wrote the writing on the tables of stone. See also Deut. 9:9, 10; 4:12, 13. In the last scripture cited we find that what the Lord wrote on the tables of stone is emphatically called the *ten commandments*. In Ex. 24:12 the Lord says to Moses, "Come up to me into the mount, and be there; and I will give thee tables of stone, and a *law*, and commandments which I have written; that thou mayest teach them." Here the Lord himself calls what he wrote on the tables of stone a *law* and *commandments*. As we have already proved, these commandments were the ten commandments. See Deut. 4:12. In Ex. 24:12 the Lord calls them "a law," because they were a rule of life for man to obey. Hence, as the Lord calls the ten commandments a *law*, and as he proclaimed it from Mount Sinai with his own voice, and wrote it on stone with his own finger, it is very properly called the *law of God*.

In an emphatic and preëminent sense the Decalogue is *God's law*. He has placed special honor upon it in various ways. He did not leave it to be first proclaimed or written by man. He had it separated from all the ceremonial regulations and rules of the typical system, and ordered it placed in the sacred ark, in the most holy place, thus impressing upon the minds of the people its holy and sacred character, and distinguishing it from all other laws. This explains why the ark and its contents were regarded with such reverence and awe, and why such wonderful powers were attributed to them. Of the law contained in the ark the word of God says that it is holy and spiritual, and that it gives a knowledge of sin. Rom. 7:7, 12, 14; 3:20. Therefore we conclude that "sin is the transgression of the law," and this is directly stated in 1 John 3:4. We also know that the law to which reference is made in these passages is the law of ten commandments, because it says, "Thou shalt not covet" (Rom. 7:7), and this is the tenth commandment of the Decalogue.

Inspiration calls this law the "*royal*" or *kingly law* (James 2:8), because it is the law of the King, or Ruler, of the universe. And we know that this royal law is the law of ten

mentioned in the context, as a part of it, viz., "Thou shalt not kill," and, "Thou shalt not commit adultery." James 2:8-11. This royal law also proves all the world guilty, and stops every mouth, because "all have sinned, and come short of the glory of God." Rom. 3:19-23. The fact that God's law is holy and spiritual is conclusive evidence that it cannot justify the transgressor of the law; and as all have sinned, or transgressed it, no one can be justified by it; it will necessarily stop every mouth, and prove the whole world guilty before God. Rom. 3:19. This also proves that all men everywhere, and in every age, have been amenable to the divine law, that is, under its jurisdiction, or subject to its authority, because it proves them all guilty.

Above the mercy seat was the shekinah, the manifestation of the divine presence; and from between the cherubim, God made known his will. Divine messages were sometimes communicated to the high priest by a voice from the cloud. Sometimes a light fell upon the angel on the right, to signify approval or acceptance, or a shadow or cloud rested upon the one at the left to reveal disapproval or rejection.

No language can describe the glory of the scene presented within the sanctuary, the gold-plated walls reflecting the light from the golden candlestick, the brilliant hues of the richly embroidered curtains with their shining angels, the table, and the altar of incense, glittering with gold; beyond the second veil the sacred ark with its majestic cherubim, and above it the holy shekinah, the visible manifestation of Jehovah's presence; all but a dim reflection of the glories of the temple of God in heaven, the great center of the work for man's redemption.—*Patriarchs and Prophets*.

It is estimated that the gold and silver employed in decorating this beautiful structure was worth not less than \$1,000,000.

#### The Position of the Sanctuary.

The sanctuary was inclosed in an oblong court, one hundred cubits in length and fifty cubits in width. This court was without cover, and consisted of sixty pillars of brass with silver capitals or mountings, and hangings or curtains twenty on each side and ten on each end. These pillars rested in sockets of brass, which were fastened to the earth with brass pins. Ex. 38:10, 17, 20. The pillars were placed five cubits from each other, and as the curtains that hung upon them were five cubits long (Ex. 38:18), we conclude that the pillars were about the same length. The curtains were made of fine-twined white linen yarn (Ex. 27:9; 38:9, 16), except on the eastern end or entrance. Those were made of blue, and purple, and scarlet, and fine-twined white linen, with cords to raise or slide them when the priests entered the court. Ex. 27:16; 38:18. "The hangings of the court being only about half as high as the walls of the tabernacle, the building could be plainly seen by the people without."

The altar of burnt offering was placed in a line between the door of the court and the door of the tabernacle, but nearer the door of the court. Ex. 40:6, 29. The laver, with its foot or base, stood between the altar of burnt offering and the door of the tabernacle. The Israelites all came within the court to present their vows and offerings to the Lord.

It is a fact worthy of notice that the Lord endeavored in all his plans and appointments to turn the people away from idolatry and all false worship. The door of the court and the tabernacle, when erected, always faced the east, as did also Solomon's temple. Hence, when the people came to the court of the sanctuary or the temple to worship, they

faced the west, and their backs would be turned toward the east. It should be remembered that sun worship was the great rival of the worship of the true God, and that its worshipers always worshiped the sun towards the east. They worshiped the sun in the morning; hence their worship would be towards the east. Those who came to the sanctuary or the temple to worship must enter the door of the court with their faces toward the west; and in worshiping the Lord, whose presence was manifested in the sanctuary, they would turn their backs upon the sun and its worship and all the idolatry that centered in it; whereas, those who apostatized from the faith, and worshiped the sun towards the east, as was the custom, turned their backs upon God and his worship, and this the Lord regarded as the greatest abomination that could be committed. Eze. 8:5-16.

#### WHAT WOULD WE SAY?

If Christ, the Lord, should come to-day,

As erst to Peter, by the sea,

And low and tenderly should say,

"O my disciple, lovest thou me?"

To thee and me—

What would our answer be?

Just this: "We surely love thee, Lord;

Our wills are weak, our hearts are poor,

But, clinging to thee, in thy word

We trust, and we shall aye endure."

—Margaret Sangster.

#### BABYLON'S MYSTERIES IN THE CHURCH OF THIS DISPENSATION.

BY ELDER WILLIAM COVERT.

WE have learned how the people of God were anciently led away from the worship and obedience of the Creator through the mysteries of Babylon of old. We find a parallel to this among his people since the times of Christ. The same iniquity by which Satan was anciently adored, has found its way into the church of this dispensation, and many are taken captive in its toils.

In less than twenty-five years after the ascent of Christ to heaven, Paul wrote, "The mystery of iniquity doth already work." 2 Thess. 2:7. This he said with reference to things already taking place among those who were in the church. But he indicated that this iniquity would constantly take on greater proportions until it should become all that Satan desired it to be.

The first step in this iniquity was made in losing a great connection by faith with Christ as the living head of the individual Christian. There are those who were teaching that it would be an evidence of greater humility if Christians would approach the Father in a more remote way than to come directly to the throne through Jesus Christ. They taught worship through angels, thereby showing humility and neglecting the body. In this way they did penance, and thought that they possessed merit in themselves. They taught that ordinances of self-abasement would show greater humility than to claim a direct and living connection with the righteousness of Christ and his heavenly fullness. The book of Colossians shows the anxiety of the apostle because of the early introduction of these elements of heathenism in the church.

The greatness of Jesus Christ and the might of his deliverance and his omnipotence both in creation and redemption are all taught in the first twenty verses of this won-

derful epistle. In verse 21 he begins to show that man's alienation through sin does not prevent an entire reconciliation. Following this he shows that Christ in the body of his flesh through death could and would present the Christian holy and unblamable and unreprouvable in the sight of the Father. Therefore he urged that they should continue in the faith, grounded and settled in the hope of the gospel. What need was there then of any middle power between the believer and the Saviour?

Evidently some had already lost their comfort and hope of the gospel, and many more would do so through the working of this mystery of iniquity, therefore he wrote:—

"I would that ye knew what great conflict I have for you, and for them at Laodicea, and for as many as have not seen my face in the flesh [this includes the reader]; that their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and of the Father, and of Christ; in whom are hid all the treasures of wisdom and knowledge. And this I say, lest any man should beguile you with enticing words." Col. 2:1-4.

Let the reader study carefully the above scripture and then notice that in verse 18 he warns against being beguiled into the worshiping of angels through a voluntary humility. When this is done, the tie that binds to Christ is broken and the nourishment of his life is cut off. Not anything can come in between the believer and Christ without severing the union that should exist. Any voluntary service that is offered in professed humility draws the mind away from Christ and severs the connection from his life. These he says are but the ordinances and commandments of men. They have a show of human wisdom, but are sin and lead to death. While some were led to believe that it was best to worship God through the angels, it will be remembered that none but fallen angels would encourage or receive worship from any man. See Rev. 19:10; 22:8, 9.

The term "angel," as used in the text quoted, meant an agent or messenger, and could be applied to any creature that might be supposed to act between the Creator and man. By the Gentiles this medium was often supposed to be a deified man—the spirit of some dead person. When Paul preached Christ to the Athenians, some of their philosophers encountered him, and said that Paul himself seemed to be a "setter forth of strange gods [a little god, a demon, *young*]; because he preached unto them Jesus, and the resurrection." Acts 17:18. At the first, they thought that Jesus was a new kind of demon, one who had gone to heaven bodily instead of becoming a demon in the regular order of their ancient philosophy. Therefore they took Paul into their highest court, that he might set his new philosophy prominently before them.

Anything that the heathen called god was an object of worship, and the objects thus designated were multitudinous. When a miracle was wrought at Lystra, the people said the gods had come down to them in the form of men, and it was with difficulty that Paul and Barnabas prevented the heathen population from doing sacrifice to them as gods. Acts 14:11-18.

These references to the idolatry of those times show what the tendency of the Gentile mind then was, and how closely allied all their practices were to their heathenish worship. If we judge from the apostles' instruc-

tion to the churches, there was constant need of carefulness on the part of Christian brethren, lest some of the poorly informed members should think they were in league with some of the reputed gods of the heathen. Referring to current customs and theories, he said: "Though there be that are called gods, whether in heaven or in earth (as there be gods many, and lords many), but to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him." 1 Cor. 8:5, 6. But as all were not well established in their minds on these things, it became necessary for them to be guarded as to their eating of flesh, for he said, "Some with conscience of the idol unto this hour eat it as a thing offered unto an idol; and their conscience being weak is defiled." Verse 7.

But in explanation of what it was that these Gentiles worshiped he said, "The things which the Gentiles sacrifice, they sacrifice to devils [demons], and not to God; and I would not that ye should have fellowship with devils." 1 Cor. 10:20.

The same was said of ancient idolatry. Lev. 17:7; Deut. 32:17; Ps. 106:37. And this same demon worship is charged to idolaters of modern times. Rev. 9:20.

From these scriptures it is seen that idolatry and demon worship in all ages have been associated together. But the doctrine of demons is wholly based upon the falsehood told by Satan in Eden, that man should not die, but that, instead of death, he should become as gods. Out of this teaching came the practice of invoking the protection and blessing of the dead. This idolatry in modern times is called the

#### "INVOCATION OF SAINTS."

If the good people of the past whom we see no more upon earth are still living, it is argued that they can do the kind office of interceding for those who seek the favor of God through their ministry. Especially is Mary, the mother of Jesus, invoked to intercede with her Son in behalf of the needy.

These practices all have their counterpart, both in Modern Spiritualism and ancient necromancy. The doctrine of purgatory and prayers for the dead also grew out of the same evil seed. In addition to all that has been noticed above, there is the teaching of eternal torture for the lost, which could not for a moment find countenance in any creed were it not for the theory that man is possessed of natural immortality and therefore cannot die.

There was also the horrid practice of killing slaves that they may accompany their dead masters in the spirit world, the burning of children in the fire to appease the wrath of angry demons, the worshipping of animals, believing that the souls of deceased ancestors are dwelling in them, together with all the barbarous and pagan mysteries of both ancient and modern times. These all are based upon the belief that men do not die, but that instead of death they become gods.

But the glorious truth of life and righteousness through Christ is that which alone makes and holds the Christian. While there is gospel faith and hope in Christ these idolatries cannot come in to deceive and lead away from God. Let all laborers in Christ's cause ever hold up Christ as all in all, the Fullness of the Godhead bodily, the Source of all joy

and comfort to the believer, and the Treasure House of all wisdom and knowledge.

The apostle said that those who through voluntary humility engaged in the worshipping of angels were "not holding the Head [Christ], from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God." Col. 2:19. It was the letting go of a direct connection with Christ and taking hold on something else that resulted in the great apostasy. It was this latter union that revealed the man of sin, the son of perdition, who opposed and exalted himself above all that is called God or that is worshiped, who has tried to show himself that he is God. To connect wholly with this man of sin is to get as far from God as possible. The danger lies in taking the first step. Let not one thing come between the soul and Christ. It is through him and in him and by him alone, first and last and all the time, that light and life and righteousness are received and maintained.

#### SABBATH UNIFORMITY.

##### Who Is Lord of the Sabbath?

BY LEE S. WHEELER.

"The Sabbath was made for man[kind]." Mark 2:27.

The Lord (the Son of Man) made it. Verse 28; 1 Cor. 8:6. "Besides me there is no God." Isa. 44:6. God is a God of order, not of confusion. Isa. 9:7; 1 Cor. 14:33. Without the designation of the particular day of the week to be kept, mankind would be the subjects of confusion. Churches cannot establish and regulate this order as to what day, because they have no authority over mankind or the human race; they are only the "pilgrims and strangers upon the earth," the "called out," the "little flock." The church is not "Lord of lords." Rev. 19:16. They are not even *their own* head, but Christ is their Head. Col. 1:18; Eph. 5:22, 24.

There is no master in spiritual things upon earth; but "one is your master, even Christ." Matt. 23:8, 9. Any attempt at such authority is usurpation, is "antichrist." Jesus referred to such when he added, "Whosoever shall exalt himself shall be abased." Verse 12. It would be the Mystery of Iniquity sitting "in the temple of God, showing himself that he is God." 2 Thess. 2:4. The only church that has attempted such a thing is the Church of Rome. She did, and to show such authority over mankind, she took that one thing so plainly stated to have been made for mankind—the Sabbath—and changed it to a day of her own appointment—Sunday—and enforced its observance. But in professing and thinking herself able to change the times and laws of the Most High (Dan. 7:25, Douay Version), she "deceiveth them that dwell on the earth [mankind]" (Rev. 13:14). She usurped the power which Christ declared was given to him in earth. Matt. 28:18. The kings of the earth (civil powers) have not the right to exercise such authority either, for they are controlled by her, and are under her. "She reigneth over the kings of the earth." Rev. 17:18. They are deceived by her—drunken with the wine of her error. "These," therefore, in supporting her, and strengthening her, "shall make war with the Lamb," the only power in the universe that is Lord of the Sabbath and of mankind, for

whom it was made, and thus able to preserve its uniformity, upon servants and kings alike; but "the Lamb shall overcome them, for he is Lord of lords and King of kings." Rev. 17:14.

The lords of the earth are not *lords of the Sabbath*. They have nothing to do with it. He alone is the Lord of it and of its appointment who says, "My glory will I not give to another." Isa. 42:8. Suppose the czar of Russia and the queen of England should presume to appoint and enforce Sabbath observance; they would then in that act set themselves up as lords of the Sabbath. Then they are antichrists.

Again, when they had appointed the day, they must be able to *make it holy* before it could be *kept holy* by their servants. But they could not do this, for *they* themselves are not holy. God only is holy, hence his rest day (Sabbath) is the only holy rest day (Sabbath), and the attempt of a civil government to set up a sabbath is an attempt at an impossibility, which assumes the attributes of Jehovah. It takes the special act of God to make a day holy, or make it the Sabbath—an act which is not recorded to have been performed but once during all time,—the rest of the Creator from his works; and then it required his blessing bestowed upon it for time to come, and his sanctification, to make it a complete sabbatic obligation upon others.

No other day of the week can claim this but the seventh day, and without this there is no holy Sabbath. If governments or creeds cannot do this, people should cease to talk of the day the government legalizes, or the day the church sets apart as the Sabbath. Days are not naturally holy, and must be made so before they can be kept so. If the government or the church could make a day holy, they could not *then* enforce it; for holiness is an affair of the heart, and neither State nor Church has means of knowing what is in the heart, or what is there kept holy; and they could not know whether their laws were kept or not. But the Catholic Church, having taken the first steps, saw the necessity of this, and instituted the Holy Inquisition, to wring from the lips of men the thoughts of their hearts through the agonies of torture. It also established auricular confession, by which it extorted from them the secrets of their lives through the fears of hell—an accursed and terrible invention; an all-seeing eye of priestcraft that watched at every fireside of Europe for centuries, that makes a man's wife and confidential companion the informer and spy of his home.

Yet these are the results of an earthly power attempting to enforce the laws of God. Sabbaths set up by governments are antichristian; for if they set up the day God has set up, they must usurp the authority of God to enforce it. Where God would pardon, they know nothing of pardon, not knowing the heart; where God might not speedily execute the punishment, they might; where it was most demanded, they might be least able to inflict it. Where God would be just, they might be unjust. Where he could justify the sinner, they could not. Therefore, they must have infallibility; and, therefore, Rome claims it.

But if they set up another day from that which God has set up, and God should approve of man's keeping it, he would set aside

his own appointment, and deny his own infallibility. He would have to judge Sabbath keepers by the laws of their respective countries instead of his own law—those of Russia by the laws of the czar, those of England by the laws of England, and those of China by the laws of China, where they have *no Sabbath*. This would be necessary if governments are to be followed in such matters.

But the laws of governments are the laws of the "many"—the majority—and these are in the broad way that leads to death (Matt. 7:13, 14), or they are the laws of tyrants, and the power of tyranny is the power of the devil. Majorities always *have been* wrong in matters of religion, and tyranny *must* be wrong.

Satan is God of this world (2 Cor. 4:4; Eph. 2:2), and the rulers of this world are massed upon his side (Rev. 19:19; 6:15, 17; Acts 12:1-7; Daniel 3). "Put not your trust in princes" (Ps. 146:3), for they will be ruled out at that tribunal where monarchs are weighed in the balance and found wanting. And their servants shall be ashamed when "God is judge himself," "to bind their kings with chains, and their nobles with fetters of iron; to execute upon them the judgment written." Ps. 149:8, 9. Those who follow them must share their fate. The State cannot say what day men shall observe, nor that they shall observe any at all unto the Lord.

Let us look at the church again. If the church is united in keeping and enforcing a different day than God appointed in his word, the Christian cannot uphold that church, for it is antichrist (against Christ). It is a sin, for Christ prayed: "Sanctify them through thy truth; thy word is truth, . . . that *they* all may be one; as thou, Father, art in me, and I in thee; that they also may be one in us." John 17:17-21. As long as people try to maintain any other unity, it is a deception, and hinders the accomplishment of the *true* unity. They are resisting the plan which God is working out through Jesus Christ. They are resisting the Saviour's prayer, and fighting against God. They may be sincere, but people are often sincere in upholding wrong. Everyone who lends his influence to support a church that is extending and strengthening such unity, is hindering the Saviour's prayer, resisting the accomplishment of the plan of salvation, and the triumph of the gospel. He is perpetuating rebellion against God. It is Babylon. "From such turn away." 2 Tim. 3:5; 2 Cor. 6:14-18; Rev. 18:2-4.

Some of the oldest faiths in the world have carefully preserved such unity through centuries of time, thinking the greatest merit to consist in reverencing what has been long venerated, and that falsehoods are hallowed by long standing, and thus may always be depended upon to resist light and truth. Such is Catholicism. The word of Jesus Christ, the Bible, is the only authority that can determine the day of the Sabbath. Its unity is the only unity of the Spirit, unless it be the spirit of the devil.

(Concluded next week.)

ETERNITY is crying out to you louder and louder as you near its brink. Rise, be going. Count your resources; learn what you are not fit for, and give up wishing for it; learn what you can do, and do it with the energy of a man.—F. W. Robertson.

## "ONE LORD, ONE FAITH, ONE BAPTISM."

BY ELDER H. A. ST. JOHN.

THE other day, when passing a large Catholic Church building in San Francisco, I was attracted by the words of Holy Writ, "One Lord, One Faith, One Baptism," written in large English letters across the front of the edifice. I could but think that another inspired declaration of the Bible ought to be written under it, and that is, "For there is One God, and *One Mediator* between God and men, the Man Christ Jesus." 1 Tim. 2:5.

How the recognition and acceptance of this great truth, just as true as the former, would sweep away some of the leading teachings and practices of this great church! If there is but *one Mediator* between God and men, as the word of God distinctly affirms, then what becomes of the Catholic doctrine and practice of praying to the Virgin Mary, St. Joseph, and a whole lot of other dead saints, to intercede, plead, and mediate for us between God and men? If there is but *one Mediator*, and that Christ Jesus, then what becomes of the doctrine and practice of the mediation and absolution of a host of priests on earth? In the great plan of God, no virgin, no saint in heaven or elsewhere, no priest, bishop, or pope, and no other being in the wide universe, excepting Jesus Christ, can come in as mediator between God and men. This great prerogative belongs to him, and him only. "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." 1 John 2:1. An advocate, *one advocate*, not two or more, and that *one* is Jesus.

These great truths of God's word do most effectually wipe out the popish doctrines of prayers to either canonized or humanized saints, the confessional, and pretended absolution of an earthly priesthood.

Let it be rung in the ears of all men everywhere that God's word teaches, not only "one Lord, one faith, one baptism," but also *one Advocate* and *one Mediator*, between God on the one side and men on the other, and that *one*, and only one, is Christ Jesus the Lord. Sinner, the Father invites you to come to him in the name of Jesus. Present yourself and your plea in his name alone; all other beings in the universe are powerless to help you to favor with God.

## THE TRUE LIFE.

"Is LIFE worth living?" It depends entirely upon what the life is. Some lives are not worth living, as they are; but the fault rests with the men who live them. The drunkard's life is not worth living, but it is his own fault. The sensualist's life is not worth living, but it is his own fault. The blasphemer's life is not worth living, but it is his own fault. The thief's life is not worth living, but it is his own fault. The gold hunter's life is not worth living, but it is his own fault. "Let us eat and drink; for to-morrow we die." Is such a life worth living?—No, for the beast does that. "Let us study dress and appearance." And is such a life worth living?—No, for the peacock does that. "Let us laugh our sorrows out of the world." And is such a life worth living?—No, for the chattering ape does that. A godless life is a worthless life, but a godly life is always worth living. And what is it that makes life worth living?—The presence of Christ in the heart. "He that hath the

Son hath life." Where do we find the noblest life?—Where the gospel is best lived. It is in Christ that we find the life which is life indeed. "I am come that they might have life, and that they might have it more abundantly."—Rev. J. Ossian Davies.

## IS THIS CHRISTIANITY?

THE following is quoted from the *Christian Witness* by the *Christian Oynosure* of September 27: "Not long ago a member of our church (the Methodist Episcopal) died. His funeral, held in the church on the sabbath, was attended by over a hundred members of the lodge to which he had belonged. They were decked out with regalia, and carried spears and poles and banners and battle-axes—all emblems of carnal warfare. He was buried from the church where he and his wife were converted. The members of the church who prayed with him around the altar had to stand back and give place to the lodge members, most of whom were members of the church; some never enter a church on any other occasion, and some were infidels, and the 'chaplain' for the occasion was a reputed Spiritualist. At the grave two rituals were read over the remains, that of the church being sandwiched in between that of the lodge. The man was thus twice buried."

## THE CHOICE.

EVERY young man and young woman has to make the choice in turn. That choice is never decided by accident. In old days, when Nebuchadnezzar rode forth to conquer, and stood at the head of parting roads, you read in the book of Ezekiel how he decided by arrow divination—how he took a sheaf of arrows and let them fall, and went on that road toward which most of the arrows chanced to lie.

It is by no such blind accidents of destiny that the direction of the soul is determined. In our moral and spiritual life the crisis of the moment is decided only by the tenor of the life; the course of to-morrow is but the inevitable resultant of the forces of thousands of yesterdays.—Archdeacon Farrar.

DELIGHT, enthusiasm, hope, content—these are the true conditions of a Christian life, just as song is the true condition of the bird, or color of the rose. But just as the bird is still a bird although it cannot sing, and the rose is still a rose although its red grows dull and faded in some dark, close room where it is compelled to grow—so the Christian is a Christian still, even although his soul is dark with doubt, and he goes staggering on, fearing every moment that he will fall, never daring to look up and hope.—Phillips Brooks.

GOODNESS expands the heart and makes it humble. The larger, the better, the nobler your heart is, the more you will be inclined to make allowance for others; and the more you will say and feel, "God be merciful to me a sinner."—Robertson.

THE angels from their thrones on high  
Look down on us with wondering eye,  
That where we are but passing guests  
We build our strong and solid nests,  
But where we seek to dwell for aye  
We scarce take heed a stone to lay.

—From the German.



## 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.*

### A MOTHER'S ANSWER.

[A true incident.]

BY LILLIE E. BARR.

OVER the lofty Ben-Lomond

The charm of the sunset fell,  
And sweet in the purple twilight  
The chime of the old kirk bell.  
And, lo! in the grassy kirkyard  
Was the white-haired dominie,  
Men and women on either hand,  
And the children at his knee.

And there, in the still, warm evening,  
Low sitting among the dead,  
The good man took the sacred Book,  
And the trial of Abraham read,  
Until in the solemn shadows  
The sorrow grew wondrous near—  
Fathers looked at their own bright sons,  
And the mothers dropped a tear.

Thoughtful all sat a little space,  
And then the dominie said,  
"David, couldst thou have done this thing?"  
And the old man bowed his head,  
And, standing up with lifted face,  
Answered, "I think I could,  
For I have found through eighty years  
That the Lord our God is good."

"Janet, you've been a mother oft,  
Could your faith have stood the test?"  
She raised her grandchild in her arms,  
And she held it to her breast.  
"God knows a mother's love," she said,  
While the tears dropped from her eyes,  
"And never from a mother's heart  
Would have asked such sacrifice."

"O mother wise!" the preacher said,  
"O mother wise and good!  
A deeper depth than man can reach  
Thy heart hath understood.  
Take Janet's sermon with you, friends,  
And, as your years go by,  
Believe your Father no poor soul  
Beyond its strength will try."

—*Christian Union.*

### HOW THE BREACH WAS HEALED.

BY BELLE V. CHISHOLM.

"WELL, Abby, the Wilmot cottage has a tenant at last, and I am sure you will be rejoiced to have new neighbors," said honest John Mathews as he plunged the carving knife into the nicely-browned turkey that his wife had just brought dripping from the oven.

"Humph!" exclaimed Mrs. Mathews a little out of temper, "that is altogether owing to what kind of neighbors they are. What do you know of them?"

"Very little, indeed," answered John between his sips of coffee. "The most I can tell is that the man is an invalid, and that their name is Hamilton. They hail from the South—North Carolina, I think."

"Rebels, I'll warrant. The very name of the South fills me with horror, and I wash my hands of them even before setting eyes upon them," retorted Mrs. Mathews with an angry flush tingling her cheeks.

"That is jumping at conclusions, Abby," said John. "You are by no means certain that they are disloyal."

"What else could you expect from Carolinians? I'll have nothing whatever to do with them, as I said before," said the little woman with a decided toss of her head that told her husband that further remonstrance was useless.

By noon the next day hot-headed Mrs. Mathews could read the titles of the new neighbors to slow-going John in such a way as to make him open his eyes in astonishment.

"They are out and out rebels," she declared. Mrs. Browning told her all about them, and she had it from good authority. Mrs. Hamilton's brother was a colonel or general in the Southern army, and Mr. Hamilton had left an arm on Antietam's bloody field.

"You see how it is, John; that gate between their lot and our own must be nailed up at once. I'll have no rebels drinking out of the well that my children are compelled to use. I have not forgotten that a rebel bullet pierced the heart of my twin brother."

"Is this right, Abby? You know Wilmot's tenants have always had water privilege. He sold me this property with that understanding, and it is unfair to go back on him after this fashion; besides, you are aware that the more water taken out, the better it becomes," persuaded John.

"No matter about that, John; the boys can pump it out if necessary; but right or wrong, not a foot of these aliens shall cross our yard," declared Mrs. Mathews emphatically.

"These unkind feelings should not be harbored, Abby, now that the war is over. It is like bringing up old scores that have been settled. We should learn to forgive and forget," said Mr. Mathews soothingly.

"I do not wish to learn any such absurd lessons," quickly responded Mrs. Mathews. "How do I know but that some of these people killed my precious brother? No, I'll have nothing to do with them."

And so John nailed the gate tightly before he slept that night, and Abby herself fastened an iron bar across it.

The gossipers were not slow in repeating the new order of things to the strangers. The invalid husband smiled patiently, but the black eyes of his wife flashed indignantly at being thus prejudged, and she requested her informer to politely assure Mrs. Mathews that she should not be molested.

"Better send no message, my dear; you may be very fond of your new neighbor when you know her," suggested Mr. Hamilton.

As the winter passed away, the gulf between the two families widened, until without knowing each other they became bitter enemies.

Frank Mathews and Elliot Hamilton formed a slight acquaintance at school, but Elliot's politeness and gentle disposition made him too much of a favorite to gain the love of a boisterous lad like Frank.

One warm morning in spring Elliot carried his dead rabbit into the kitchen, and with tears in his dark eyes told his mother how Frank Mathews had killed it. "I saw the children setting a trap, but thought it was for rats instead of for my poor white pet. Frank cut the hole through the fence for the rabbit to crawl through, and I overheard the woman telling him to aim low. I'll poison that dog the very next time it comes into our yard," he said in an excited tone.

"I would not blame you much," his mother replied hastily. But the next day when she saw it writhing in its death agony, she was sorely grieved that her passion had caused her to utter such ill-advised words. And so she assured Frank when he hopped over the fence and came storming to the fatal spot where the dead dog lay.

"No one but a rebel would have the heart to kill an innocent dog," he cried wrathfully.

"And no one but a tyrant would shoot a harmless rabbit," returned Elliot in grieving tones.

"Why didn't you keep it away then?" retorted Frank sharply.

"You know you coaxed it into the yard on purpose to kill it," Elliot replied, watching his enemy closely.

"Never mind, Elliot. I am sorry about the poor dog, and I will pay Frank for his loss," said Mrs. Hamilton quietly.

Just then Mrs. Mathews appeared at the gate, and commanded Frank to come home, adding in a loud, angry tone, "Your life is not safe among such lawless ruffians."

"People who live in glass houses should not throw stones," began Elliot, but his mother stopped him promptly, just as a bucket of dirty suds came dashing over the fence, bespattering him from head to foot.

"Take that for your impudence, you young rascal," cried Mrs. Mathews in an angry voice.

"Are you a woman?" said Mrs. Hamilton, trembling in every fiber; but a sight of her suffering husband at the window stopped the angry words which she was about to utter. Hurrying Elliot into the house, she closed the door upon her adversary. Though his clothes were changed for dry ones almost immediately, the boy took a severe cold, which was followed by a fever that kept him indoors for several weeks.

After his recovery there was no communication whatever between them, and the grass over the path was suffered to grow rank, shutting out all the evidence that had existed of the good will between the Mathews and their former neighbors.

The summer waned, and bright autumn had changed her many-hued dress for the snows of winter, when a malignant type of scarlet fever broke out among the children in the village. So fatal did it prove that it was almost impossible to secure nurses for those attacked.

John Mathews' children were among the first to be seized, and the neighbors, unwilling to expose their own little ones, left the family to suffer for want of assistance.

It was a dark, stormy evening that Mrs. Hamilton, looking from her own window across to her neighbor's smitten home, determined to conquer her own feelings and go to her enemy's assistance.

There was nothing to hinder, for Elliot had gone to the city to escape contagion, and good, faithful Margaret could be trusted with the invalid, who really required very little attention. I am sure that she would not have ventured even after she was ready had not the little white coffin she had seen carried out of the house that day reminded her painfully of the time when the death angel had called for two of her own birdlings in the same night.

Knocking timidly at the door, a faint voice bade her "come in."

"I have come to see if I can be of any service to you," she explained in a low voice.

"Have I not trouble enough without your coming to taunt me?" cried Mrs. Mathews in amazement.

"Hush, Abby, hush," said John kindly. "I come only as a friend," began Mrs. Hamilton in faltering tones.

"After all the evil I have done you?" but Mrs. Hamilton stopped the piteous wail, holding her arms out for the little limp form the tortured mother was carrying.

"Give me the baby and do try to get a little rest. I know just how you feel," and then she went on to tell the stricken woman how she had closed the eyes of her own two little girls in the same hour, and how her mother heart had bled when she saw the little coffin carried away from the smitten home that morning.

The two women mingled their tears together over the memories of their precious dead; then the poor, worn-out mother, yielding to her new friend's entreaty, left the sick children in her care, and, throwing herself across the bed, took the first sound sleep that had come to her since her loved ones had fallen ill.

Though another little grave was dug in the churchyard before the plague was stayed,

Mrs. Mathews had a friend to help her bear her trials, and she fully agreed with the physician that the recovery of her other children was due in a great measure to the good nursing they had received at the hands of her new neighbor; and long before the cloud was lifted from the shadowed home the offensive nails were drawn from the long closed gate, and all the barriers between the two families, North and South, had been broken down. When the time came that they could talk of the old war troubles, they were charitable toward each other's beliefs, and their tears mingled together over the Blue and the Gray of their kin who were sleeping far away on the battle field.—*Christian Work*.

#### CLAY-EATERS.

It seems that the singular race, of people known as the "Clay-Eaters" is not yet extinct in the mountains of Kentucky, but that victims of the habit can be found at this day, even upon the very verges of civilization. At Manchester, in Clay County, Taylor Henson and his wife have just been arraigned in court for the brutal and inhuman treatment of their only child, a girl six years of age. In their defense they pleaded that the cause of the unmerciful beating of their offspring was that she was a clay-eater, and that they were endeavoring to cure her of the habit. They explained that she inherited the taste from her father's family, which had contained many clay-eaters, and that the habit had so fastened itself upon her that it appeared to be as difficult for her to resist the temptation to eat clay as it is for an inebriate to quit drinking intoxicants. They said that unless they could conquer the child's appetite now she would be completely ruined in a few years. The court dismissed the case, the parents promising to employ more humane methods in the future.

The clay-eaters are a singular people. They are stupid and morose, and their complexions assume the color of the clay they eat. They do not live to be very old. The substance used is a soft, yellowish clay that is found in abundance in many of the mountain counties, and while it is almost tasteless, the appetite for it is easily acquired, and, once contracted, is almost as hard to relinquish as is the opium habit. A number of families of wealth and prominence in the neighborhood of Manchester are said to be clay-eaters, and E. Y. McKeenan, the wealthiest man in Corbin, who died a short time ago, was a clay-eater in his youth, and was cured only after the most strenuous efforts on the part of his physicians.—*Press Dispatch*.

#### RELIEF FOR SEASICKNESS.

DR. IVAN A. MITROPOLSKY, of Moscow, warmly recommends, on the ground of his personal experience, the following simple method for preventing or aborting all symptoms of seasickness. As soon as giddiness, nausea, etc., appear, the author shuts his eyes and begins to make deep and slow inspirations and expirations. In a few moments (sometimes after three or four respiratory cycles) the symptoms disappear, to yield to a comfortable subjective sensation. On their reappearance the same procedure is repeated again and again. If the recurrence be rather frequent, it is better to perform the procedure in a recumbent posture (with closed eyes). Since the time the author has begun to practice the method, he never yet suffered from vomiting on board.

In referring to this case in the London *Medical Recorder*, Dr. Idelson says that Dr. Mitropolsky seems to think that the means proposed by him are novel. Meanwhile, in the *British Medical Journal*, March 24, 1888, p. 676, he will find a very interesting note by

Dr. J. J. Leiser, in which the writer says: (1) That seasickness is caused by irregular and imperfect respiration, leading, necessarily, to an inadequate aeration of the patient's blood, which consequently becomes poisonous to his brain and gives rise to sympathetic sickness; (2) that a system of regular free breathing prevents sickness or rapidly relieves it; and (3) that his experiments were successfully repeated by Drs. G. C. Stockman and C. W. C. Prentice, who, having selected ten suffering passengers, each seated himself with five of them and "timed the breathing in the following manner: They [the doctors] raised the hand from the knee, indicating an inspiration, and down again for an expiration, thus timing the respirations to exactly twenty per minute. At the expiration of one hour, the active symptoms in each case had entirely subsided." By this time the doctors had thoroughly educated their patients in the *modus operandi* of the cure. The cases continued to be permanent "cures" during the remainder of the voyage from Queenstown to the United States. The writers conclude by asserting that "the cure is infallible in all cases that persist in carrying it out."—*Medical Record*.

#### THE GOSPEL OF CLEANLINESS.

BY DR. C. W. LYMAN.

SCIENCE continues to pile up evidence of the need of a more universal adoption of what is known as Dutch cleanliness.

The recent advances in our knowledge of the noxious microorganisms that swarm in all dirty things and places, have thrown a singular illumination upon the obligatory washings which the more enlightened races of olden times made incumbent on the people. An unusual and scientific dignity now invests the religious codes of various ancient nations—Jews, Mohammedans, and Brahmans—in view of the solemnly enacted requirements they contained as to bathing, purification, and the cleanness or uncleanness of garments and food. Greeks, Romans, Dutch, and New Englanders arrived at the same conclusions, not religiously, but from the dictates of a supreme common sense. Now the nineteenth-century takes the same platform, represented by trained men from the little world of the microscope and from the biological laboratories.

It would be well for the present era if all agencies for instilling the gospel of cleanliness were kept going simultaneously, and if dirtiness were denounced from pulpits as a sin, punished as a social disgrace, and treated by educators as an outrage to modern intelligence.—*The Voice*.

#### POWER OF A HORSE'S SCENT.

THERE is one perception which a horse possesses to which little attention has been paid, and that is the power of scent. With some horses it is as acute as with the dog; and for the benefit of those who drive at night, such as physicians and others, this knowledge is invaluable. I never knew it to fail, and I have ridden hundreds of miles on dark nights; and in consideration of this power of scent this is my simple advice: Never check your horse at night, but give him a free head, and you may rest assured that he will never get off the road, and will carry you safely and expeditiously. In regard to the power of scent in a horse, I once knew one of a pair that was stolen and recovered mainly by the track being made out by his mate, and that after he had been absent six or eight hours.—*Tait*.

A MAN may pass good muster as a philanthropist who makes but a poor master to his servants or father to his children.—*Maurice*.

## Mission Fields.

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

#### AN EXAMPLE IN ADDITION. 2 PETER 1:5-11.

BY ROSA A. YOUNG.

FROM Scripture's sacred page I draw my theme;  
It speaks to all who bear the Christian name,  
To all to whom rich promises are given,  
And who are walking in the path to heaven.

To those who would in heavenly graces shine,  
Who share the character of the Divine,  
Having escaped corruptions of the earth,  
O'er whom has passed a new, celestial birth,

These the apostle calls to give all heed  
To that which makes the Christian blest indeed;  
He bids to add together graces true  
Which shed around their fragrance ever new.

Giving all diligence, add to your faith  
Virtue, that moral excellence, he saith,  
Virtue, that only from a heavenly source  
Its perfect character and likeness draws.

And add to virtue, knowledge; that can give  
The best instructions how men ought to live—  
Knowledge of God, his patience, love, and care,  
And of ourselves, all that we were and are.

Then temperance add to these, and patience too,  
And heaven-born goodness, lasting, pure, and true,  
Brotherly kindness, in which all may share,  
And love, that grace which is beyond compare.

Now add all these, and the result will be  
A nature Christlike, and from blemish free,  
Not barren nor unfruitful, but bringing forth  
Fruits rich indeed, and of eternal worth.

*Pitcairn Island.*

#### HAVANA, CUBA.

BY REV. J. V. COVA.

It is five years since I came to this island, pronounced as a Catholic land from the time of its discovery, but in reality a country of sad religious indifference. Columbus brought to it the first Spanish priest, and from that time old Catholic Spain has not failed to send its supply of such almost at every steam mail. Properly the Cuban religion might be called the Spanish Romanism, with all its haughtiness and spirit of persecution.

That is the official religion, and it has always been imposed upon the people by the priests as well as by the government. Almost for every civil step the certificate of Catholic baptism is required.

All cities and villages have their peculiar patron or favorite saint, and at their anniversaries the images are worshiped and shown in the streets at processions, together with other fanatical ceremonies. But they are such only for the priests and a small proportion of the people; the great majority remain quite indifferent to these religious performances, or accept them as a means of pleasure during the holidays.

Many of my friends advised me not to attempt a gospel work among this people; but I was in earnest for it, and, trusting in Him whose servant I am, I began preaching the word of salvation in this city; and He has been on my side. At the beginning the hall was crowded to its utmost capacity; but the majority were mere curious people who came to see a Baptist minister and hear what he had to say. One year elapsed and the number was reduced to 200 baptized believers.

The actual number, with the losses I have had and some expelled for unchristian behavior, is 280 members. The Sunday school has an attendance of 200 children, and I

have besides a daily missionary school with 170 boys and girls, who are taught reading, writing, grammar, geography, arithmetic, etc., and the Bible. The Scriptures are read by teachers and pupils every day, and the daily portion read is explained. This school has proved to be a great blessing, as parents and relatives who are not with us are invited by the children to come to our services and hear our message.

I have a rented hall with a capacity of nearly 300 seats, but it is not so conveniently located as I would desire. We have Sunday services at 12:30 P.M., and at 8 in the evening. The Sunday school is assembled at 11:30 A.M. Wednesday night at 7:30 P.M. we hold a prayer meeting, practice hymns, and have other religious exercises. Some American brethren who have occasionally visited this city have assured me they felt at home in our meetings and found them about the same as their own church meetings in the States.

Bad words and persecutions from the priests have not been lacking, but the Lord has never deserted me, as I always trust him and put everything at his feet. Our mission in these five years has obtained some credit among the people, and in many respects it has the recognition of the government as an official body. I have three helpers and hope great things from the Lord in this island.

October 5, 1894.

#### A SUNDAY SERVICE IN GREENLAND.

BY PROF. G. FREDERICK WRIGHT.

In the month of August last I set out with a party of eight from Sukkertoppen, near the 65th parallel in Greenland, to spend a week in camping near the projection of the inland ice which there comes down in close proximity to the shore. A hard pull at the oars for twenty miles brought us, late Friday night, to Ikamiut, a little settlement of Eskimos, consisting of three igloos, sheltering about twenty-five inhabitants, young and old. Here we pitched our tent and made our headquarters. Besides our own party there were seven natives who accompanied us, two with kayaks, and five to aid in rowing. On our arrival we were greeted by the whole settlement, who shouted their welcome in language totally unintelligible to any but themselves and those of their race who were with us. Their actions, however, were easily interpreted. They all assisted us in landing our boats and in transferring our luggage to a position of safety, and in selecting for us a favorable place for pitching our tent. This having been done in the bright daylight, that at this season never forsook us, we retired, to rest as well as we could amid these novel circumstances.

On Saturday the weather was unpropitious. The wind blew hard, and the air was full of fog and drizzly rain. We were able to do little but sit in our tent and cultivate the acquaintance of our strange but kindly and well-disposed neighbors. They were curious to see everything we had, and to know both what it was and what it was for. We were equally curious to learn everything about them and their condition. In recognition of their good will they brought us an abundant supply of moss to carpet our tent and to disguise the hardness of our rocky floor.

Sunday morning came, and it was still cold and rainy. While we were eating our breakfast and shivering over our coal oil stove in the tent, a man of mild appearance and diminutive stature came to the door with a hymn book and a Bible in his hands, and pointed to them, to indicate, as we surmised, that there was to be religious service somewhere in the settlement. But he did not linger long, and suddenly disappeared, and we were at a loss to know where the service was to be

held; for the settlement was squalid in the extreme. A flood in the spring had destroyed nearly every igloo, and their present abodes were but partial resurrections of what were originally miserable enough. But on going down to our boats we heard singing in one of the igloos. Stooping before the low door and pushing it open on our hands and knees, we were welcomed by motions into the most interesting church service I ever expect to attend. The room in itself was dreary beyond description. The low walls of stone and turf were reeking with moisture, while water distilled freely from the sod roof in various places, and squirted up from the crevices between the loose stones with which a part of the floor was covered, as one walked over them. The only dry place was the shelf, elevated about a foot on the east side of the room, and which was the sleeping place of the inmates at night and their lounging place by day. A cylindrical sheet-iron stove near the door was now cold and lifeless, because the moss was so wet that it was impossible to make it burn. A lamp of seal oil freshly distilled from the raw blubber was burning in the other end of the room, being the special property and care of the oldest woman of the household. In no place could one stand erect.

Yet here was gathered the whole community for worship. Of course I could not understand the words of their hymn, but the tune was a grand German choral, in which all united perfectly in the slow, dignified, and effective movement. Then followed a sermon from the little man, who proved to be the catechist. This was delivered in the native language, and with much unction, though from necessity the speaker remained in a sitting posture. The only words intelligible to me, in either the sermons or the prayers, were the "amens," in which all joined. Finally the service was closed with another hymn, sung to an equally impressive German choral.

Not to be excelled, . . . we arranged an English service in our tent after the mid-day meal, and circulated the notice among the Eskimos in the same manner as that employed by the catechist in the morning. We should have been glad to ask them into the tent, but as they have not yet learned that cleanliness is next to godliness, prudence suggested that they be excluded; so I stood in the door with our own company massed near the entrance, while the Eskimos, notwithstanding the inclement weather, gathered in front of the tabernacle. They were all there, listening with the utmost devotion to the singing and the service, of which they understood not a word.—*N. Y. Independent.*

It hardly seems credible that at the close of the nineteenth century priests and teachers of a Christian church should call the people together to witness a bloody sacrifice to propitiate the wrath of God. And yet this is what took place in the town of Talas on Friday, June 29, 1894, in the Armenian Church. It was the culmination of a series of exercises, all designed to propitiate the wrath of God and induce him to release the town from the curse of scourge. A few days previous a great crowd of priests and choir boys, followed by the people, marched about the place singing and praying, laying, as it were, a cordon of prayer about the district, inside of which they hoped that God would not allow the cholera to enter. This was unsuccessful, and the idea took root and grew apace that God was angry; that he had sent the disease as a punishment, and that he must be propitiated. Money, cattle, and sheep were forthwith secured by donation in preparation for the event.—*Methodist Herald.*

By falling before God we rise towards him.  
—*Ivan Patin.*

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### FROM DAY TO DAY.

God has assigned to every man  
Some part in the eternal plan—  
Some part that all his powers of will,  
Working in faith, by faith fulfill.  
To every man a door is shown  
Whose key is his, and his alone,  
Though ruin to our ignorant eyes  
Has fallen upon his paradise.  
Step after step unfolds the way  
To those who search, believe, obey;  
Day after day its lesson brings  
Of earthly joined to heavenly things;  
By countless cares, unpraised, unknown,  
They make their far ideals their own,  
And still in the world's mirrors trace  
Reflections of the Father's face.  
With God there is no great nor small  
Save as we yield him part or all.  
All that we are his claim demands—  
Spirit and brain and heart and hands.  
Then be our lot however poor,  
Each dawn is as a welcome door,  
Each humblest act the wondrous key  
Of infinite opportunity.

The Lord of love with love requite,  
Honor his service with delight.  
His is the power—be his the praise  
Of peaceful nights and virtuous days.  
Let not thy noon of labor borrow  
Dark portents from a threatening morrow;  
Thus, though a thousand ills befall,  
Strength shall be given to conquer all.

—Dora Read Goodale.

### A BOLD-FACED FALSEHOOD.

OUR excuse for publishing the following is that the item noted as appearing in the *San Jose Gazette* of October 10 was syndicate, or plate matter (the credit to which was illegible), and therefore it may have appeared in other journals. The *Gazette* promptly published our correction, as we expected a fair-minded paper would. If any of our other exchanges have published unwittingly the same report, will they please correct in harmony with the facts set forth below from the *San Jose Daily Gazette* of October 18:—

The following communication has been received by the *Gazette* from M. C. Wilcox, the editor of the *SIGNS OF THE TIMES*, a religious journal of Oakland:—

"I notice in your issue of October 10 the following item: 'The Pitcairn Islands are having bad times nowadays. Eighteen months ago a party of American Seventh-day Adventists exploited the Society and Paumotu groups, and, in their schooner, the *Pitcairn*, visited the lonely little island, and converted the people from 'hard-cased Christianity' into Seventh-day Adventism.' The mission schooner brought dysentery, diphtheria, measles, and influenza, and now comes the news that many of the miserable survivors (about 70) have been attacked with malignant typhoid, to which twelve persons have already succumbed."

"Kindly give publicity to the following correction of some statements that are found therein: In the sickness alluded to, which occurred more than one year ago, the malady was typhus fever. From this sickness there were twelve deaths in all, the first one occurring on the 26th of August, the last on the 19th of October.

"The sickness was not taken to the island by the Adventist schooner, *Pitcairn*, for the latest call of the *Pitcairn* previous to this was the middle of February last year. All her passengers and crew at that time were in good health, and the missionary and wife and the teacher which she at that time left at Pitcairn Island were also in good health and did not have the fever at all. In fact, had it not been for them the islanders would have fared badly

indeed, because they knew nothing of how to treat such formidable diseases.

"The fever was brought there by the crew of the British bark *Bowdon*, wrecked in the month of April of last year on Oeno reef, some seventy miles from Pitcairn Island. The crew of the *Bowdon* went to Pitcairn Island, carrying the disease with them to the island. In the month of June of the same year H. M. S. *Hyacinth* made a short stop at Pitcairn Island. The physician pronounced the cases, at that time, a form of *la grippe*, but as this was in the beginning of the disease, it was difficult to make a diagnosis. Shortly after that the various cases which were ill took on an aggravated form, and the result, as previously stated, was that twelve died. The diseases mentioned in the item above, with the exception of influenza, have not been on the island so far as I have known, and I have had frequent communication with the islanders in various ways; and the *Pitcairn* has never taken any of those diseases there.

"Instead of being seventy persons on the island, there are one hundred and thirty, all of whom were, when last heard from, within less than a month, in quite good health indeed. One of the natives, a remarkably intelligent lady, writes that the disease would not have been so serious had it not been for the ignorance of the people, and their wrong habits of eating. Although the islanders were much more rugged than the missionaries were naturally, the latter were not attacked with the disease, while the former were, and yet through the whole time of the dread scourge the missionaries were laboring night and day to relieve the sufferers."

### THE LOVE OF RICHES.

BUT few realize the strength of their love for riches until the test is brought to bear upon them. Many who profess to be Christ's followers, then show that they are unprepared for heaven. Their works testify that they love riches more than their neighbor or their God. Like the rich young man, they inquire the way to life; but when the way is pointed out, and the cost is estimated, and they are convinced that they must sacrifice their earthly riches and become rich in good works, they decide that heaven costs too much. The greater the treasures laid up upon the earth, the more difficult it is for the possessor to realize that they are not his own, but lent him to use to God's glory.

Jesus here improves the opportunity to give his disciples an impressive lesson: "Then said Jesus unto his disciples, Verily I say unto you, that a rich man shall hardly enter into the kingdom of heaven." "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God."

Here the strength of riches is seen. The power of the love of riches over the human mind is almost paralyzing. Riches infatuate many, and make them act as though they were bereft of reason. The more they have of this world, the more they desire. Their fears of coming to want increase with their riches. They have a disposition to hoard up means for the future. They are close and selfish, fearing that God will not provide for their future needs. Such persons are indeed poor toward God. As their riches have accumulated, they have put their trust in them, and have not had faith in God or his promises.

The poor man who has faith and confidence in God, who trusts in his love and care, and who abounds in good works, judiciously using the little he has in blessing others with his means, is rich toward God. He feels that his neighbor has claims upon him that he cannot disregard and yet obey the commandment of God, "Thou shalt love thy neighbor as thyself." The poor who are rich toward God consider the salvation of their fellow-men of greater importance than all the gold and silver that the world contains.—*Testimony for the Church No. 20.*

God puts consolation only where he has first put pain.—*Mme. Swetchine.*

### FIELD NOTES.

A COMPANY of five canvassers recently began work in Augusta, Ga.

Our denominational school at Keene, Texas, will open on the 14th inst.

ELDER E. G. OLSEN, president of Iowa Conference, officiated at the dedication of a new house of worship at Blencoe on the 14th ult.

THE *Workers' Bulletin* of October 23 gave notice that new houses of worship would be dedicated at Tyner and Urbana, Iowa, on the 4th of this month.

A SERIES of meetings recently held in Ogden, Utah, by Elder J. M. Willoughby, resulted in ten persons covenanting to keep the Sabbath of the Lord.

FIVE members were added to the church at Sandyville, Iowa, after an eight days' meeting, conducted by Elder J. S. Hart, which closed on the 14th ult.

THE *Workers' Record* of the 17th ult. announced that Elder W. S. Hyatt, president of Missouri Conference, was holding a series of meetings in Kansas City.

EIGHTEEN persons keeping the Sabbath is the report of Elder J. P. Henderson and Brother R. H. Habinecht, after a series of tent meetings at Hawkeye, Iowa.

AT Bowling Green, Ky., where meetings were continued by Elder C. L. Boyd after the local camp meeting, ten have been baptized and others are seeking further light.

ELDER O. A. OLSEN has returned to America from his European tour, and, together with Elder A. T. Jones, was to be at the general meeting of Iowa Conference at Moravia.

ELDER C. L. BOYD, of the Tennessee field, says of the canvassing work: "Cheering reports come in from different parts of the field. Those of but little experience are doing well."

THREE more persons were baptized at Wichita, Kansas, on the 19th inst. Elder S. B. Whitney and C. A. Hall have been conducting tent meetings there, and report a deep interest.

WE have received notice that the new church building in Chicago was to have been dedicated October 28. Elders J. N. Loughborough and A. T. Jones were announced to officiate on the occasion.

THE *Bible Echo* says that the questions of the Sabbath and religious liberty have been quite fully discussed in the papers of Charters Towers, Queensland, Australia. It also has news of a good work among the Germans of that place.

AT Hawthorne, a suburb of Melbourne, Australia, September 8, a church organization was effected which included thirty-eight members. Eleven of these had formerly been connected with the church at North Fitzroy, and the remainder accepted the faith under tent labors of Elders J. O. Corliss and R. Hare.

ON the 8th of September Brother and Sister Masters and son, of New Zealand, sailed from Melbourne, Australia, for India, where they will engage in missionary work. Young Fairly Masters has been a student at the Bible school at Melbourne for three years, and Sister Masters had resided in that colony about a year. These are the first Seventh-day Adventist missionaries to a foreign country from the Australasian field.

LAST week we published an account of a riotous attack on a Seventh-day Adventist church at Shady Side, not far from the capital of Maryland, while the service was progressing. The attack was renewed the next evening (Sunday), some of the mob going right into the house and insulting the minister. Several of the rioters were members of churches calling themselves Protestant, and



this seems to be their idea of proper Sunday observance. That seems to be the idea of the authorities also, judging from their action in the matter. Complaints were filed and fifteen of the rioters were arraigned in court, only to be released. But the minister of that church, for picking up a few tent stakes on Sunday, is put under bonds to appear for trial on the 22d inst.

At Prospect, N. S. W., September 16, a church building was formally dedicated, Sister E. G. White preaching the dedicatory sermon. Part of the discourse appears in the *Bible Echo* of October 1, to be continued in the issue of the 8th. Dr. M. G. Kellogg preached in the morning, and Elder S. McCullagh had general charge of the organization of the church, having had supervision of the work in that place. The house was dedicated free of debt.

ELDER WM. INGS arrived in this city from the Southern California camp meeting on the 23d ult., and went on to the Health Retreat at Crystal Springs. He reports a very profitable meeting; thirty-one were received for baptism, some of whom deferred the ordinance until arriving at their homes. Elder McClure decided to remain in the South for a time. Elder E. H. Gates went from the meeting to Riverside, with a view to securing a place of residence.

#### 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.; preaching service 11 a.m. Prayer meeting 3:30 p.m. every Sabbath, also Tuesday evening 7 p.m. Missionary meeting Thursday evening 7 p.m. All are cordially invited.

**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. Sabbaths. 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.

**Boston, Mass.**—Church worships at United Fellowship Hall, 1371 Washington Street. Regular services: Sabbath school at 10 a.m., preaching at 11 a.m. All are welcome. George B. Wheeler, pastor. Residence at 166½ Ferry Street, Everett, Mass.

#### COMPLETE SETS OF THE SABBATH SCHOOL LESSONS ON THE BOOK OF LUKE.

We quote the following from a note at the beginning of the first lesson in October, from the pen of the writer of the lessons:—

"If you have preserved the lesson pamphlets for the previous quarters of the year, you will not now need any special instruction in regard to study. Read again the suggestions that have been given. Those who begin the study with this quarter, and who have not the three preceding pamphlets, will do well to procure them."

In harmony with the above suggestion we will say that we have on hand some stock of each of the preceding pamphlets on the "Book of Luke," and can supply any single pamphlet or the entire set. Those who lack one or more of these can now obtain them if they order promptly.

*Bible Students' Library* No. 116 contained the lessons for the first quarter of 1894, embracing the first six chapters of Luke.

*Bible Students' Library* No. 120 contained the les-

sons for the second quarter of 1894, embracing chapters 7 to 11 inclusive.

*Bible Students' Library* No. 123 contained the lessons for the third quarter of 1894, embracing chapters 12 to 19 inclusive.

*Bible Students' Library* No. 126 contains the lessons for the fourth quarter of 1894, and completes the book of Luke.

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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 VII.—SUNDAY, NOVEMBER 18, 1894.

### THE SERMON ON THE MOUNT.

[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, Luke 6: 20-31.

20. AND He lifted up His eyes on His disciples, and said, Blessed are ye poor; for yours is the kingdom of God.
21. Blessed are ye that hunger now; for ye shall be filled. Blessed are ye that weep now; for ye shall laugh.
22. Blessed are ye, when men shall hate you, and when they shall separate you from their company, and reproach you, and cast out your name as evil, for the Son of Man's sake.
23. Rejoice in that day, and leap for joy; for behold, your reward is great in heaven; for in the same manner did their fathers unto the prophets.
24. But woe unto you that are rich! for ye have received your consolation.
25. Woe unto you, ye that are full now! for ye shall hunger. Woe unto you, ye that laugh now! for ye shall mourn and weep.
26. Woe unto you, when all men shall speak well of you! for in the same manner did their fathers to the false prophets.
27. But I say unto you which hear, Love your enemies, do good to them that hate you,
28. Bless them that curse you, pray for them that despitefully use you.
29. To him that smiteth thee on the one cheek offer also the other; and from him that taketh away thy cloak withhold not thy coat also.
30. Give to everyone that asketh thee; and of him that taketh away thy goods ask them not again.
31. And as ye would that men should do to you, do ye also to them likewise.

Golden Text: "As ye would that men should do to you, do ye also to them likewise." Luke 6: 31.

NOTE.—This lesson is, to our mind, wrongly named. "The Sermon on the Plain" would be better, for we are told in verse 17 that he came down with his disciples, and stood on a level place. The chronological setting, as well as the differences between the teachings of this discourse in Luke 6 and that in Matthew, chapters 5 to 7, show that they are not identical, but were spoken on different occasions, and it is not at all unreasonable to suppose that this would be the case. Christ spoke what the people needed, and the same blessed truths that he spoke to the throng, as recorded in Matthew, were just as much needed by those to whom he spoke as were the words recorded in Luke.

1. When the multitude were gathered around Jesus to whom did he directly address himself? Verse 20.
2. What blessing did he pronounce upon the poor? and why? Compare with Matt. 5: 3.
3. What did he say of those who hungered for righteousness? Verse 21.
4. What blessing did he pronounce upon those who wept because of sin?
5. What did he say of those who suffered for his sake? Verse 22.
6. Instead of mourning because of their persecution, what should they do? and why? Verse 23.
7. What ones did he mention as having received just such treatment?
8. What did he pronounce upon those who felt themselves rich? Verse 24.
9. Upon what other classes did he pronounce woes? Verse 25.
10. Should we be pleased when all men speak well of us? Verse 26.
11. How is a true disciple to regard his enemies and those who hate him? Verse 27.
12. What should he do toward those who curse him and persecute him? Verse 28.
13. How should he treat those who take away his goods wrongfully because he is Christ's disciple? Verses 29, 30.
14. What general rule does he give which applies in all these cases? See golden text.

#### NOTE.

THE Golden Rule, "As ye would that men should do to you, do ye also to them likewise," is one which, if followed, would never permit persecution for the sake of religion. There certainly is not a heathen in the world who would desire to be persecuted by

a Christian; and, if he did by the Christian as he desired the Christian to do by him, he certainly would not persecute the Christian. This is just as true on the other side. There is no Christian who desires to be persecuted by a heathen, or who would desire to have his liberty to worship God in any way infringed upon. He, therefore, ought not to demand that the liberty of the heathen to worship his conception of God should be infringed upon. Of course, no so-called liberty should infringe upon the rights of other men. That is not the liberty which our Lord enjoins. What Christianity demands is absolute equality. That is what is implied in the Golden Rule. Absolute equality in religious worship has to do simply and solely with the relations which exist between man and his God, or his conception of God. The relations between man, so far as the overt acts are concerned, are regulated by civil law, which does not come within the sphere of religion at all. If a religious devotee transgresses the civil law, he is punished because of his crime against the law, and not because of his relation to God or against God. For instance, the Sabbath is a day which is to be kept holy unto the Lord. It cannot be kept holy unto man. It has nothing whatever to do with man's relation to his fellow-man. It belongs unto God; it bears his image and superscription. The infidel, if he observes the Golden Rule, would have no right whatever to say that the Christian should not observe the Sabbath. The Christian, if he observed the Golden Rule, would have no right whatever to say that the infidel should observe the Sabbath. That is a matter which lies between him and his God alone. There would be no Sabbath law and no need of Sabbath law where the Golden Rule was believed and practiced.

LESSON VII.—SABBATH, NOVEMBER 17, 1894.

### BETRAYED AND DENIED.

#### Lesson Scripture, Luke 22: 39-62.

39. And he came out, and went, as his custom was, unto the Mount of Olives; and the disciples also followed him.
40. And when he was at the place, he said unto them, Pray that ye enter not into temptation.
41. And he was parted from them about a stone's cast; and he kneeled down and prayed,
42. Saying, Father, if thou be willing, remove this cup from me; nevertheless not my will, but thine, be done.
43. And there appeared unto him an angel from heaven, strengthening him.
44. And being in an agony he prayed more earnestly; and his sweat became as it were great drops of blood falling down upon the ground.
45. And when he rose up from his prayer, he came unto the disciples, and found them sleeping for sorrow, and said unto them,
46. Why sleep ye? rise and pray, that ye enter not into temptation.
47. While he yet spake, behold, a multitude, and he that was called Judas, one of the twelve, went before them; and he drew near unto Jesus to kiss him.
48. But Jesus said unto him, Judas, betrayest thou the Son of Man with a kiss?
49. And when they that were about him saw what would follow, they said, Lord, shall we smite with the sword?
50. And a certain one of them smote the servant of the high priest, and struck off his right ear.
51. But Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him.
52. And Jesus said unto the chief priests, and captains of the temple, and elders, which were come against him, Are ye come out, as against a robber, with swords and staves?
53. When I was daily with you in the temple, ye stretched not forth your hands against me; but this is your hour, and the power of darkness.
54. And they seized him, and led him away, and brought him into the high priest's house. But Peter followed afar off.
55. And when they had kindled a fire in the midst of the court, and had sat down together, Peter sat in the midst of them.
56. And a certain maid seeing him as he sat in the light of the fire, and looking steadfastly upon him, said, This man also was with him.
57. But he denied, saying, Woman, I know him not.
58. And after a little another saw him, and said, Thou also art one of them. But Peter said, Man, I am not.
59. And after the space of about one hour another confidently affirmed, saying, Of a truth this man also was with him; for he is a Galilean.
60. But Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew.
61. And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how that he said unto him, Before the cock crow this day, thou shalt deny me thrice.
62. And he went out, and wept bitterly.

This portion of the story of the last night of our Saviour before his death, may be divided into three parts, thus: The Temptation in the Garden, The Betrayal, and Peter's Denial of Christ.

1. After the supper, where did Jesus go with his disciples?

2. When he arrived there, what did he say to them?
3. What did he then do?
4. In what words did he pray?
5. How was he strengthened?
6. How great was his agony in striving against temptation?
7. When he rose up from prayer, how did he find the disciples?
8. What did he say to them?
9. While he yet spake, who came to him?
10. Who led them?
11. By what means did Judas point out Jesus?
12. What did Jesus say to him?
13. When the disciples saw what was about to be done, what did they ask?
14. What did one of them do?
15. Who was it that did this? and what did Jesus say to him? John 18: 10; Matt. 26: 52.
16. What did Jesus do for his wounded enemy?
17. What did he say to the chief priests and captains?
18. Why did they not take him when he was in the temple teaching?
19. To what place did they lead him?
20. Who followed afar off? What did he finally do?
21. Who saw Peter as he sat by the fire?
22. What did she say?
23. What reply did Peter make?
24. What further took place after a little while?
25. What did Peter do the second time?
26. About an hour afterward, what happened?
27. What did Peter do the third time?
28. What then took place?
29. What did the Lord then do?
30. How did this affect Peter?

#### NOTES.

1. "WHEREFORE, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the Author and Finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds. Ye have not yet resisted unto blood, striving against sin." Heb. 12: 1-4. Christ did resist unto blood, striving against sin. "His sweat was as it were great drops of blood falling down to the ground." There was the temptation for him to refuse to go on with the work assigned him. No man can ever realize the strength of the temptation that beset Christ in the garden. If he had failed then, Satan would have triumphed as surely as he would if he had overcome Christ in the wilderness. Christ endured the cross, despising the shame, and we may also expect to pass through severe suffering, but it will be with him. An angel strengthened him, and we have the assurance, "God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." 1 Cor. 10: 13. "Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind; for he that hath suffered in the flesh hath ceased from sin." 1 Peter 4: 1.

2. "AND the Lord turned, and looked upon Peter. . . . And Peter went out, and wept bitterly." There is power in a look of the Saviour. There was no condemnation in that look, but love and pity. It melted the heart of Peter to repentance. People often use the words, "Thou God seest me," as a means of frightening children into obedience. They are taught to think that it is a terrible thing for the Lord to see them. Not so would the Lord have us regard his looks. There is salvation in his look. The Lord says, "To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word." Isa. 66: 2. "Turn us again, O Lord God of hosts, cause thy face to shine; and we shall be saved." Ps. 80: 19.

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

## News and Notes.

FOR THE WEEK ENDING OCTOBER 29.

## RELIGIOUS.

—The Parliament of Finland has passed a law forbidding railway traffic and mail delivery on Sunday.

—A clause in the State constitution of Vermont provides that no Roman Catholic can hold the office of governor.

—The recent General Conference of the Free Methodist Church which convened at Greenville, Ill., decided against a proposition to ordain women.

—A conference, called by the pope for the purpose of arranging, if possible, a reunion between the Eastern and Western churches, was convened in Rome on the 24th ult.

—A Melbourne, Australia, paper says twelve young ladies took the black veil of the Sisters of Mercy in that city on the 25th ult. They had been selected in Ireland, but passed their novitiate in Melbourne.

—At a recent conference of Roman Catholic archbishops held in Philadelphia, the American branch of the Ancient Order of Hibernians was formally approved. Theoretically the Catholic Church opposes secret societies, but the Catholic secret societies are excepted from the proscription. Of all secret political organizations, the Roman Church is the most subtle.

—Constitutional guarantees of liberty of conscience do not count for much in these days—in fact they never did when disregarded by officials and their supporters. For instance, the constitution of Spain guarantees liberty of conscience, but quite recently two Protestants were fined and imprisoned by a Madrid court for not kneeling in the street before a priest who was carrying the viaticum.

—The pilgrims who started from Brooklyn, N. Y., last month, on a pilgrimage to the shrine at Lourdes, France, intended also to visit Rome. Papal Delegate Satolli sent them his blessing and some valuable directions. He gravely informed them that the women should wear black dresses and Brussels net veils instead of bonnets when received by the pope, and that the men should wear evening dress. How much the deluded "pilgrims" might save by going directly before the Lord himself, at home and in their everyday clothes! This supporting a pompous "vicar" is an expensive luxury, as well as a delusion and a snare to the soul.

—Bishop Watterson, the great outspoken temperance apostle of the Catholic Church, is a prohibitionist with an "if." He is receiving great praise from certain temperance people and journals for this utterance: "If the liquor traffic in particular places becomes so bold, so outrageous, so overmastering and defiant that it cannot be controlled in any other way than the legal wiping out of the saloons, then let the saloons be legally wiped out; and I say, in God's name, and in the name of an outraged community, the sooner they are legally wiped out in that case the better for the community." Just as if the liquor traffic ever is, in any place, anything but "bold" and "outrageous" and "overmastering" and "defiant." These are the characteristics of the great adversary of souls, one of whose foremost allies is the liquor traffic.

—Samuel Johnson, an English minister of prominence some 200 years ago, gave this direction about Sunday observance: "It should be different from any other day. People may walk, but not throw stones at birds; there may be relaxation, but there should be no levity." On this the *Scottish Review* remarks: "Excellent, though the inference is perhaps rather droll—that on week days one might throw stones at birds. Not unlike the plea once put forward for polygamy—that it is only a bishop who, in Holy Writ, is enjoined to be the husband of one wife." As to the logic (or rather want of logic) of Sunday observance, it is the same to-day. For instance, the clamor for the closing of saloons on Sunday is a virtual admission that the open saloon is all right on other days. We never hear of any special plea for closed saloons on any other particular day of the week.

## SECULAR.

—The striking weavers at Fall River, Mass., have decided to return to work.

—The announcement a few weeks ago of the death of the ameer of Afghanistan is officially denied.

—Chile has declined to sell her war ships to China, and Argentina has refused an offer of Japan to buy her war fleet.

—A lamp explosion caused the burning of a hotel in Raton, N. M., last week, and two men were burned to death.

—Mary A. Woodbridge, corresponding secretary of the National W. C. T. U., died at Chicago on the 25th inst., of apoplexy.

—The freight depot of the St. Louis Transfer Company, St. Louis, Mo., was burned on the 28th inst., entailing a loss of \$500,000.

—The latest advices from Hongkong report more cases of the plague that was supposed to have been thoroughly overcome a few weeks ago.

—A cloudburst near Redding, Cal., on the 24th inst., sent "rivers of water through the streets" of that town, and caused a great rise in adjacent streams.

—The West Hotel, Seattle, Wash., was destroyed by fire on the 27th inst., and sixteen persons—ten men, three women, and three children—were burned to death.

—The *London Standard* says that a silver loan of 1,500,000 taels for the city of Canton is being offered in that market, "probably in order to feel the pulse for a Chinese loan."

—Official reports of the Japanese campaign in Corea, while indicating marked successes, also show heavy losses. The killed, wounded, and sick number over ten per cent. of the army.

—On the 22d ult. fifty delegates, representing railroad switchmen from various parts of the country, met at Kansas City for the purpose of organizing a new Switchmen's Brotherhood.

—During the consecration of a church at Trokh, Russia, on the 25th inst., a lamp was upset. A panic followed, and in the rush for the door two women and three children were trampled to death.

—A great fire swept over portions of Cherry and Grant Counties, Neb., last week, destroying several homes, and large quantities of hay, together with fences and some live stock. Two men were also burned to death.

—Washington, D. C., is said to be the scene of a smallpox fright. Within two days last week nine cases were developed, and the sudden appearance of the disease necessarily exposed a great many unsuspecting people.

—A Madrid dispatch says: "The Finance Committee of the Cortes has decided to establish a gold standard of currency for Porto Rico. The Mexican dollar will hereafter be used only as a basis of weight for the value of silver."

—The residence of Rev. Ross Taylor, son of Bishop Taylor, at Nyack, N. Y., was burned on the 22d inst., and four of his children, aged from 5 to 11 years, perished in the flames. Three men were also badly burned, one fatally.

—The Chinese Government has issued a decree granting protection to all foreigners. Such a guarantee in China is of about as much value as the guarantee of religious liberty to citizens in some "Christian" countries—it is principally theory.

—Late advices from Hawaii state that myriads of small bugs are devastating the orchards and fields. The destroyers work at night and are invisible in the daytime. The people think the little destroyers came from Japan, hence they call it the Japan bug.

—It appears that Colonel Breckenridge, of Kentucky, is not down yet. On the 24th ult. he spoke to a crowded house at Mount Sterling, and it is said there were many ladies present. He is now said to be coming to the front as a candidate for United States Senator.

—The weavers of a worsted cloth mill in Monaca, Pa., have struck for a fifteen per cent. raise in wages. They say that they have been subjected to a fifty per cent. reduction since last spring, and now \$8.50 per week is all they can earn on a daily run of thirteen hours.

—A Swedish schooner loaded with gunpowder was blown up near Peterhead, Scotland, on the 24th ult. Within two minutes after the explosion no part of the craft was to be seen excepting a few splinters floating about. The crew all went down with the wreck.

—The general superintendent of the Pacific Express Company says they will not risk carrying money into Indian Territory until assured of better protection from outlaws. He is also of opinion that only the Government of the United States can give adequate protection.

—The Chilean Government has pardoned all persons accused of political offenses prior to August 28, 1889. This includes all adherents to ex-President Balmaceda at the time he was forced to resign, but does not include those who resisted the new government after that date.

—The son of an ex city marshal and the son of an ex district judge have been arrested on a charge of committing the recent express robbery at The Dalles, Oregon. Of the \$14,000 taken, all but \$400 has been recovered, \$5,000 having been found in the house of the ex-marshal.

—Charles A. Keller, of Chicago, was arrested a few days ago, while making a political speech, on charges connected with the great strike of last summer. He had taken an active part in organizing a boycott against merchants who sold goods to men who took the places of strikers. He was indicted by the grand jury on this charge, and, in default of bail, was lodged in jail.

—Colonel Cienfuegos, who has been held in this city for some time on demand of the Salvadorean Government for his extradition on a charge of murder, has been granted a release on a rehearing of his case at Washington. He was a member of the staff of General Ezeta, who was released a few weeks ago.

—Some whaling vessels returned to Dundee, Scotland, report having found a large number of Eskimo corpses on the shore of Elvin Bay, Prince Regent's Inlet. They had evidently been caught by storm away from winter quarters and starved to death. This theory was sustained by evidences of cannibalism.

—It is said that Japanese detectives have arrested a Chinese woman at Hiroshima, who is charged with being a spy. Being unusually pretty, and proficient in the Japanese language, she succeeded in gaining an intimacy with several officers, and had accumulated considerable information concerning Japanese plans and equipments.

—Major Richter, formerly of the German army, who has been employed by the Chinese Government for the past two years to inspect the army and suggest movements, has resigned in disgust. He "found corruption and fraud rampant," and his reports were garbled before they reached the head of the government.

—Advices from South America report a severe earthquake on the 27th inst., extending all over Argentina and part of Buenos Ayres. The town of La Rioja, Argentina, is said to have been entirely destroyed. At least 20,000 people are said to be homeless, and hundreds have lost their lives in the various localities heard from.

—Secretary of the Interior Hoke Smith, in reply to the question of what should be done to check the lawlessness among the Indians of Indian Territory, says: "Abrogate the treaties, abolish tribal relations, establish a Territorial government, and extend the jurisdiction of the United States over the whole Territory." He adds that tribal government is a failure; their Legislatures make laws but cannot enforce them.

—Chancellor Von Caprivi, of Germany, has resigned his office because of continued bitter contentions in the cabinet. He has had much opposition from various political sources during his entire service of four and a half years. The culminating crisis, it is said, grew of his opposition to the passage of laws for the repression of socialism. Prince Hohenlohe Schillingsfurst, governor of Alsace-Lorraine, succeeds him.

—The immense barrette for the U. S. war ship *Oregon*, now being built at San Francisco, has been completed by the Carnegie Company, at Homestead, Pa., being the largest piece of armor plate work ever turned out. It weighs 400 tons, and will require sixteen cars to carry it to San Francisco. A barrette is a gun carriage on which great guns are raised above deck to be fired and lowered again to avoid exposure while being loaded.

—The reign of terror continues in Venezuela. A late Caracas dispatch says that five members of a band organized to kidnap President Crespo were killed in a riot at Maricao and seven were captured. A plot has been divulged which had in view the establishment of a provisional government, with General Pinango, who is now in prison, at its head. The government has ordered the seizure of all arms and ammunition in shops; the streets are patrolled by troops, and several high military officials have been arrested.

—The Japanese have scored another victory in the capture of the fortified city of Kiu Lien Ching, which was held by 16,000 Chinese troops. The garrison made but a slight resistance and then fled. It is reported that 200 of the fleeing troops were killed, while the Japanese killed numbered but 20. An immense amount of ammunition and provisions was secured. It is also stated that the second Japanese army of 30,000 had landed to the northeast of Port Arthur, and that the Chinese at Port Arthur and Wei Hai Wei were in full flight.

—Lord Rosebery, premier of Great Britain, in a recent speech deplored the terrible results of a destruction of the central government of China, and said a headless China meant such a scene of chaos and horror as the world had never contemplated. Hundreds of millions of a barbarous and cruel population would be let loose, with their passions uncontrolled. This would be an appalling danger to every Christian within its reach. He may have had in mind the scramble of "civilized" nations for their "rights" in the partition of the headless body.

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# Signs of the Times

OAKLAND, CAL., MONDAY, OCTOBER 29, 1894.

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## CONTENTS OF THIS NUMBER.

<b>Editorial.</b> —Notes and Comments—Man's Misery—God's Mercy—What Is the Image to the Beast?—The Spirit of the Beer Garden—Facts Not Theories.....	817-819, 832
<b>General Articles.</b> —Heart of Christ (verse)—"Comprehended It Not"—Life and Death, No. 2—The Furniture of the Worldly Sanctuary—What Would We Say? (verse)—Babylon's Mysteries in This Dispensation—Sabbath Uniformity (Who Is Lord of the Sabbath?)—"One Lord, One Faith, One Baptism"—The True Life—Is This Christianity?—The Choice.....	819-824
<b>Home and Health.</b> —A Mother's Answer (verse)—How the Breach Was Healed—Clay-eaters—Relief for Seasickness—The Gospel of Cleanliness—Power of a Horse's Scent.....	825, 826
<b>Mission Fields.</b> —An Example in Addition (verse)—Havana, Cuba—A Sunday Service in Greenland.....	826, 827
<b>Our Work and Workers.</b> —From Day to Day (verse)—A Bold-faced Falsehood—The Love of Riches—Field Notes.....	828, 829
<b>International S. S. Lessons.</b> —The Sermon on the Mount (Lesson 7, Sunday, November 18, 1894)—Betrayed and Denied (Lesson 7, Sabbath, November 17, 1894).....	830
<b>News and Notes.</b> —Religious—Secular.....	831

In our Mission Fields department will be found an interesting report from a Baptist brother in Cuba.

The article on "Sabbath Uniformity," together with the one which will follow, shows conclusively that it is absolutely impossible to have uniformity in the matter of Sabbath observance till we yield to the will and way of God.

In this number we give another article on "Life and Death." Read it, and ask yourselves what bearing it has in the light of the Scriptures on the doctrine of the inherent immortality of the soul, and Modern Spiritualism. Have you the relation with Life which it is your privilege to have?

We give another article on the important subject of the sanctuary in this issue; we trust that it will be read thoroughly. Another is given on the Mysteries of Babylon in This Dispensation. "What Is the Image to the Beast" will, we hope, help our readers who may not be settled on what constitutes an image to the beast.

The Roman Catholic temperance spurt, over which the W. C. T. U. and several Protestant journals have been gushing so enthusiastically of late, seems to be nothing more than a wail because of the abuse of the saloon business. This is the burden of Satolli's temperance sentiment, and Bishop Watterson, who has been the recipient of so much Protestant praise because of his temperance stand, states his position thus: "The great injury that has been done to the progress of our faith in this country is the disgrace inflicted upon it by those Catholics—and their name is legion—who are abusing the saloon business, to their own infamy and dishonor of the church." It is not the liquor traffic, the saloon business, that is evil in the minds of these great temperance apostles, but it is the abuse of the business that brings dishonor upon the church. Yet we find a San Francisco Protestant journal indorsing such sophistry in this way: "We could wish all other Catholics might speak as well and wisely as these." The W. C. T. U. has all along taught that the saloon business is the sum of all evils, that "there is no genuine temperance movement but prohibition," but there suddenly comes such an

anxiety for alliance with the Romanists that their president officially congratulates that church on having such temperance leaders as Watterson and Satolli. Verily Rome is buying Protestant homage very cheaply just now.

**Wanted—Copies of Signs No. 45.**—If any of our friends have clean copies of the SIGNS OF THE TIMES No. 45, of the date of September 17, 1894, which they do not particularly care to preserve, they would greatly oblige us by forwarding them to this office. All our extra copies of that issue are completely exhausted, and we are not able to fill calls that have been made for them.

In Our Work and Workers department will be found an item concerning the persecution of our brethren in Maryland. The spirit of the dragon is becoming more and more manifest, and in the words of the *Review and Herald* we would say: "As the enemy becomes more bitter and unreasonable in his wrath, may we become more Christlike in our love and forbearance. The only power God's people have is that which comes from above." Let our brethren who suffer persecution be of good cheer. It is for Christ's sake. "On their part he is evil spoken of, but on your part is he glorified."

**God Reigns.**—The kings, rulers, and governments of this earth exist only by permission of the great Ruler of the universe, who "removeth kings, and setteth up kings," "and none can stay his hand." Just now the whole political world is speculating as to what the effect of the death of the czar of all the Russias will have upon the peace of Europe. And some believe that it will involve war. But the "Most High" yet "ruleth in the kingdom of men." There will be no general war till God's work is done in the earth. His heavenly messengers are holding the winds of strife till the servants of God are sealed. (See Rev. 7:1-3.) Then the winds will blow, the great whirlwind of strife will ensue, and the great battle of the day of the Lord will take place. See Jeremiah 25.

## Question Corner.

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

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

### 155. DEGREES IN PUNISHMENT.

Please explain what idea the Saviour wished to convey when he spoke the words recorded in Matt. 10:15; Mark 9:11; Luke 10:12.

W. T. N.

Matt. 10:15 reads as follows: "Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city." The same idea is expressed in all of the texts above referred to. The texts are comparisons between the punishment of the cities which rejected Christ in his day, and the cities of Sodom and Gomorrah; and the words of Christ are that the punishment of the one will be more tolerable, or less severe, than that of the other. That is, the punishment of Sodom and Gomorrah will be less severe than that of Bethsaida and Chorazin. This does not in any wise mean that there will be a new probation granted to any of the people of these cities in the day of judgment. Sodom and Gomorrah had light sufficient to save them, although that light was nothing as compared with the light which shone upon Bethsaida and Chorazin. Nevertheless, it was light from the Lord, and if it had been grasped as such by the people of that day, it would have led them to the Source of all light, God. In fact, the smallest ray of light, if received with all the heart, and cherished as from God, will save the soul that

receives it. And the greater amount of light must be received in the same way, and will have the same effect. He who receives or rejects the little light will have far less responsibility than he who receives or rejects the greater light. See Luke 12:47, 48. The punishment of Sodom and Gomorrah will be far less than that of Bethsaida and Chorazin, because they sinned against much less light.

Again, the word of God over and over again tells us that all shall stand before the judgment seat of Christ, and everyone shall give an account of himself for the deeds done in the body; and not only that, but everyone shall receive sentence according to those deeds. Certainly that indicates degrees in punishment, and that is all that is expressed in the words of our Saviour. The wages of sin is death, and Sodom and Gomorrah will meet that for their sin; so also will those who sinned in Judea in the time of Christ; but in the dying there will be also, as the apostle has expressed it in Rom. 2:8, 9, "indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil."

Another thought which is worthy of consideration in this connection is that the fate of the cities of Sodom and Gomorrah is an example of those who should afterwards live ungodly. See 2 Peter 2:6. We know the result of God's judgment upon those cities. They were utterly annihilated. This will be the fate of all those who are found in the last days in rebellion against God. But, as our Saviour has expressed it, with some the punishment will be less severe than with others.

156. ISAIAH 65:20.

Please explain Isa. 65:20.

S. A. C.

This query has been made many times, and has been many times during the last fifteen years answered in the SIGNS OF THE TIMES, and we have no especial light to give upon it other than has been given in the past. The time when Isa. 65:20 applies is probably at the close of the 1,000 years, or when the people of God are rewarded and the wicked receive their just sentence. Among the wicked there will be those who have lived in all ages of the world. There will be the antediluvians, whose ages reached nearly one thousand years. There also will be their children, who could be called children at the age of one hundred years. There also will be those who have lived at later ages who were old men at the same age. But at that time all the wicked will die together, the child of a hundred years and the sinner of a hundred years. And from that time forward "there shall be no more thence an infant of days, nor an old man that hath not filled his days." The 20th verse is parenthetical, that is, thrown in to give an additional thought. The 19th and 21st verses are connected. God will rejoice in his people, and there shall be no more heard among them the voice of weeping or of crying, and they, his people, shall build houses and inhabit them, and they shall plant vineyards and eat the fruit of them, but the wicked shall be forever cut off. It has been thought by some that the little season during which time the wicked are deceived by Satan (Rev. 20:8, 9) would be one hundred years, and that this is the time referred to in Isa. 65:20. That is, all those who are raised at the second resurrection, the resurrection of the unjust, will live upon the earth during that time and at its close will die. Sin will then forever be destroyed, and the glory of God will fill the earth as the waters cover the sea.

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