

Signs of the Times.

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

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MILTON C. WILCOX, EDITOR.

Christ Jesus, the Way, the Truth, the Life.—
"Jesus saith unto him, I am the way, the
truth, and the life; no man cometh unto the
Father, but by me." John 14:6.

THE whole system of human redemption is
set forth in the above scripture, and volumes
could be written in explication thereof with-
out exhausting it. No one comes unto the
Father but by Christ.

THE words take for granted man's lost con-
dition. He is fallen, separate from God. By
sin he has defaced God's image originally
stamped on his character, and has erected the
throne of self in the heart. The only means
by which he may become united to God, the
only way by which he may become acquainted
with God, is through Christ. "No man know-
eth the Son, but the Father; neither knoweth
any man the Father, save the Son, and he to
whomsoever the Son will reveal him." Matt.
11:27. But Christ came to reveal the
Father. John 14:1, 10. The only way, then,
to become acquainted with God, whom to
know is life, is through his Son Jesus Christ.

The Way.—Christ is the way to God. The
true way is the way of God's commandments
(Ps. 119:32, 33), the way of peace (Ps. 119:
165), which is the way of righteousness (Ps.
119:172). But all mankind have transgressed
the way of the Lord, have perverted their own
ways, and therefore "the way of peace have
they not known," for "there is no fear of
God before their eyes." Rom. 3:17, 18. And
this is the case with all men of themselves,
for "all have sinned" and, at the very best,
"come short of the glory of God." Rom.
3:19, 23. Christ is the way back to holiness,
the only way by which man may be reconciled
to God. He is the ladder seen in Jacob's
dream with one end reaching to heaven and
the other resting on the earth. He came
down to the very lowest depths of sin; death;
—and in his righteous character, developed

in perfect obedience to God's perfectly holy
law, as well as by his birthright, he lays hold
upon the throne of heaven, and thus bridges
the chasm which sin has made. To him who
yields himself to God, and that is what faith
is, his sins are forgiven for Christ's sake, the
righteousness of God in Christ is placed upon
him, and he is accepted in the beloved. See
Rom. 3:21-26. The sinner becomes com-
plete in Christ (Col. 2:9, 10), a saint in
Christ's holiness (1 Cor. 6:11), a child of God
(John 1:13; 1 John 3:1). He is accepted
just as though he had never sinned.

The Truth.—Christ as the way is gladly ac-
cepted by many, but Christ as the truth by
few. God's "word is truth." It is by obey-
ing the truth of that word—through faith, al-
ways of course—that we are purified (1 Peter
1:22); it is God's word by which we are
sanctified, that is *separated* from the world
and set apart to his service (John 17:17).
In fact, it is through that same word of truth
that we are begotten (James 1:18; 1 Peter
1:23), that we grow (1 Peter 2:2), that we
are built up unto eternal life (Acts 20:32).
How important, then, is this word, and yet
how few are willing to accept it! How many
there are who are more willing to accept of
human perversions of God's word, of human
traditions, of human opinions and practices
contrary to the truth of the Bible, rather than
by simple faith to receive the word! And
yet he who truly receives Christ receives
the word, for Christ is the Incarnate Word.
That word is among men's words just what
Christ is among men, both human and divine,
reaching man in the lowest depths and lifting
him to heaven by divine power. Christ is
the Word (John 1:1-3), for all the word of
God came through him. It was he who com-
missioned his evangelists and apostles; it
was his Spirit which spoke through the
prophets. 1 Peter 1:10, 11. And, therefore,
to reject that word is to reject Christ Jesus.
We cannot accept him as the way and reject
him as the truth. It is by the truth that he
builds our character (Acts 20:32; Matt.
7:24, 25), and by which he keeps us to the
end (Ps. 17:4; 91:4; 2 Thess. 2:12, 13).
Then receive Christ Jesus, not alone as the
blessed way back to God, but as the truth in
all its fullness, which will keep us there.

The Life.—Fewer still accept Christ as the
life, the only life of the world. They accept
of the way nominally, because they desire to
be saved at least from the consequences of
sin. They professedly embrace his truth for

the same reason and yet pervert it by making
its standard of interpretation human opinion.
But to say that Christ is our life is to admit
that we do not have life ourselves; and poor
humanity does not wish to reject the lie told
by the old deceiver to our first parents, "Ye
shall not surely die." And yet men do die,
and the only proof we have that they do not
is that reiterated lie of the ages. But the
Truth declares, "The soul that sinneth, it shall
die." He also declares that "God so loved
the world, that he gave his only begot-
ten Son, that whosoever believeth in him
should not perish, but have eternal life." He
tells the unyielding sinners, "Ye will not
come to me, that ye might have life." John
5:40. And yet to know him is not mere life
as we now possess it, as the sinner possesses
it; but "*this is life eternal, that we might know
thee, the only true God, and Jesus Christ,*
whom thou hast sent." John 17:3. "He
that believeth on the Son of God hath the
witness in himself. . . . And this is the
record, that God hath given to us eternal life,
and this life is in his Son. *He that hath the
Son hath life; and he that hath not the Son of
God hath not life.*" See 1 John 5:10-13.
And he who lets Christ live his life in him,
will at Christ's coming be given immor-
tality, but not till then. See 1 Cor. 15:51, 54.
But it all comes through Christ. The life is
the accompaniment of the righteousness he
gives (Rom. 8:10), and both righteousness
and life come by faith in the word of truth.
Why not take Jesus Christ, the Way, the
Truth, the Life, as a *whole Saviour*?

The Freedom Rome Gives.—The leading con-
tributed article in the *Catholic Mirror* of No-
vember 24 is by J. Thomas Scharf, Jr., on "Our
First Explorers Catholics." His argument is
to the effect that because a Catholic discov-
ered America therefore it belongs to Roman
Catholics. It strikes us that by parity of ar-
gument the Indians and paganism have the
first right. However, the writer admits that
the first two attempts by Catholics to settle
the country were abandoned. Really in this
country the permanent settlement and char-
acter of the country came from Protestants.
But that does not mean that the government
should be administered by any religious class.
In the same article the writer, in speaking of
one of the early explorers, says:—

The influence of the action of Father Montesinos,
the first to denounce human slavery in America,
can be seen in the second patent to John Ponce de
León. This required that the natives should be summoned to sub-
mit to the Catholic faith and the authority of the king of

Spain; and they were not to be attacked or captured if they submitted.

But what is this but a worse slavery? The terms were to submit to spiritual slavery and a foreign monarch, or be made slaves! Wonderful freedom in that, but it is the freedom we may always expect when papal principles are dominant, whether administered by Roman Catholics or Protestants.

CLEAN AND UNCLEAN MEATS.

WE have received from a number of correspondents questions in regard to clean and unclean meats. We are asked if the laws under the Levitical dispensation are still binding upon those who live under the Christian dispensation. These questions we will answer as briefly as possible.

1. The distinction between clean and unclean beasts existed before God gave the laws relating to them to the children of Israel. For instance, we are told in Genesis 6 and 7 that while Noah should take of the clean beasts fourteen in number, he should take but two of the unclean. This provision was made that when the flood was over and he came out upon the barren earth, there would be clean beasts for both food and sacrifice, as well as for the preservation of the species.

2. The Lord then said: "Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things." Gen. 9:3. And yet this would seem to be limited (a) by the lack of unclean beasts for other purposes than that of propagation; and (b) by the distinction which then existed between clean and unclean animals, and which was known to Noah and his descendants. We have parallels to this in different parts of the Scriptures; that is, we have specific laws prohibiting or limiting certain things; then we also have general statements which seem to include everything, prohibiting or limiting nothing, and yet we understand these general expressions as limited by the specific law. Two illustrations of this will serve to make it plain: In Ex. 16:4 the Lord told the children of Israel that they should go out and gather a certain rate of manna every day. Certainly that general instruction would seem to include seven days of the week without exception, and yet that general instruction was limited by the specific law of God, which declares that the seventh day is the Sabbath, and in it they should do no work, nor should there any manna fall. See verses 26 to 28. Again in Deut. 14:1-21 we have a repetition of the law concerning clean and unclean beasts. There are certain kinds which the Lord permits his people to eat, and there are certain kinds which he forbids. And yet in the 26th verse of that chapter the Lord tells his people that when they came to that place which he had chosen to set his name there, "thou shalt bestow that money for whatsoever thy soul lusteth after, for oxen, or for sheep, or for wine, or for strong drink, or for whatsoever thy soul desireth; and thou shalt eat there before the Lord thy God." Certainly that general instruction would seem

to include everything that was desired, and yet that is to be understood as being limited by the specific law which God had given concerning clean and unclean meats.

3. The Lord would not make this distinction between clean and unclean meats arbitrarily. There was a reason why he did so. That reason is indicated by an expression found in 3 John 2: "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth." God is always the same, and that has always been his desire for his people, and he knew that the flesh of some animals was much more healthful than that of others, and therefore he forbade that which he knew to be especially derogatory to health, and permitted that which he knew would be least so.

4. This prohibition of certain meats as embodied in the law continued through the Levitical dispensation, because when God's special people were combined largely in one nation and place and under uniform circumstances and influences, the prohibition could be easily carried out without interfering with the comforts or necessities of the people. But when we reach the Christian dispensation, those laws which had to do with meats and drinks and divers washings and carnal ordinances were as such abolished. See Heb. 9:10.

5. The reason for this, at least one good reason, was that the gospel of the Lord Jesus Christ was to go to all the world. The glad tidings of salvation would therefore reach men in every circumstance and condition of life. Some of them in the very necessity of the case would be placed in those circumstances where the use of unclean meats and unhealthful surroundings were absolutely unavoidable; but if in order to accept that gospel they must first separate themselves from every prohibition that was indicated in the Levitical law, it would have debarred thousands from the free salvation which the Lord Jesus Christ offered.

But this does not mean that the laws which God gave are useless; the same reasons, the same principles, underlying those laws exist now, and God would have the well-instructed soul remember the laws which he gave through Moses. God would have his people understand that it is better for them now, even as it was for them then, to abstain from the use of those meats which were unhealthful, and therefore made unclean because they were unhealthful. And the faithful, obedient soul will just as far as possible heed the precious instruction which God has given. While the specific law has been taken away, the real principles underlying those laws remain, and God would have his people people of principle.

6. The better way, speaking generally, would doubtless be to come back to the primal law of God. When man was first created, before sin entered, flesh formed no portion of his food, and in these days of diseased animal life of every kind, it certainly would seem from a purely health standpoint that to approximate God's original law would be the better way. Of course such a change

as this cannot be made arbitrarily or immediately. Those who have been living on flesh foods largely may not be able to make the change all at once. The digestive organs must be gradually educated to the change in diet. One of the great difficulties which health reformers have to meet comes, to our mind, from this very thing. Someone will see that a course in the past has been wrong, and he immediately changes to a reform diet. The digestive organs have not had time to adapt themselves to the new burdens thrown upon them, and the result is, generally, ill health and discouragement. Such changes should be made gradually and wisely, but they should be made.

Of course there are some who are suffering from diseases of various kinds, whose systems demand flesh diet; at least such seems to be the case. But in all these things the real principle which should guide the child of God is stated by the apostle Paul in 1 Cor. 10:31: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." If this principle controls the life, we will not seek for those things which merely taste good or which will please the appetite, but rather we will eat for strength and not for drunkenness. Eccl. 10:17. Not only this, but this principle should be applied to our own lives. While we may instruct others and teach them the better way, we are not to sit in judgment upon them. Thus writes the apostle: "Let us not therefore judge one another any more; but judge this rather, that no man put a stumbling-block or an occasion to fall in his brother's way." Rom. 14:13. What God desires his people to be is the very best specimens of humanity, physically, mentally, and spiritually, and wise and temperate living will greatly conduce to such results.

THE SABBATH QUESTION AND THE "CHRISTIAN" POSITION.

WE wish to notice some of the things said by Prof. S. M. Martin on the Sabbath question, as intimated last week, not because he said it, but because he said it as a representative man of the religious denomination known as "Christians," or "Disciples," or sometimes as "Campbellites," from Alexander Campbell, their founder. Mr. Martin is one of their best known and faithfully advertised evangelists, and is an entertaining and forcible speaker. His argument on the Sabbath question is one often put forth by that denomination, revamped to some extent by D. M. Canright. We will notice some of Mr. Martin's most forcible arguments. We quote from a stenographic report of his sermon:—

1. The Sabbath before the Exodus.

If anybody ever kept the Sabbath day as a day of rest before the time of Moses, it is not so mentioned in the Book of God. Now, our Sabbatarian friends affirm that this day in the beginning was given to man. . . . There is not one word in the Bible to affirm any such an assertion—not one, and if the patriarchs ever kept it, we are without any Biblical account of it.

An argument which proves too much proves nothing. This is the misfortune with

the above. We might positively declare that nowhere before the time of Moses does it say that the patriarchs did not kill, or commit adultery, or take the name of the Lord in vain, and therefore these were not required of them. But the fact is that in the very nature of the case the transgression of the principles set forth in the Decalogue has always been sin and always will be. Genesis is not a book of law, but a history of God's providential dealings with the children of men. It does not give any law which makes a distinction between clean and unclean beasts, but, nevertheless, such distinction existed, was known to man, and regarded. See Gen. 7:2, 8, 9. There is no law which commands the observance of the seventh day as a holy day, but the record shows that the day was made holy in the beginning, and it also shows that a law must have been given to that effect. Gen. 2:2, 3 gives the history of the institution of the Sabbath, on the seventh day. It was made holy, and sanctified, or separated, or set apart for a sacred use. "The Sabbath," our Lord tells us, "was made for man." Mark 2:27. It was, therefore, to be kept by man, a holy, separated day, to the worship of God. There must, therefore, have been directions or a law for its keeping, the transgression of which was sin. This is so obvious that Alexander Campbell, in his "Christian System," says: "The moral and religious institutions of the patriarchal or family worship, which continued from the fall of Adam to the covenant of circumcision, were the Sabbath, the service of the altar, oral instruction," etc. "These were parts of that system which continued for two thousand five hundred years. The religious observance of weeks or Sabbaths in commemoration of creation . . . was religiously observed to the giving of the law. . . . Thus the law of the Sabbath commences with the words, 'Remember the Sabbath.'" ("The Christian System," p. 135.) Let Mr. Martin and his followers wrestle with this declaration of a greater man. The Bible shows that the Sabbath law as truly existed as did any other law found in the Decalogue.

Ex. 16:23 shows that the Sabbath was known as an existing institution weeks before Israel came to Sinai. And Abraham kept it, for says the Lord, "Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws." Gen. 26:5. The Sabbath was therefore known and observed during the patriarchal age before Moses.

2. Given to the Jews.

The Sabbath is first mentioned in Ex. 16:23, over twenty-five hundred years after creation. It was then made known, and given to the Jews only, not given to any other people or nation under the sun. Now for the proof. "Thou camest down also upon Mount Sinai, . . . and madest known unto them thy holy Sabbath." Neh. 9:13, 14. "I gave them my Sabbaths, to be a sign between me and them" (Eze. 20:12), between the Jews and God, not between you and him. It was a sign between God and Israel, and was never given to anybody else. "Remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out from thence through a mighty hand and by a stretched-out arm; therefore the Lord thy God commanded thee to keep the Sabbath day." Deut.

5:15. Did he ever bring you out of Egypt? Are you the fellow that was brought out of Egypt? Was it your ancestors that were brought out of Egypt? Are you a Jew, anyway? It was never given to anybody but the Jews, and was never binding upon this earth upon anybody but a Jew; but it has been taken out of the way even for the Jew, and never was in the way for any Gentile since the world began.

a. But we have just shown that the Sabbath was made at creation, and was "made for man," for *ton anthrōpon*, "the man," the whole race of mankind, all the posterity of Adam. It was made not for the Jew, who did not exist till twenty-five hundred years later, nor for the Assyrian, but for the race.

b. The Sabbath law also shows this:—

"Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates."

Note that the law is addressed to the individual, not to the Jewish nation. This is the Sabbath law. Note again that the law is based upon reasons which concern all men alike, the great facts of creation, as beneficent and important to the Gentile as to the Jew.

c. The Sabbath was given to the Jews. To them pertained "the adoption, and the glory, and the covenants [both old and new], and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed forever." Rom. 9:4, 5. Every blessing which has come to Christians came to the Jews, and the Sabbath was included among them. While the Lord ever calls the Sabbath his holy day, while he never calls it the Jewish Sabbath or the Sabbath of the Jews, he often speaks of himself as "the Lord thy God," the God of Jacob. But is he not the God of the Gentiles?—"Yes, of the Gentiles also." Rom. 3:29. And his Sabbath, the memorial of his creative power, is given to the Gentiles also, even as God is God of the Gentiles.

d. Mr. Martin has much to say of the new covenant under which we are. But the new covenant was made "with the house of Israel and with the house of Judah." Heb. 8:8. In the new covenant come all the everlasting blessings of the people of God, but the new covenant is as much "Jewish" as the Sabbath. In fact, the Sabbath is a mark of loyalty demanded of the Gentiles who accept of the new covenant. See Isa. 56:1-7, where the Lord promises a name better than of sons and daughter to *strangers* (Gentiles), "who join themselves to the Lord, to serve him, and to love the name of the Lord, to be his servants, everyone that keepeth the Sabbath from polluting it, and taketh hold of my covenant." Here is a requirement that Gentiles, to reap the promises, must be found Sabbath keepers.

e. Israel, the name of that nation to whom God intrusted all his blessings, was of spiritual origin. It was given to Jacob, the supplanter, because he had prevailing faith with God. Gen. 32:28. "And so [by faith] shall all Israel be saved," whether by birth they

be Jew or Gentile. And the Sabbath is a sign between God and this true Israel forever. See also Ex. 31:17. Again, the term "Jew" came from the tribe of Judah. But it is in the tribe of Judah that all the spiritual hopes of God's people center. "The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh [Christ] come; and unto him shall the gathering of the people be." Gen. 49:10. Said Jesus: "And other sheep [Gentiles] I have, which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold [Israel, Eph. 2:12, 19], and one shepherd [the Shiloh of the tribe of Judah, the one great Jew]." John 10:16. And therefore says an apostle: "He is not a Jew, which is one outwardly; . . . but he is a Jew, which is one inwardly; . . . whose praise is not of men, but of God." Rom. 2:28, 29. Then, in this sense, every Christian is an Israelite, is a Jew, and the Sabbath is the sign between him and God, his Creator and Redeemer through Christ Jesus.

3. Made Known the Sabbath.

As quoted by Mr. Martin, Nehemiah says that when God came down upon Mount Sinai he made known unto Israel his holy Sabbath. In what sense? and how?

a. He did not make it known in the sense of revealing it to them for the first time, for they knew the Sabbath as an existing institution at least a month before they came to Sinai, and the Lord descended on the mount. In what sense, then, did God make known the Sabbath?—In the sense of revealing its true character.

b. How did he do this? 1. God seemed to anticipate the arguments that men would afterward bring that the Sabbath was a ceremonial observance, temporary, and would pass away with that dispensation; and therefore he associated it with nine other moral precepts, concerning which there could be no question among his professed people, so that, to destroy the Sabbath and take it out of the way, other moral precepts would have to be set aside. Three mighty fortresses on the one side or six on the other must be carried before the citadel of the Sabbath can be reached. 2. It is given as a memorial of God the Creator. His creation concerns all men for all time, and, therefore, is binding upon all men in all times. 3. The Sabbath is to be remembered "to keep it holy." It is therefore to be kept spiritually, and is only truly kept by those who are indeed the children of the Lord. 4. God not only made the Sabbath known as a spiritual memorial of his power as Creator, but a sign between him and his people, that they might know that he was their Redeemer and Sanctifier.

"It is a sign between me and the children of Israel forever; for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed." Ex. 31:17.

"Moreover also I gave them my sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them." Eze. 20:12.

Redeeming, sanctifying, or regenerating is re-creation. It takes the same power to regenerate man as to create him. Says an

apostle, in speaking of this very thing, "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Eph. 2:10. The redemption of Israel from Egypt by God's outstretched arm and mighty hand was a manifestation of creative power, second to that of the creation itself. It is continually brought before us in the word of God as a sign of his power. Therefore, when Moses repeated the Decalogue at the end of forty years, he gave an *additional* reason why Israel should remember the Sabbath, and that reason was the redeeming power which had been exercised in their behalf in delivering them from Egypt. God thus *made known* the Sabbath to Israel both as a memorial of creation and a sign of redemption.

God has redeemed all Christians from a worse than Egyptian bondage, even sin. Upon them devolves the obligation of the observance of the memorial of their great Creator,—the seventh-day Sabbath. Upon them devolves the additional obligation of the observance of that same day, the sign of God's power in redeeming them from sin. He who knows Christ Jesus, the Creator of the heavens and the earth, as his personal Re-creator, Redeemer, Sanctifier, will not in the light of God's word confine His Sabbath to one age, people, or nation. He will observe it with all his heart.

We will notice other points next week.

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.]

170. VARIOUS QUESTIONS.

1. Are the 144,000 of Rev. 14:4 gathered from among those who have died in the Third Angel's Message, or among the living only?

2. Will we have a special warning as to when the first plague will be poured out?

3. Why do we not celebrate the Passover? Ex. 12:14.

J. W. R.

1. The 144,000 will be alive upon the earth when Christ comes, and will therefore be translated from among the living. It is expressly stated in the 3d verse, "they are redeemed from the earth," and in the 4th verse, "redeemed from among men." It seems to be in contrast with "redeemed from death," as spoken of in Hos. 13:14. The above number may include some who have died in the message, but who are raised from the dead just previous to the second coming of Christ. But the language of Rev. 14:1-4 would to us imply that they were living when Christ appeared.

2. The only special warning which we know anything about concerning the first plague, or any of the plagues, is the great threefold message of Rev. 14:6-11, in connection with Rev. 18:1-4. See also Zeph. 2:1-3. That is God's warning to prepare for the day of the Lord. But the plagues begin with the day of the Lord. What further development of light the Lord may give us we do not know. The wicked will certainly be in darkness when that day comes. The unrighteous will be overtaken as a thief, for the day will come as a "thief in the night." 2 Peter 3:10.

3. We do not celebrate the Passover in the sense

that the children of Israel did, for two reasons: First, it is not a memorial to us of deliverance from Egypt, and, secondly, as a type it has met the anti-type, and has expired by limitation; yet in the very fullest sense we do celebrate the Passover in our Lord Jesus Christ. The Passover was the type of Christ, but now Christ, our Passover, is sacrificed for us. 1 Cor. 5:7. To go back to the sacrificial system would be to deny that Christ has come and died in our behalf. It was a matter of faith to every intelligent and devoted Jew. It could not be a matter of faith to us. The Lord's Supper, however, is not a memorial of the passing over of the angel, but of Christ's death, not to be celebrated at any definite time, but "as often" as the child of God desires to thus bring his Lord to remembrance.

171. THE LORD'S PRAYER.

Is the Lord's prayer sufficient? We take Jesus for example, and he taught us that. Sometimes I think this is the only way we ought to pray. D. E. M'K.

Our Lord did not mean when he taught the disciples the Lord's prayer that they should invariably and always say that same form of words and no other. He did not say, "Pray these words," but he said, "After this manner pray ye." The Lord's prayer is given to us as a short example of what prayer should comprehend,—praise and glory to God, submission to his will, a request for those things that we need, a heart of love and mercy toward others, and the ascription to him of power and glory. It is a wonderfully comprehensive petition, covering all subjects in principle. He has told us elsewhere to pray for all men, for kings, for those who are in authority, to pray for the servants of God, to pray for our enemies, to ask in his name, etc., etc. He would have us by prayer and supplication cast all our cares upon him, and make our requests known unto him. But of course the long, detailed prayers should be in secret communion between ourselves and our heavenly Father. God would not have us learn any set form of words through which our petitions should be breathed at all times. Genuine prayer always has in it reverence for God and faith in him, with a deep sense of need on our part. Such prayers prevail.

172. SELLING.

What is your opinion in regard to selling property? A brother in the church has about 1,000 acres of land under cultivation, and four residences, all occupied by renters who are otherwise homeless. Would it be better for him to sell at a sacrifice and put part of the money into the cause, or to keep the place and give homes and occupations to families of Seventh-day Adventists who are paying tithes? R. C.

The above is a sample of many questions which come to us here, and which it is impossible to answer. To express an unqualified opinion we would wish to know all about the circumstances, and that is an almost impossibility. We could say, in general terms, if the sacrifice was too great, the better way would be to keep the land. If it was duty to sell, certainly the Lord would have some other place for the renters, or still permit them to keep the farm under the new purchaser. These are questions which the individual must settle for himself. They lie between him and God. The Lord never designed that man's opinion should be the criterion by which individual duty should be carried out. We may lay down general principles. Such is the instruction which the Lord has given us in his word. Sometimes the Lord himself speaks to individuals through his prophets, as he has many times in the past; but in all such cases as are here presented the Lord wants us to seek him, and if we seek him earnestly and with a desire to do his will, whatever it may be, he certainly will guide us aright.

WERE half the power that fills the world with terror,
WERE half the wealth bestowed on camps and courts,
GIVEN to redeem the human mind from error,
THERE were no need of arsenals or forts.

—Longfellow.

'Tis sweet to hear,
Though oft repeated, a word of cheer.

—Mrs. Clara Doty Bates.

General Articles.

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

TIME AND ITS STORY.

BY GEO. E. PRICE.

(Concluded.)

XIII.

THE CLOSING HOUR OF NIGHT—THE COMING DAY.

OH, who will heed the warning sent from God?
The conflict hastens fast;¹ about us draw
The cords that soon must lead us to decide.²
Will we cut loose from all this world of sin,
And firmly stand for God and for his truth?
Oh, blessed such! No harm can them befall,
Nor any plague come near their safe abode.³
God's seal upon their foreheads,⁴ they can stand,
While others fall beneath the plagues of God.
Not so the wicked. Now has come their turn,
Who ate the good of earth and drank its sweet,
Who hurled loud imprecations on the few
Who chose to keep the Sabbath of the Lord.
Oh, howl, ye faithless shepherds of the flock!
Howl ye who trusted your poor souls to them.
Have they preserved them 'gainst the day of God?
Oh, howl, ye vain professors! Now has come
The day of vengeance on your guilty heads.
Ye now can see it is not harmless sport
To trouble those so precious in God's sight,
Who touched are as the apple of his eye.⁵
O vain, deluding pastors, that have taught
The law of God abolished at the cross!
Ye now can see that God's eye has discerned
Your inmost thought, and watched your every move.
All words you wrote, or spoke from sacred desk,
Have borne their fruit; around you see the souls,
The harvest of your work; whose flesh consumes
While standing on their feet, in abject woe,
And eyes and tongue consume within their heads.⁶
Ah, fain would ye escape the wrath of God,
Which now descends in torrents on your heads,
Unmixed with mercy that ye long have spurned!
What now avails your silver and your gold?⁷
To comfort ye who lose eternal life?
Now fall ye down, confessing loud the love
That God has manifest by mighty deeds
To those ye thought to kill did they not bow
To heavy laws that ye had made, to force
Their conscience in obedience to your will.
What now avails the image that ye made,
Commanding all to worship, or the mark
That all must wear or forfeit earthly rights?⁸
Oh, vain these thoughts, for now ye see the men
Whom ye despised on earth, exalted high,
And ye condemned who thought to rule the world!

XIV.

GIVE ear, all ye to whom this message comes,
As voice of warning from Almighty God.
Why look ye to the things of this vain world?
Why set your heart on gaudy things of earth,
When ye can well obtain the heavenly crowns
Placed on your heads by hands that bled for you?⁹
We are commanded to obey that law
Which forces mark of beast on all the world;
Why not this spurn as from the pit of lies,
Usurping God's true Sabbath from its place?
The great rewards ought surely tempt your souls,
Though life wears out beneath the cross ye bear.
A reign for endless years upon the earth,
Made pure and spotless from the stains of sin,
And matchless love enjoying all the while—
Oh, surely this is worth all trials here!
And why lament that cares are pressing hard?
Why should we mourn as those without a hope?
Is it worth while to leave the cause of truth
And throw contempt on all we now hold dear,
Because the world commands it at our hands?
Why fear their wrath before the wrath of God?
Is their wrath heavy as the seven plagues,
Poured out unmixed on all who do these deeds?
Oh, let us have respect to the reward
Promised to all o'ercomers at the last!¹⁰

¹ Zeph. 1:14; Rev. 22:12. ² Joel 3:14. ³ Ps. 91:4-9.
⁴ Rev. 7:1-3; 14:1-5. ⁵ Ps. 17:8; Zech. 2:8. ⁶ Zech. 14:12.
⁷ Zeph. 1:14-18. ⁸ Rev. 18:11-18; 15:1-3. ⁹ 2 Cor. 6:14-18.
¹⁰ Rev. 21:7; 22:14.

What could be surer than His promised word
To be with us down even to the end?
And with us who will fear, though hell oppose
Our keeping all of His eternal laws?
Apace the day draws on when we will stand
On sea of glass, and with the harps of God
Shall praise our Saviour for the victory
O'er beast's infernal mark and image vile.
Great day! how fast it hastens, and how fast
We nearer draw to our eternal home!
See there the jasper walls, the streets of gold.
Oh, how they glitter 'neath the beauteous light
That shines from out the glory of the Lord!
Immortal made, we walk with him in white;
We see his countenance, and hear his words,
Not merely for a day or for a year,
But through the ages of eternity.

OBJECT OF CHRISTIAN LIVING.

BY MRS. E. G. WHITE.

CHRIST ever rebuked the Pharisees for their self-righteousness. They extolled themselves. They came forth from their religious services, not humbled with a sense of their own weakness, not feeling gratitude for the great privileges that God had given them. They were exalted to heaven in point of opportunity, in having the Scriptures, in knowing the true God, but their hearts were not filled with thankfulness to God for his great goodness toward them. They came forth filled with spiritual pride, and their theme was self—"myself, my feelings, my knowledge, my ways." Their own attainments became the standard by which they measured others. Putting on the robes of self-dignity, they mounted the judgment seat to criticise and to condemn. But no human being has been authorized of God to do this work. It is the very essence of Phariseism. It is gathering about the soul the very shadows of darkness so that the light of life cannot penetrate the darkness. Satan deluded the Jews with a natural or legal religion, which was full of selfishness and hypocrisy, and thus were light and knowledge perverted; but this exalting of self, this self-righteousness, is nothing short of deception and self-destruction. Jesus said to Nicodemus, "Ye must be born again."

The soil of the hearts of the Pharisees is a hopeless and profitless soil, where the seeds of heavenly truth cannot take root. Oh, how self-deluding is this feeling of superiority that all Pharisees cherish! They suppose that others are at fault, and speak words of reproof and condemnation, and their words are strong and hard as nether millstones, and crush all hope and courage out of the soul. The goodness of heart manifested in the works of true Christians, puts into the heart of Pharisees roots of bitterness whereby many are defiled. They are full of evil thoughts, and suspect the purest. They make a man an offender for a word. Exalted self claims all their faith, honor, and love.

As Christ redoubled his efforts, manifesting his love in works of mercy, in pouring a flood of light upon a sin-stricken world, because the Pharisees could not controvert his doctrine, they threatened, hunted, and persecuted the Son of God. The people rejoiced in the wonderful works that Christ was doing; but the Pharisees, under the training and discipline of Satan, were so blinded that they charged Christ with casting out devils through the prince of devils. What a terrible pass for men to come to who profess to be the children of God! Those who begin to criticise and judge others know not to what lengths they will be led.

Jesus "spakethis parable unto certain which trusted in themselves that they were righteous, and despised others." Let every disciple of Christ inquire in all humility of mind, What must I do to be saved? If we sincerely desire to understand, we shall know. It is not because of our riches, our knowledge, our superiority of position, that Jesus loves us and blesses us, but because we believe in him as our personal Saviour. Jesus loved us while we were yet sinners, but having chosen us he says he has ordained us to go and bring forth fruit. Has each one something to do?—Certainly, everyone that is yoked up with Christ must bear his burden, work in his lines. Christians are not to be strengthless and indolent. No. "Ye are laborers together with God." The life of Christ's pardoning love in the soul is as a well of water springing up unto everlasting life. If the well of water is in the heart, then the entire life will reveal the fact, and the refreshing grace of God will be made manifest. Religion is not simply to have joyous feelings, to be conscious of having privileges and light, to have rapturous emotions, while expending all the energies to keep a balance in the Christian life, while doing nothing for the salvation of souls. Religion is doing the words of Christ; it is standing as faithful sentinels, not doing to earn salvation, but doing because, all undeserving, you have received the heavenly gift. Religion is to work out God's plans, to coöperate with the intelligences of heaven. In this way you fulfill the words of Christ, "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain."

It is the high privilege of the sons and daughters of God to go forth and present to others the truth as it is in Jesus; for we are to watch and to seek for souls as they that must give an account. We are to feel a constant sense of our indebtedness to God for the gift of his Son, and be ever watching for opportunities to enlist others in the army of the Lord. It is not he that enjoyeth righteousness, but he that doeth righteousness, that is righteous. Jesus said, "Whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." The doing of the will of God is a result of possessing the faith that works by love and purifies the soul.

"That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledging of the mystery of God; and of the Father, and of Christ; in whom are hid all the treasures of wisdom and knowledge." If we will follow on to know the Lord, our views will broaden. They will not be bound about by self. We should pray the Lord to enlarge our understanding, so that we may not only understand that Jesus Christ is our substitute and surety, but that we belong to Christ as his purchased possession. Paul says, "Ye are bought with a price," and draws this conclusion, "Therefore glorify God in your body, and in your spirit, which are God's."

THERE is no beautifier of complexion, or form, or behavior, like the wish to scatter joy and not pain around us.—*Emerson.*

ACTIVITY is liable to commit some injuries, but indolence is sure to do no good.—*Zimmerman.*

OUR ADVOCATE IN THE TRUE TABERNACLE.

BY ELDER M. H. BROWN.

AS THE tabernacle built by Moses was a pattern of the true tabernacle in heaven, which the Lord pitched and not man, so the service of the Levitical priests was an example or shadow of the work of our great High Priest, or Advocate, in the temple in heaven. Heb. 8:1-5. And as the tabernacle built by Moses had two apartments and a ministration in each, so Christ, our Advocate, ministers in both apartments of the true tabernacle, performing a service in each. We also know from the type that Christ's work in the most holy place of the true tabernacle must be the close of his priestly service, and will consist in the final work of removing sin from the tabernacle, or the cleansing of the sanctuary.

It should ever be remembered that the sanctuary or tabernacle built by Moses was made as a dwelling place for God, whose love for fallen man had led him to provide a gracious plan for saving him from sin and death; and that in that sanctuary a daily service or ministration was carried forward by which sin was transferred from the repentant sinner to the sanctuary, and a yearly service for its final removal. Hence the sanctuary was not only the dwelling place of a pure and holy God, but he suffered it to be defiled by sin for a time, that guilty man might be cleansed from sin and saved from death. As this was the case in the type, we know that a similar work will be performed by our Advocate, inasmuch as the typical service was given to teach us in regard to Christ's work in the heavenly sanctuary.

Christ bore "our sins in his own body on the tree," as our Sacrifice. 1 Peter 2:24. He "died for our sins." 1 Cor. 15:3. Having given his life, or shed his blood for us, he ascended to the tabernacle in heaven (Heb. 8:1, 2), entering with his own blood (Heb. 9:12) to advocate the cause of guilty man, who, because of sin, is worthy of death. "Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us." Heb. 9:24. Hence the blessed promise, "If any man sin, we have an Advocate with the Father, Jesus Christ the righteous." 1 John 2:1.

As the sins of the people were borne into the worldly tabernacle by the priests through the confession of the sinner and the blood or flesh of the offering, so now, in the antitype, when we confess our sins, they are borne into the true tabernacle by our great High Priest. In Scripture language, they go "before to judgment" (1 Tim. 5:24), and Christ, our Advocate, pleads the merits of his precious blood in our behalf.

The Cleansing of the Sanctuary.

Thus, day by day, and year by year, the sins of God's people are transferred to the sanctuary in heaven, and, as in the type, their removal becomes necessary. The removal of these sins from the sanctuary, as we learn from the type, is the close of the round of service, and is performed on the great day of atonement. This service is called the cleansing of the sanctuary. The sanctuary is cleansed, not from physical impurity, of which there is none in heaven, but from sin. We should remember, also, that the sanctuary has not been polluted by sin committed in it, but by sins transferred to it through the work

of our Advocate, and that such transference of sins is in order to secure their final removal and blotting out, that they may be remembered no more.

The Fall of Satan and His Angels.

Some may think it inconsistent with the character of God and the purity of heaven to have any sin or defilement there. The reader will notice, however, that the angels that sinned were among the inhabitants of heaven, and that sin had its origin there.

Sin originated with him who, next to Christ, stood highest in the favor of God, and mightiest in power and glory among the inhabitants of heaven. Before his fall Lucifer was the covering cherub, holy and undefiled. The prophet declares, "Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee." Eze. 28:15. Peace and joy, in perfect submission to the will of heaven, existed throughout the angelic host. Love to God was supreme, love for one another impartial. Such was the condition that existed for ages before the entrance of sin.

He was not immediately dethroned when he first ventured to indulge the spirit of discontent and insubordination, or even when he began to present his false claim and lying representations before the loyal angels. Long was he retained in heaven. Again and again was he offered pardon on condition of repentance and submission. Such efforts as God alone could make, were made to convince him of his error, and restore him to the path of rectitude. God would preserve the order of the heavens, and had Lucifer been willing to return to his allegiance, humble and obedient, he would have been re-established in his office as covering cherub. But as he stubbornly justified his course and maintained that he had no need of repentance, it became necessary for the Lord of heaven to vindicate the honor of his throne; and Satan and all who sympathized with him were cast out. See 2 Peter 2:4; Jude 6. —*Great Controversy*, vol. 4.

If God permitted Satan and his angels while committing sin to remain in heaven for a time, that his character might be vindicated, and permitted the sins of his erring but repentant children to be borne by his own dear Son as our sacrifice on Calvary's cross, surely it is reasonable and consistent for God to permit our Advocate to bear those sins in the temple above, that finally they may be forever removed. We can easily conceive that God can consistently permit sin in heaven, in this way, for a time, if his plan provides for its ultimate removal, and a vindication of his character and his government. This is vastly different from permitting sin or sinners to remain in heaven throughout eternity.

Sanctuary Cleansed by the Blood of Christ.

By the study of the type we are held to the conclusion that Christ will perform a work in the true tabernacle, called the cleansing of the sanctuary, and that it will take place on the great day of atonement. We are not obliged, however, to depend upon logical conclusions, or upon obvious or necessary inferences, for we have positive Scripture testimony which declares that "it was therefore necessary that the patterns of things in the heavens should be purified with these [that is, the blood of calves and goats, Heb. 9:19-22]; but the heavenly things themselves with better sacrifices than these." Verse 23. This plainly teaches that "the heavenly things [that is, the true tabernacle and its furniture] should be purified [cleansed], with better sacrifices than these," "the better sacrifices" clearly referring to Christ, whose blood is efficacious in washing away sin and cleansing from all its defilement.

Once for All.

Under the Levitical priesthood there were

"many priests, because they were not suffered to continue by reason of death." Heb. 7:23. The period of one year was appointed for a complete round of service, closing, as we have seen, on the tenth day of the seventh month with the service called the cleansing of the sanctuary. Thus the entire work of Christ as priest was represented by the service of one priest, before death should cut short his work. In other words, the Lord designed that the ministration of each priest should symbolize as fully as possible the service of our Advocate in the heavenly temple.

Heavenly things cannot be perfectly represented by earthly things. Hence we read that "the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices, which they offered year by year continually, make the comers thereunto perfect." Heb. 10:1. Those sacrifices "can never take away sins." Verse 11. "But this man [Christ], after he had offered one sacrifice for sins forever [that is, a sacrifice all-sufficient in merit for all time], sat down on the right hand of God." "For by one offering he hath perfected forever them that are sanctified [that is, his one offering is amply sufficient to perfect his people]." Verses 12, 14. His offering is said to be "once for all." Verse 10. The same truth is also clearly taught in Heb. 7:26, 27; 9:24-28.

With Christ's work in the true sanctuary, as with his offering, it is "once for all." He ministers "once for all" in each apartment. That is sufficient. His work is efficacious. It need not be repeated. In the type there was a continuous daily service throughout the year in the first apartment, till the day of atonement, when the service was concluded by the cleansing of the sanctuary. This represented the work of our High Priest, who continues the service in the first apartment of the true tabernacle till the work begins in the second apartment, on the great day of atonement. His work in each apartment is "once for all," as symbolized by each yearly round of service in the type.

GOD'S SIGN.

BY GUY M. GREEN.

WHEN was the Sabbath instituted?

"And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made." Gen. 2:2.

Why did God sanctify (set apart) the seventh day?

"And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made." Gen. 2:3.

What constitutes a day?

"And the evening and the morning were the first day." Gen. 1:5, last part.

Does the Sabbath begin and end at evening?

"From even unto even, shall ye celebrate your Sabbath." Lev. 23:32, last part.

What does God say the Sabbath shall be to those who keep it?

"And hallow my [not man's] Sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God." Eze. 20:20.

How long is the Sabbath to be a "sign" between God and the children of Israel, the seed of Abraham?

"It is a sign between me and the children of Israel forever; for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed." Ex. 31:17.

Who are the real Israel of God, and seed of Abraham?

"There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3:28, 29.

Does the command to keep the Sabbath constitute a part of God's law?

"Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; . . . for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it." Ex. 20:8-11.

Is there any limit to the time in which the commandments are to be in force?

"The works of his hands are verity and judgment; all his commandments are sure. They stand fast [margin, "are established"] forever and ever." Ps. 111:7, 8.

What special promise has God made to those who keep the Sabbath from polluting it?

"If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; . . . then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it." Isa. 58:13, 14.

By which of the commandments do we know to what god they belong?

Answer.—By the fourth, and the fourth only. There is not a word in any one of the other nine precepts which designates what god's commandments they are. Not so with the fourth; he (the God who gave them) is here described as the Creator of heaven and earth. The fourth commandment is, therefore, the sign and seal of the great God who gave them all, that he is God. Take the Sabbath of the fourth commandment out, and put a spurious sabbath in its stead, and you take the authority out of them all, and render them of no effect. True worship is perfect obedience. Which God will you worship? God says the seventh day is the Sabbath; the Roman Church says the first day is the Sabbath. They are just as far apart in their statements of the case as seven days will let them be; one of them must be falsifying. Reader, who will you charge with the lie, the pope, or God?

"Remember the Sabbath day," to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh [not the first] day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it." Ex. 20:8-11.

Is there a power brought to view in prophecy that would (and did) assume to change the law of God?

"And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws." Dan. 7:25, first part.

What will be the fate of the one who presumes to add to or take away any part of the word of God?

"If any man shall add unto these things, God shall add unto him the plagues that are written in this book; and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." Rev. 22:18, 19. See also Dan. 7:11; Rev. 14:9-12; 16:1, 2; 19:20.

Is the first day of the week referred to as a holy day in the New Testament?—No.

Matt. 28:1; Mark 16:2, 6; Luke 24:1; John 20:1, 19; Acts 20:7; and 1 Cor. 16:2. In five cases the "first day" is mentioned after the Sabbath had

¹ "God is not a man, that he should lie; neither the son of man, that he should repent; hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?" Num. 23:19.

² "My covenant will I not break, nor alter the thing that is gone out of my lips." Ps. 89:34.

already been kept "according to the commandment;" once where the disciples were assembled "for fear of the Jews;" once in reference to the collections for the poor brethren in Jerusalem; and once, to the breaking of bread.

What class of people does the last message of mercy to the world reveal?

"Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:12.

With whom does the dragon (Satan) make war?

"And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Rev. 12:17.

What is finally said of those who do the commandments of God?

"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22:14.

What is the testimony of Jesus?

"Worship God; for the testimony of Jesus is the spirit of prophecy." Rev. 19:10, last part. See 1 Peter 1:10, 11, and John 1:1-3.

Who testifies to these things?

"I Jesus have sent mine angel to testify unto you these things in the churches." Rev. 22:16, first part.

Who are invited to come and partake of the water (salvation) of life?

"And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." Rev. 22:17.

THE RIVER OF GOD.

BY W. T. HEALD.

THERE flows from the throne of God a mighty river, tinctured with all the elements for the sustenance of all the mighty works of his hands. What, of this river, may be seen by the angels of God, is past the comprehension of man. Man knows naught of the powerful tides flowing out from God to sustain the mighty orbs of heaven. To man no intelligence conveys an idea of the power that controls the motions of myriads of incomprehensibly immense planets which are hung apparently on nothing. What a stream of power must flow continuously to every orb, to say nothing of every possible inhabitant of every orb, is a theme not to be solved by the dwellers of earth, at least not in this life; but to us it is but a theme of wonder and an awe forever.

Yet man sees his small share of that mighty stream. Daily is he sustained by its gracious drops; daily he basks in the reflection of its crystal tides; daily he carols in unison with its pulsating harmony, and bathes in the sparkling essence of its splendor. In and through and around man is the river of God ever flowing. On the sinking shores of time man stands and views the ever-flowing stream. Now he sees the silent eddy; then perhaps the rapids dash past him, covering the underlying rocks, yet showing by an uneven surface that they are there; then the mighty cataract thunders, dashes, foams, writhes, and hisses as if, in its mad fury, it would long to grasp every object, movable or immovable, and hurl it into the untold ruin beneath.

This is the portion of the stream of God which is placed immediately before the vision of man. This is that portion of the stream which we are told shall not last. It is a broad stream, even what we can see of it, so broad that we cannot see the other side. A Guide-

book has been left us giving a description of some features of the other side. Some have been said to have crossed over, and we believe that Enoch and Moses and Elijah have done so. The Guidebook tells us that many of us also shall see the other side; not that in our present state we shall see it, but that, recreated and changed to incorruption and immortality, we shall cross over, and that there we shall see the Fountain Head of the great stream.

There are many strange features in this Guidebook that distinguish it in nature from all other guidebooks ever written. It was not written by the diction of man, and no man has been, nor can ever be, able to write a work that will faithfully detail the nature of the other shore nor give any valuable directions as to how to reach it. Neither can any, by following any other book, ever reach, in a satisfactory state, that mysterious shore where we are told that the "surges cease to roll." Chance will direct no one over. The Guidebook was placed here by the gracious Ruler of the mysterious province because he wished to see mankind successfully conducted to his realm, and he knew there was no other knowledge on earth able to discern the way across the trackless waters.

Thousands have started without the proper directions, to reach the other shore. Those who have remained behind, and are acquainted with the directions given in the Book, are enlightened upon what must have been the fate of the rash adventurers. How many bodies have fallen into the angry grasp of the mad waters at the falls; how many have plunged headlong into the mighty confusion beneath, where the stream from above never ceases to pour its mighty weight, nor will till the close of time, remains one of the mysteries of the stream. As though to confirm the record of all its past doings, that mighty cataract thunders unceasingly down upon the insensible mass of all it has buried during the past ages. Into its keeping have been delivered all those who have attempted to pass without the Guidebook's illuminations. Some who have read the Guidebook have dared to spurn its directions. Rash children of the angry waves! Where, oh, where are the bones and flesh that once supported thy proud spirits?

Those who have followed the Guidebook have found therein individual instructions. This is another peculiarity of the book. While following the same general plan of instruction with all, it enforces certain points upon the very persons who need them. Also the Spirit of the Author of the book accompanies the work, and this of itself is a powerful and indispensable factor in mastering the directions. Some unwisely have not valued this prime factor, but have tried to master the book by their own understanding. Of these, some have carelessly given up; some have done so despairingly; but some, happy to relate, have discovered what was wanting and have wisely and cheerfully united their own intelligence with that of the Spirit, and have thereby gained the secrets of the pilotage.

Many who have launched out upon the river we are still able to discern. Invariably their first motion on the water has carried them under, but, as we have seen, this rather strengthened than weakened their confidence in the Book, for as each one has recovered from his submersion, he has been heard to quote words from the Book which,

by the aid of the Spirit, seemed to be to him full of meaning. As nearly as I can quote the words, their substance is this: "Like as we have been buried beneath the water, so shall we rise from the earth."

Some have gone beyond the limit of our observation. The last we saw of these, they were sunken into a peaceful slumber and were being carried by some of their friends. Garlands of flowers were about them, but they seemed to be asleep, and seemed not to be noticing their surroundings. By the aid of the Guidebook's Spirit we were able to make out the following words, which seemed to be hanging over the presence of each sleeper, and in which we could almost imagine the sleeper himself was interested: "I shall be satisfied when I awake with thy likeness."

SIMPLE FAITH.

BY ELDER H. A. ST. JOHN.

"AND when Jesus departed thence, two blind men followed him, crying, and saying, Thou Son of David, have mercy on us. And when he was come into the house, the blind men came to him; and Jesus saith unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord. Then touched he their eyes, saying, According to your faith be it unto you. And their eyes were opened." Matt. 9:27-30.

We note, as the first lesson in the above instructive narrative, *persistence in prayer*. These men followed Jesus, "crying, and saying." We know not for how long a time, or how long a distance, they thus followed Jesus, imploring mercy, without the least attention being paid to their prayer; Jesus, apparently at least, heeded them not. At last he reached the place of his destination, and, evidently without an act or word of interest in their cases, he enters the house. We have no thought that they were even invited to enter the house after him. Many petitioners would have been utterly discouraged at this juncture, concluding that it was of no use to pray longer, for the Lord did not regard their cry. Had these two men done so, they might have remained blind all the rest of their lives. But not thus did they do. They followed to the door; they went into the house; they went up close to Jesus, and pressed their petition. God is pleased with this kind of persistent importunity, not because he is unsympathizing, or his ear heavy, but because it indicates that intense soul-absorbing desire necessary to properly appreciate the blessing craved.

Jesus now regards their plea. In answer to a question from Jesus, these two blind men unhesitatingly affirm their faith in the ability of Jesus to restore their sight, and, on the ground of this faith—according to this faith—Jesus touched their eyes, and their sight was at once restored. Their importunity, which was but the expression of their faith, was most gloriously rewarded, and they could not be restrained from sounding abroad everywhere the praises of the great Physician.

The reader no doubt will be struck with the simple *quality* of the faith that Jesus called for on this occasion. "Believe ye that I am able to do this?" What sick or afflicted Christian of to-day has even the shadow of a doubt as to the *ability* or *power* of Jesus to heal them. His *ability* or *power* to heal, even in the most distressing and dangerous cases, is not questioned for a moment seemingly by even the weakest saint. "Lord, is it thy will?" is the great question now for faith to

answer, and that too in each individual case. We know he can do the work if he wills to do it. But how shall the will of God in a specified case be known? Undoubtedly in many instances it is not known, and in all such cases it is manifestly all the petitioners can do to commit the case to the Lord, saying, "According to thy will be the result." But if in any particular case the Lord reveals to parties concerned what his will is in that instance, just what would be for his glory, then faith may take that revelation, and claim and obtain the blessing sought. According to such faith, upon such basis, will the work be done.

May we ever live in such close and constant communication with God that we can better understand *his will* in the many cases of extremity that come in our pathway, in this world of suffering, affliction, and death, and then we will oftener sense his divine power.

"THE RISING TIDE OF RITUALISM."

WHEN Bishop Cummins withdrew from the Protestant Episcopal Church and established the Reformed Episcopal Church, he did so in the belief that the evangelical element in the former church would be gradually supplanted and replaced by a ritualism that would ape Romanism, and finally surpass it in complexity of detail and power to hide the simplicity of the truth as it is in Christ. When he predicted it, several Protestant Episcopal pulpits in this city resounded with declarations that there was no foundation for the statement, and scores of pamphlets were published. But it has been fulfilled more rapidly than he could have supposed.

In this city, in St. Mary's, St. Ignatius', the Church of the Redeemer, the Church of the Holy Cross, Church of St. Edward the Martyr, and the Church of the Holy Nativity, there are used the eucharistic lights, crosses, crucifixes, incenses, and appropriate vestments. In the Church of the Redeemer the term "mass" is used. In the Trinity parish paper appears the announcement, "Daily celebrations of low mass." In the Church of the Transfiguration there is annually announced a solemn mass of requiem, at which black and gold vestments and incense are employed.

Mr. Gregory Ware, writing in favor of ritualism, in a secular paper, publishes a table showing the manner in which ritualism has spread in the Church of England in ten years:

	Number of churches in which used.	
	1882.	1892.
Eastward position.....	1,662	3,918
Eucharistic vestments.....	336	1,029
Altar lights.....	581	2,048
Incense.....	9	177

A disturbance now exists in the diocese of Maryland, in which there are clergymen recommending the general introduction of the confessional and incense; and, though Bishop Paret has forbidden it, so far as his authority will allow, two of the churches—Mt. Calvary and St. Andrew's—use incense, and the latter has three clergymen present to hear confessions.

The Protestant Episcopal Church may fancy, because it is here and there attracting ministers from other denominations, that it is prospering and increasing its membership. It is, however, contributing chiefly to the success of the Roman Catholic Church, for

after a certain distance has been traveled in that direction, the logic is in favor of the Roman system.—*New York Christian Advocate*.

ROMANISM IN AMERICA.

THE *Catholic Times*, speaking of the diminution of the population of Ireland, which in the last fifty years has been about three and a half millions, almost wholly in the Catholic provinces, consoles itself for this loss to "the church" by the reflection that "this loss of Catholics from Ireland has made the Catholic Church the dominant religious force in the United States, and a power in every colony of the empire."

American Protestants will not read with pleasure the statement in the *Catholic Times* that the Catholic Church is "the dominant religious force in the United States," but it is a fact nevertheless. Its power, however, is not by any means entirely due to Catholic immigration, as the *Catholic Times* intimates. A large part of it is due to the professed Protestants themselves. In their endeavor to secure the legal enforcement of Sunday observance, they have unconsciously been building up Catholicism, for that is the very soul of Catholic supremacy.

Protestants, both in England and in America, have not been unmindful of the fact that Rome has been gaining ground among them, although they have by no means realized the extent of her growth. They have seen that Rome was seeking to control politics; and so they thought to checkmate her by trying to get control of politics themselves. They have reasoned that if Protestants controlled legislation Catholics could not gain power, not realizing that by this means they were only increasing the danger they thought to prevent.

It should be well understood that the early church was just what that which to-day is called Protestantism ought to be. It held the religion of the Bible. We might say that it was Protestant, because it was a protest against Jewish and heathen errors. There was no "Catholic Church." But this "Protestant" church was not content with its position; it did not wish to wait till the next world for its inheritance, but desired it now. So it sought and gained political power, and thereby became "Catholic." The Catholic Church is nothing else but Protestantism with political power. When Protestants to-day think to beat Catholicism with its own weapons, they will find that it is master of them. Every Protestant appeal to the civil law is but an admission that Catholicism is right. Rome can be successfully opposed only by practices exactly opposite to hers, namely, by the practice of the gospel of Christ as revealed in his word.—*Present Truth* (London, Eng.).

WHAT CATHOLICS HAVE SAID.

ALL legislation must be governed by the will of God, unerringly indicated by the pope.—*Priest Hecker, in the Catholic World, July, 1870.*

I acknowledge no civil power. . . . I am sole, last, supreme judge of what is right and wrong.—*Cardinal Manning, in the name of the pope.*

Let the public schools go where they came from,—the devil.—*Freeman's Journal, Dec. 11, 1869.*

The Catholic Church has a right to avail itself of force, and to use the temporal power for that purpose.—*Encyclical 24, Pope Pius IX.*

The judicial functionaries must refuse obedience

to the State and to the laws of the country which are in contradiction to Roman Catholic precepts.—*Syllabus of Pope Leo XIII.*

The State has no right to educate, and when the State undertakes the work of education, it is usurping the power of the church.—*Bishop McQuaid, in Boston, on Feb. 13, 1876.*

The Catholic religion, with all its votes, ought to be exclusively dominant in such sort that every other worship shall be banished and interdicted.—*Allocution of Pope Pius XI, September, 1851.*

We can have the United States in ten years; and I want to give you three points for your consideration,—the Indians, the negroes, and the public schools.—*Archbishop Ireland, in a speech at Rome, 1892.*

The faithful should always religiously take as a rule of their conduct the political wisdom of the ecclesiastical authority, and the union of mind then requires perfect submission of will to the church and to the sovereign pontiff, as to God himself.—*Leo XIII, Jan. 10, 1890.*

The absurd and erroneous doctrines, or ravings, in defense of liberty of conscience are a most pestilential error, a pest of all others to be dreaded in the State.—*Encyclical of Pope Pius IX, August 15, 1854.*

I hope that the Catholic hierarchy will be worthy of this glorious country, which in the future it will religiously rule.—*Archbishop Ryan, of Philadelphia, at the annual dinner of the Catholic Club, February, 1893.*

If Catholics ever gain a sufficient numerical majority in this country, religious freedom is at an end. So we say, so we believe.—*Editorial in the Shepherd of the Valley, official organ of Bishop Hughes, Jan. 26, 1862.*

Go to your homes with the enthusiasm you have shown here, spread it in every State in the Union, and say there is a new departure among Catholics in the United States. Tell them there is a new mission open for laymen. The long-expected day has come when Catholic bishops, priests, and laymen rise up and say, "Henceforth we will act as one man in accordance with our religion."—*Archbishop Ireland, at Baltimore Conference.*

MY PRAYER.

TEACH me, dear Father, how to pray;
Teach me to read thy word aright,
That I may walk from day to day
More perfectly within thy sight,
To shun the dark, dark days, and love the light.

Teach me to live that men may know
That I am thine, and live for thee,
That, though I sleep or wake, or go
Across the land and o'er the sea,
Thou art a faithful guide and shield to me.

Grant that my influence be felt
For God with those I daily meet,
That I may help some heart to melt,
And lead to his dear mercy seat,
To find his loving-kindness, blest and sweet.

I know that I am daily wrong,
And slight the work God meant for me.
My gentle Saviour suffered long
From death and sin to set me free.
Teach me to faithful in thy vineyard be.

Lord, I am weak, but thou art strong;
Uphold me with thy mighty arm;
Lift me from depths of sin and wrong
To holy heights secure and calm;
Hear thou my prayer, and all my fears disarm
—Geo. E. Day.

No coward soul is mine,
No trembler in the world's storm-troubled sphere;
I see heaven's glories shine,
And faith shines equal, arming me from fear.

There is not room for death,
No atom that his might could render void;
Thou—Thou art being, breath,
And what Thou art may never be destroyed.
—Emily Brontë.

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.*

AND SO HE DID.

He begged nurse let him dress himself, for now that he was five,
He knew he could, and just as well as any boy alive.
So, nurse consenting, down he sat, and, wrong side out, each stocking
Pulled on, and snapt a garter strap with swiftness truly shocking,
Yea, in a trice had buttoned on his left shoe for the right one,
Wherefrom three buttons popped with speed that fairly did affright one.
Then from the drawer a nice clean collar fetched, and put it on him.
(But 'twas his little sister's best, and dark she glared upon him.)
And so he worked, till, last of all, with brush a-running water
All down his pinky shirt waist front—just where it never "oughter"—
He went to nurse, and, quoth he, as he doubtfully eyed o'er
His little breeches with great care arranged hind part before,
"You thee I did it, nurth." (Alack! but "nurth" stood consternated
To see him so, while he, serene, his satisfaction, stated.)
"Ith all wight 'cep' juth one thing" (nurse's eyes bulged in their sockets),
"I'll have to juth walk backward to get my hands in my pockets."

—Nannie Camm Sutton.

BILLY'S DEBT OF HONOR.

BY LOUISE M. EDWARDS.

"Miss Forrest, Mr. James will not be here this afternoon. Would you be willing to take part of his class?"

"Oh, certainly!" responded Miss Forrest pleasantly, but with an inward sinking of heart, for was it not enough to have those naughty boys next to her class without taking them into it? Her fears were not justified, however, that day, for the deportment of Joe and Harry Benson was above criticism, and mischievous Billy Long sat bolt upright all through the session, with an innocent expression, that was not always so honestly assumed.

Miss Forrest did not allow the acquaintance thus begun to cease with that day, for she liked the three rough boys, and through the spring she sought and found many opportunities of showing her interest in them. Joe was a freckle-faced boy, with a rough voice and a warm heart, and him especially was Miss Forrest anxious to influence for good. One day, seeing him alone, she questioned him as to what he intended to be when he grew up.

"I don't know yet what I'll be," he said.

"Well, I hope you will make a man that amounts to something. You can if you try. I like you, Joe, and that is why I want you to be a good boy and a good man."

There was no time for more, but Joe had received a new idea. It had never occurred to him that Miss Forrest liked him. He considered a moment.

"She has been awful nice to us boys, that's so; I like her too, and I'll try to please her."

But good intentions sometimes are forgotten, and the next Sunday whom should Miss Forrest see but the Benson boys and Jack Thompson helping themselves to apples from her yard? She went early to Sunday

school that afternoon. The three culprits and Billy Long were in their seats, and she sat down in front of them.

"Don't you think it was too bad, boys, for you to steal the apples from our yard?" she asked.

Three heads were hung in confusion, but Billy, although a receiver of stolen goods, sat up very straight, and responded virtuously, "I didn't."

"No, I didn't mean you; I am talking to the others. I don't care for the apples, they are worth nothing; but," with a little break in her voice, "I care for you, boys. I do want you to grow up to be good men, and you know as well as I that that is not the way to begin. Now won't you all promise me that when you want apples from the yard you will come and ask for them? Will you promise, Jack?"

"Yes, ma'am," meekly answered Jack.

"Will you, Joe?"

"Yes, ma'am."

"Harry?"

"Yes, ma'am."

"And you, Billy?"

"Yes, ma'am, always did last year."

Nothing was seen of the boys that week, but the next Sunday, when Joe and Billy were passing the yard on the way to Sunday school, two big apples lay temptingly on the grass. Each boy seized one, but suddenly Joe remembered his promise. He stood irresolute. Could he give up that beautiful apple? He remembered, too, that Miss Forrest had said she liked him. The apple fell to the ground.

"What's the matter?" asked Billy.

"Don't you know we promised not to steal these apples? I ain't going to take 'em."

Billy looked at him. "Ho, you're silly! I shan't keep no old promise, and, besides, she'll never know it," and he picked up the apple Joe had dropped.

Joe slowly walked away, while Billy, wishing to show his scorn of such foolish scruples, aimed a stone at another apple hanging in sight. It missed its mark, but a loud yelp from the shrubbery testified that it had found a victim.

Billy felt that he preferred not to face Miss Forrest that day, and seated himself at Sunday school with his back to her class. She was unusually late, and Billy, whose chair was near hers, without turning his head, heard her excusing herself to her boys.

"I am so sorry to be so late, but my little Floss has been badly hurt, and I stayed to see what could be done for him. He seemed to have been struck with a stone and badly cut."

Billy's heart gave a sudden jump.

"O Miss Forrest," exclaimed Fred Willis, "it was Joe Benson that did it, for I saw him running away from your yard just before school!"

"Oh, hush, Fred!" said his teacher. "You know I don't like to hear tales about each other."

Billy felt relieved, as he thought to himself, "There, now, she'll never suspect me." But Joe, would he like to be suspected? Joe was a jolly good fellow, and it was mean to let him be blamed. But how could Billy go and tell on himself. "Oh, well, never mind! I guess the dog isn't hurt much, and I shan't say anything."

But he felt uncomfortable, and tried hard to put aside the worrying thoughts that kept bobbing up during the rest of the day.

Next morning the first boy he met was Fred Willis, who began, "Say, you know that dog of Miss Forrest's?"

"Yes."

"Well, he's dead." Billy felt himself suddenly grow hot all over. Fred went on: "Joe Benson threw a stone and cut his side, so it killed him."

Billy continued his walk with a very un-

easy mind. He certainly could not confess now that the dog was dead, for he had no money to pay, and perhaps they would arrest him. But how horrid it was to let Joe be suspected. Would they arrest Joe? he wondered; then he would certainly have to tell, and how Miss Forrest would look at him when she heard he had broken his promise. He wished he could run away. It was the first time he had ever consciously realized that the thing called conscience dwelt within him. It would not be still all the rest of the day. He went early to bed to silence its voice, but it awoke with him in the morning, and he felt more wretched than ever. And when, at breakfast, he saw Joe running up the yard, he felt that the day of judgment was at hand. Preferring to meet it out-of-doors, he snatched his hat and went forth to face Joe.

"Say, Billy," the latter burst out, "Miss Forrest's dog is dead. That stone you hit it with cut an awful hole in its side, and it died, and I say it's a shame, and I think you and me ought to go to work and pay for it; I ought to help, you know," he added magnanimously, "because I was with you when you did it."

Billy saw that Joe had not heard of the suspicion attaching to himself, and he felt very small as he growled out, "I'd like to know how we'd ever pay for it; I haven't no money."

"No, but we can work and earn it. There's six weeks till school begins, and we can do it, I know, and I know a man that has dogs to sell, so let's go down and see how much that kind of a dog will cost; then we'll know how much we've got to make."

Though this scheme cast some light on Billy's gloom, he felt decidedly skeptical as to their ability to carry it out; but as they walked along, Joe unfolded his plan.

"You see Mrs. Joy said she'd give me a dollar'n' a half to wheel away her ash pile, and Mr. Murphy'll give a dollar for weeding his onion bed, and you can have both those jobs, and Mrs. Parkin, that lives next to us, offered me ten cents a morning to mind her baby while she goes to clean offices. I said I wouldn't do it, the baby's awful cross, but I will; I don't suppose you'd want that, would you? and that would make three dollars and sixty cents in six weeks, not counting Sundays."

Billy finally agreed to try the plan if they found a suitable dog. Sure enough, there was one that seemed to be the exact counterpart of the deceased animal. The price was ten dollars. As a matter of fact, Floss, a pure Blenheim spaniel, had cost a much larger sum, but the lads did not recognize delicate distinctions in pedigree.

Joe addressed the proprietor: "Could you keep him for us till the middle of September?"

"No, I guess not; he'd be costing money all the time, you know. Why don't you take him now?"

"Why, you see we have no money now. Got to earn it."

"Shol how can you two little fellows earn ten dollars?"

"Oh, weeding onion beds, and things! Oh, we'll earn it, I tell you! Got to have it," said Billy with emphasis.

The man laughed. "Ain't you Thomas Benson's son?" he asked.

"Yes, sir."

"Well, he's a friend of mine, and I'd like to accommodate his boy. How much could you pay a week?"

Joe made a rapid calculation. "'Bout a dollar'n' a half, I guess."

"Well, I'll tell you what I'll do; you can take the dog home and pay me one fifty a week till it's paid for, and if you don't make

it, I'll take the dog back and give you the money."

It was a bargain, and the boys, highly delighted, led their acquisition home with a string. Joe's mother was not so much pleased to have her kitchen thus invaded, but when Joe confided the story to her, she consented to the dog's remaining.

The next day the boys went bravely to work to earn their ten dollars. Morning after morning Joe struggled with the cross baby, feeling that the labors of Hercules were slight in comparison with his, but upheld by his devotion to Miss Forrest, and learning unconsciously many lessons of patience and perseverance. His afternoons were spent in various ways—sometimes washing dishes for his mother, a task he hated, carrying home the clean clothes, running errands, or distributing bills. The pennies came in slowly, and some weeks it was hard work to scrape together his share of the money.

As for Billy, he found Mr. Murphy's onions very weedy, and Mrs. Joy's ash pile very solid, and felt, when he received his two dollars and a half, that it was money well earned. His employment for the rest of the season was carrying water for the laborers on the sewer; his wages, one dollar a week. The weather was hot, and the water bucket heavy, and many a time Billy felt like giving it up; but each Sunday a smile from Miss Forrest kept his contrition fresh, and each Monday he went to work with renewed energy.

Finally the last dollar was paid, and on Saturday evening the lads, leading the new Floss, rang Miss Forrest's bell. She opened the door herself, and as her glance fell on the dog, she exclaimed, "Why, how like my little Floss!"

"'Tis your Floss," cried Joe, thrusting the string into her hand. "We earned the money and bought him."

She stared at him in surprise.

"You see," broke in Billy, very red in the face, "you see 'twas me that fired the rock that killed your dog, and Joe didn't have nothing to do with it. I was stoning your apple tree," he faltered on, determined to make a clean breast of it, "after I said I wouldn't, and—and I hope you'll forgive me," and he burst into tears.

Miss Forrest sat down on the step, and took his hand. "Of course I will forgive you, Billy, and you don't know how glad I am that you came and told me this. I'm sure you will never stone my trees again."

"No, nor nobody else's, neither," blubbered Billy.

"If it has taught you that lesson, I am very glad, for I do want you both to be good boys and good men. I know you will try now harder than ever, won't you?"

"Yes, ma'am, we will," answered Joe, while Billy was drying his tears on his coat sleeve.

"The dog is a little beauty," said Miss Forrest. "I feel as if it were too much for me to take it."

"Oh, you must take it!" cried both boys at once. "We bought it just for you."

"That was very thoughtful of you, and very honorable, and I shall prize him very highly. Good-night, and thank you very much."

Billy went down the steps feeling that he was once more a man; and Joe, as he gave Floss a farewell hug, left a tear on the dog's shiny coat.—*N. Y. Observer.*

A VIOLENT hater of tobacco is Dr. Hitchcock, a professor in Amherst College. He attributes to its immoderate use, especially by immature young men, all sorts of physical and mental ailments, and predicts that a quarter of a century more of excess will produce a generation of weaklings.—*N. Y. Sun.*

A WHISTLING MINISTER.

A SUCCESSFUL pastor must possess the grace of human sympathy and brotherly love, as well as the gifts of oratory and eloquence. During a late conference in New York, the question of increasing church membership came under discussion, and the pastor of a prominent Presbyterian Church in a neighboring city was asked to give his opinion. With a humorous twinkle in his eyes, he related in reply the following episode of his own experience:—

While taking a morning stroll in the suburbs of Buffalo, he came across a bright-faced little boy of about five years, who returned his good-morning greeting by taking his hand and chatting with the innocent candor of trusting childhood. He narrated, among other matters, that he had almost lost his pet dog the day before, because when it had gone out of sight he did not know how to whistle it back.

"Not know how to whistle, my little man!" said the minister. "Why, how does that happen?"

"'Cause nobody hain't had the time to teach me," was the answer, given with quivering lips.

"Well, well; I shall take the time to teach you," and in a few minutes the little fellow was seated on his kind friend's knee, solemnly engaged in mastering the mysteries of the great art of whistling, both teacher and pupil too much engrossed to notice that they were the center of an admiring audience.

"I had intended to use strong moral persuasion," said the pastor in conclusion, "to bring the godless residents of that portion of the city under the influence of the church, but that simple act of kindness, through the grace of God, worked out a highly favorable result. I was dubbed the whistling parson, and under the protecting shelter of that sobriquet was allowed the freedom of many homes which would otherwise have been closed to me and to the message I was bound to deliver."—*N. Y. Observer.*

SLEEPING ON SOFT BEDS.

THERE is an old story of an Indian and a "pale face," who, after a long day's journey, lay down in a deserted cabin at nightfall to rest. The Indian wrapped himself in his blanket, stretched himself on the floor of the cabin, with his feet to the fire, and was soon asleep. His companion, meantime, had espied a feather bed in another room, and, congratulating himself on his discovery, jumped in, and was also soon in a doze.

With the first rays of the morning light, the Indian rose refreshed, and ready for the day's task. He went to arouse his comrade, when, lo! he found him dead from exhaustion of the previous day.

The tendency of the body to gravitate toward the lowest part of a feather bed is beyond remedy.

In this position the whole body is often so curled up that no part is free from constriction. The chest walls are caved in, and the whole body suffers from the consequent lack of proper oxygenation of the blood and the restriction which is placed upon its general circulation. The blood moves sluggishly, and as a result the condition of "fat and flabby" is superinduced.

This condition is never likely to follow the constant use of a firm hair mattress, for the blood has no chance to get dropsical from too sluggish a circulation.

Perfect physical repose, like perfect physical activity, is dependent upon proper equilibrium of the bodily functions during slumber.—*Philadelphia Record.*

Mission Fields.

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

A PILGRIM SONG.

WHEN the sky is bright above me,
When around all seem to love me,
When no fears or troubles move me,
Then I'll trust in God.

He's the source of all my pleasure;
He, from out his richest treasure,
Gives me, without stint or measure,
Bliss at home, abroad.

When the way is dark and eerie,
When my feet are worn and weary,
When my heart is sad and dreary,
Then I'll trust in God.

He it is who kindly leads me,
He who daily clothes and feeds me,
And I know whate'er my needs be
He will help afford.

On the mount or in the valley,
On the highway, lane, or alley,
I will still my courage rally,
Singing, "Trust in God."

He's my all; I want no other;
Jesus is my elder brother;
Tender as a loving mother,
Is my blessed Lord.

—*Rev. Peter Stryker, D.D.*

TURKISH ATROCITIES IN ARMENIA.

BRIEF mention has heretofore been made of cruel persecutions and brutal massacres in Turkish Armenia, committed by Turkish troops and other Moslem mobs. Details have been meager because of the close scrutiny of mail matter, and the difficulties in the way of escape from the ill-fated country by those who might be sympathizers. The following press dispatch gives a fuller idea of the terrible condition of affairs than anything that has yet been published in this country:—

"ATHENS, December 3.—Twenty refugees have arrived here from Armenia after a journey full of hardships and suffering. They were seen to-day concerning the terrible events of which they had, in a number of cases, been eyewitnesses. This party of Armenians is the first that has escaped from the districts where the massacres occurred, and it is believed that even worse remains to be told, as the horrors described are understood to have lasted for a long time after this party left.

"Most of the persons who told their stories to-day escaped from Moosh, Bitlas, and Sassoun, taking with them what little they could carry, and making their way with the greatest difficulty to the Russo-Turkish frontier, and going to Erivan and Etchmiadzin. Several Armenian women had escaped from the villages with this party, but when near Erzeroum they died from the effects of saber wounds inflicted upon them before their escape.

"For about eighteen months, the Armenians say, the province of Sassoun has been surrounded by Turkish troops, and nobody has been allowed to enter or leave it. About four months ago the Turkish authorities learned that the inhabitants of Vartemis, a village outside the frontier of Sassoun, were sending for the necessities of life to the village of Dalvorig. Such communication between the two villages being prohibited, the Turks massacred nearly all the inhabitants of Vartemis. This was the second massacre to occur. The first took place about a year ago.

"One of the refugees, a man named Khadjik,

states that his uncle and aunt were both killed. An Armenian priest named Kevont was killed for refusing to celebrate the Turkish rites in his church at Vartemis. The village contained 325 Armenian houses before the Turks attacked it, but when the fugitives left, only twenty-five houses remained standing. Dalvorig, it appears, is the largest village in the province of Sassoun, and its inhabitants, when they learned of the horrors perpetrated by the Turks at Vartemis, attacked the Turks on the frontier.

"The Turkish commander eventually sent twelve soldiers into Dalvorig to learn what had occurred. The Armenians, filled with indignation at the atrocities committed by the Turks at Vartemis, attacked this detachment of Turkish soldiers and put them all to death. When the Turkish commander heard of the death of his soldiers, he determined on vengeance in the most bloody manner possible. A strong force of Turkish troops was sent to the village with artillery, and the massacre began. The guns kept up a continuous fire upon Dalvorig until practically not one stone was left standing upon another.

"Selo, the Bey of Initoun, a Kurd, with a detachment of Kurdish cavalry, went with the Turkish soldiers to the village of Semal and forcibly took the Armenian priest from his church, after disgustingly defiling the sacred vessels and the priest's hands. They then bound him on a donkey, which they drove a distance of a few yards. The soldiers then fired at the priest and killed him and the beast he was bound to. From this village Selo forcibly took eight Armenian girls and sent them to his harem at Initoun.

"Further atrocities were committed by the Turks at the village of Keliehuesen. Before dawn this place was surrounded by soldiers, and while the inhabitants were still asleep, it was set on fire. The brutal soldiers entered the residence of a man named Araket, who was asleep with his wife, and tortured them both in a horrible manner with red-hot irons.

"At Keliehuesen the soldiers killed the Armenian priest, Margosa, with twenty other inmates of a house. They were burned to death, the soldiers preventing anybody from escaping from the burning dwelling. The chief of the village of Cheneg was captured by the soldiers and bound to his two daughters. All three were then scalded to death with boiling water.

"Ibo Bey, the notorious Kurd brigand of the village of Djibrin, and a colonel in the regular army, went with a detachment of Turkish troops to the Armenian villages of Bahlou, Hatzgent, and Komka, and at each place committed every crime there is to commit. After driving out the men, they collected all the female children of Bahlou together, about 200 in all, and killed them with guns and swords. After this massacre the Turkish soldiers regaled themselves with wine and whatever else they could find in the village.

"The Kurdish regular troops from Kizan and Bahran entered the Armenian villages of Allanozig and Aghleg, killed the inhabitants, and wrecked their houses. The number of villages devastated in this manner is said to be over thirty. The Armenians fled in every direction, but many of them were captured by the Turkish troops before they could get away, and were taken to prison.

"Khadijak, who was the principal spokesman of the Armenian refugees, told the whole story in a most convincing manner.

"Dr. G. Thoumain, a well-known Armenian, has just received a letter, written on September 29, from Todorian, a village near Erzeroum. The writer says:—

"How can I write such horrors of our life for the days since the 14th. Mounted robbers rode up to this village an hour after sunset and immediately began an indiscriminate attack upon the Armenian inhabitants. Over 200 shots were fired at the house of the Rev. Mr. Zookis, pastor of the Protestant com-

munity, who was absent from Erzeroum. Three balls struck the pastor's wife in the face. She subsequently died from the effects of her wounds.

"Some poor people from Khnoos, who were living in the basement of the pastor's house, hurried upstairs when the firing was going on, and all of them were wounded. Mr. Richardson, an American missionary, came from Erzeroum to attend the funeral of the pastor's wife. On September 25 a band of robbers committed murder at Andag and carried off cattle. At Dody they broke into houses and plundered them of their contents.

"Dr. Thoumain was formerly a professor at the American College at Marsovan, and has himself been the victim of cruel persecution at the hands of the Turks, in 1893, when serious disturbances occurred in various parts of Armenia, and scores of innocent Christians were thrown into prison, and the Christian college burned. On representations made to the Turkish Government by the Department of State of the United States, Dr. Thoumain was pardoned."

DR. GRIFFIN JOHN speaks of the suspicion which prevails somewhat widely that the Chinese are so essentially money loving that it is almost impossible to instill into their minds the Christian idea of benevolence. In denying the charge he gives the following instance of a self-sacrificing spirit: A Mr. Hiung had a brother-in-law of considerable influence in Pekin, through whom Mr. Hiung had the offer of a lucrative post as head of an important custom house. This position would have brought him about \$90 per month clean money, with a chance of increasing this two or three fold. When the offer came, Mr. Hiung brought the letter to Dr. John, who asked him what he was going to do about it.

"You are in the wilderness with Christ," said the missionary. "The devil is offering you wealth and position, the two things which the Chinese covet most. What are you going to do?"

Mr. Hiung's reply was: "I have fully made up my mind to decline the offer. Matthew left the customs to follow Jesus. The devil wants me to leave Jesus to follow the customs. That will never do."

Mr. Hiung's wife, though a professed Christian, did not see the matter in the same light. She wished him to accept the post, on account of the good he could do with the money. But he remained firm, though he felt the trial of opposing his wife's wishes more than he did the money temptation.

"I understand," said he one day, "the story of Eden better now."—*London Missionary Society Chronicle*.

THE work of the American Board of Foreign Missions seems to be suffering on account of lack of funds. One of their missionaries writes from Turkey: "A great deal is said now of obstacles to the work in the Turkish Empire. All of them put together are simply nothing compared with the effect produced by the short word 'retrench.' We have dismissed all the teachers of our boys' school and shut up two pulpits, and in this way have been able so far to fight off the necessity of dismissing any of our ordained men. But we have accomplished this by letting buildings go, and by paying bills from our own pockets that should have come out of the mission treasury. As for enthusiasm, courage, hope, etc., of course that has gone—perhaps not wholly gone, but pretty much so."

THE "conversion" of Chinese to Roman Catholicism is only a change of idolatry. In many cases the Chinese gods are simply transformed into images of various Catholic saints, Chinese in feature, every one of them. The zeal of the Roman emissaries is worthy of a better cause.

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Our Work and Workers.

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

WAITING FOR THE KING.

'Twas in the spring that I received the message,
"The King is coming soon along the way,"
And so I brought my richest gifts together,
As offerings at his royal feet to lay.

But mornings dawned and changed to dreary evenings,
And he came not, though weeks lagged by in pain;
Yet, though sometimes I almost glimpsed his beauty,
He neared me but to turn away again.

And other days trailed out their bitter anguish,
While nights wore on whose darkness knew no star

Save the great hope of that unmeasured splendor
Which wrapped the King as he still trode afar.

Sad autumn came, and, dying, brought the winter.
My tired heart grew more weary with the snow;
My soul was sick with the repeated question,
Why does he tarry when he promised so?

And still I wait in steadfast faith, believing
That he will come with surety of release,
That I shall see him in his matchless glory,
And know the blessing of his perfect peace.

—*Christian Advocate.*

POOR RICH MEN.

CHRIST points out the way in which those who have worldly riches and yet are not rich toward God, may secure the true riches. He says, Sell that ye have and give alms, and lay up treasure in heaven. The remedy he proposes for the wealthy is a transfer of their affections from earthly riches to the eternal inheritance. By investing their means in the cause of God, to aid in the salvation of souls, and by blessing the needy with their means, they become rich in good works, and are "laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." This will prove a safe investment. But many show by their works that they dare not trust in the bank of heaven. They choose to trust their means in the earth, rather than send it before them to heaven, that their hearts may be upon their heavenly treasure. Poor rich men, professing to serve God, are objects of pity. While they profess to know God, in works they deny him. How great is the darkness of such! They profess faith in the truth, but their works do not correspond with their profession. The love of riches makes men selfish, exacting, and overbearing. Wealth is power; and frequently the love of it depraves and paralyzes all that is noble and godlike in man.

Riches bring with them great responsibilities. To obtain wealth by unjust dealing, by overreaching in trade, by oppressing the widow and the fatherless, or by hoarding up riches and neglecting the wants of the needy, will eventually bring the just retribution described by the inspired apostle: "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth."

The humblest and poorest of the true disciples of Christ, who are rich in good works,

are more blessed and more precious in the sight of God than the men who boast of their great riches. They are more honorable in the courts of heaven than the most exalted kings and nobles who are not rich toward God.—*Testimony for the Church No. 20.*

FIELD NOTES.

AN Iowa canvasser, Brother D. B. Rineley, tells of a railroad section boss and all his men subscribing for "Bible Readings."

A CANVASSERS' institute, of six weeks' duration, is now under way in Baltimore. It is under the auspices of the Atlantic Conference, and was opened on the 20th inst.

BROTHER JOHN F. JONES, just before his departure to attend the ministers' school at Battle Creek, reported an addition of five members to the church in Baltimore.

ELDER H. S. SHAW, who was assigned by the General Conference to labor among the colored people of the South, has begun his work and is of good courage. His address is Chattanooga, Tenn.

SPEAKING of the new Sanatorium at College View, Neb., the *Enterprise* says: "The Sanatorium is now on its feet and ready for work. Dr. A. N. Loper has been chosen as medical superintendent and physician in charge, with Dr. Kellogg, A. R. Henry, Elder W. B. White, and J. Sutherland as the other members of the board of managers, and the work is now begun."

AFTER closing a series of tent meetings in Atlanta, Ga., on account of the cold weather season, Elder Rodney S. Owen was offered the free use of a church in the vicinity of the tent location, and started in for another series of meetings. The matter of raising funds for a new meetinghouse is progressing encouragingly. The church has been in a measure homeless since their house of worship was burned last spring.

ELDER W. C. GRAINGER reports a good work in the vicinity of Crow's Landing, San Joaquin County, Cal. He had baptized seven at one time, and twice as many more are convinced on the point of Sabbath observance. He had accomplished more by house-to-house labor than by public preaching, having some forty families interested in our reading matter. Too many ardent public laborers come short in the matter of teaching "from house to house."

BROTHER E. J. HAMMER, who spent some time in the SIGNS office last summer, writes encouragingly from his home in Indianapolis. Of the institute, which had been in progress two weeks at date of writing (Dec. 3), he says: "The Holy Spirit is present to convert, and already ten have stepped out on the commandments and applied for membership. The Sabbath school is also increasing in numbers and interest, the membership being now over 100."

THERE is a general expression of pleasure at the privilege to be afforded our people of studying the subject of the "Sanctuary of the Bible," in our Sabbath schools during the first quarter of 1895. Those who have united with us in recent years have not had this privilege, and such as were in the schools when the subject was before them some years ago, are especially glad of the opportunity to take up the study once more. As we close the year's lessons on the Book of Luke, ending with the death, resurrection, and ascension of our Lord Jesus Christ, it is fitting that we follow his work of prophet with the study of his work as High Priest in the heavenly sanctuary. It is especially essential as that work is nearing its close, to be followed by his appearance as a glorious King.

In a letter in the *Workers' Bulletin*, of Des Moines, Iowa, we note the following paragraph pertaining to the Battle Creek (Mich.) College:—

The students have a missionary meeting every Wednesday evening. The time is usually occupied by some one of their own number from another country, in telling of his home life, the manners, customs, etc. The last meeting was addressed by a Maori chief [native of New Zealand], quite a polished gentleman. Every word he said was entertaining and instructive. One could not fail to be impressed with his devotion to the cause we love.

FOLLOWING is an extract from a letter from a missionary in Algeria, illustrating that the great truths advocated by Seventh-day Adventists may be expressed in a manner that will render them acceptable as helps by other laborers than those of our own denomination. The writer says:—

I thank you very much for the work by Mrs. White ("Steps to Christ"). It is excellent. I have translated some of it into French, and used it in my sermons at the French Protestant Church here. I am not an Adventist, but I hope I am a Christian; I believe in the Lord's approaching return. Certainly the Lord's coming is a matter about which the Christian church needs arousing.

THE first camp meeting of our people in the State of Florida, which is now in the past, was a decided success. The camp comprised about two hundred people at the beginning, which number was afterward increased. The meeting was held at Tampa, where there is a live church of our brethren. Elder R. M. Kilgore, superintendent of General Conference District No. 2, was present, as also Elder A. T. Jones. These, with Elders Geo. I. Butcher, L. H. Crisler, J. W. Collie, and others of the Florida Conference, comprised a strong working force. After the meeting ten persons were baptized at Ybor City by Elder Crisler.

ELDER WM. INGS writes as follows to the *Missionary Echo* concerning a recent visit to our excellent Health Retreat at Crystal Springs, St. Helena, Cal.:—

I found it full of respectable people from all parts of the land. All moved around with an air of satisfaction. Those that I heard make mention of the place, spoke in the highest terms of the efforts made by all connected with the institution, for the comfort and restoration of health. It is the Lord's institution, and the managers are the Lord's people, and we certainly should expect to see a good spirit prevailing when all do their duty. The Lord is surely blessing the work done there. One patient who had suffered for years with rheumatism, told me that had he known of the place before, he would have been saved much suffering, and \$9,000 that he had paid the doctors. He went there on crutches, and when he was talking to me he was free from pain, and could move around with ease, and now he has gone home as a living testimony of the benefits to be obtained at the institution. Such witnesses will bring more patronage than any other advertising.

In a revival meeting in the Oakland church, some five years ago, a young mulatto man of small stature and light build, a stranger to most of the church, was converted. Being illiterate and somewhat diffident, he hesitated about saying anything in the meeting. He finally took courage and stood up and stated his conviction, saying, "I've been holding back for fear people would think I wanted to push myself among white folks." The "white folks" were glad to receive him, and gave him encouragement. He had a desire to labor with his people in the South (he was a native of a Southern State), and worked his way at Healdsburg College for a preparation for that work. We now notice the name of Brother Monroe Payn in the *Southern Review*, as one of our "colored agents" canvassing for "Bible Readings" and other works in the State of Alabama. May the Lord give him success in pushing the truth among the colored people of the South. He has now the opportunity for which he expressed such ardent desire when first he found the Saviour.

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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.

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—Neh. 8:8

LESSON XIII.—SUNDAY, DECEMBER 30, 1894.

REVIEW.

[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.]

Golden Text: "Jesus Christ the same yesterday, and to-day, and forever." Heb. 13:8.

NOTE.—The lessons of this quarter cover the second year of Jesus' ministry. The places visited were largely the villages and towns of Galilee and round about Capernaum and the Sea of Galilee. Nearly all of the events are recorded in the three synoptic gospels. Something like thirteen miracles are given in full during this year, together with the fact stated over and over again that Jesus wrought many others. It would be well for both the teacher and student to recall the meaning of all those miracles, not only as confirming the authority of the teachings of Christ, but in showing his power to relieve them from sin and the effects of sin. During this same time eight miracles are recorded. The most noted events of this year are Jesus' teaching at Nazareth, his visit to the Passover at Jerusalem, the three preaching tours through Galilee with his disciples, the selection of the twelve, and the sermon on the mount, or, as Luke puts it, on the plain. It was a year of many miracles, and one in which the disciples were specially trained for future work. In the outline of our review we will simply give reference to the scripture and golden text of each lesson. The best thing for the teacher to do is to review from the Bible itself. A good map of Palestine will also be of help.

LESSON 1.—Jesus at Nazareth. Luke 4:16-20. Golden Text: "See that ye refuse not him that speaketh." Heb. 12:25. Jesus was refused at Nazareth.

LESSON 2.—The Draft of Fishes. Luke 5:1-11. Golden Text: "He taught them as one that had authority, and not as the scribes." Mark 1:22. The real topic of the lesson is that all work is a success when following the instruction of Christ. The only way to convert men is his way.

LESSON 3.—A Sabbath in Capernaum. Mark 1:21-34. Golden Text: Same as previous lesson. Topic of the lesson is Christ's power to save, manifested in several miracles.

LESSON 4.—A Paralytic Healed. Mark 2:1-12. Golden Text: "The Son of Man hath power on earth to forgive sins." Mark 2:10. The subject of the lesson is the power of forgiveness, or the creative power of Christ, the only power which can save from sin.

LESSON 5.—Jesus Lord of the Sabbath. Mark 2:22-28; 3:1-5. Golden Text: "The Son of Man is Lord also of the Sabbath." Mark 2:28. The subject of the lesson is the Sabbath honored by Christ, making himself its Lord, and showing that all that he did upon that day was lawful, or according to the law of the Sabbath, consequently he did not break or change the Sabbath day, but honored it.

LESSON 6.—The Twelve Chosen. Mark 3:6-19. Golden Text: "I have chosen you, and ordained you, that ye should go and bring forth fruit." John 15:16. Note that it is Christ who chooses, and if we yield to his choosing, he will ordain us and work through us, that we shall bring forth fruit to his glory.

LESSON 7.—The Sermon on the Plain. Luke 6:20, 31. Golden Text: "As ye would that men should do to you, do ye also to them likewise." Luke 6:31. The golden text includes every principle of Christian life toward others.

LESSON 8.—Opposition to Christ. Mark 3:22-35. Golden Text: "He came unto his own, and his own received him not." John 1:11. The world does not appreciate righteousness. The Jews hated Christ because he was righteous and his righteousness condemned their sinfulness. He will be rejected the second time for the same reason.

LESSON 9.—Christ's Testimony to John. Luke 7:24-35. Golden Text: "Behold, I send my messenger before thy face." Luke 7:27. John's message in its character and power is a type of the last message.

LESSON 10.—Christ Teaching by Parables. Luke 8:4-15. Golden Text: "The seed is the word of God." Luke 8:11. Note the reason why he taught by parables, the especial reason for this, and the various kinds of hearers.

LESSON 11.—The Twelve Sent Forth. Matt. 10:5-16. Golden Text: "As ye go, preach, saying, The kingdom of heaven is at hand." Matt. 10:7. Christ, the future King, was there. His coming as King is now nigh. Matt. 25:31.

LESSON 12.—The Prince of Peace. Isa. 9:2-7. Golden Text: "Of the increase of his government and peace there shall be no end." Verse 7. Sin brought enmity and death into the world; when the Prince of Peace shall have set up his throne in the new earth, righteousness and peace will have universal sway. 2 Peter 3:9-14.

LESSON XIII.—SABBATH, DECEMBER 29, 1894.

THE ASCENSION.

Lesson Scripture, Luke 24:36-53.

36. AND as they spake these things, he himself stood in the midst of them, and saith unto them, Peace be unto you.

37. But they were terrified and affrighted, and supposed that they beheld a spirit.

38. And he said unto them, Why are ye troubled? and wherefore do reasonings arise in your heart?

39. See my hands and my feet, that it is I myself; handle me, and see; for a spirit hath not flesh and bones, as ye behold me having.

40. And when he had said this, he showed them his hands and his feet.

41. And while they still disbelieved for joy, and wondered, he said unto them, Have ye here anything to eat?

42. And they gave him a piece of a broiled fish.

43. And he took it, and did eat before them.

44. And he said unto them, These are my words which I spake unto you, while I was yet with you, how that all things must needs be fulfilled, which are written in the law of Moses, and the prophets, and the psalms, concerning me.

45. Then opened he their mind, that they might understand the Scriptures;

46. And he said unto them, Thus it is written, that the Christ should suffer, and rise again from the dead the third day;

47. And that repentance and remission of sins should be preached in his name unto all the nations, beginning from Jerusalem.

48. Ye are witnesses of these things.

49. And behold, I send forth the promise of my Father upon you; but tarry ye in the city, until ye be clothed with power from on high.

50. And he led them out until they were over against Bethany; and he lifted up his hands, and blessed them.

51. And it came to pass, while he blessed them, he parted from them, and was carried up into heaven.

52. And they worshiped him, and returned to Jerusalem with great joy;

53. And were continually in the temple, blessing God.

We come now to the last lesson of the year, and to the close of the book of Luke. There is only one thing to say, and that is, Read, read; review, review. Pursue the same plan in all your study of the Bible. Do not let it degenerate into a mere intellectual exercise; this the study of the Bible should never be, and yet it will be found that there is nothing so healthful and strengthening to the intellect as the proper study of the Bible. The greatest benefits from this study of Luke are yet to come. They will come in the shape of a greater facility in acquiring a knowledge of any other portion of Scripture, but especially in the light and instruction that will dawn upon your minds as you think upon the things which you have outlined during the past study. You will find that the more thoroughly you have studied the lessons, the more you are now able to learn from the same scripture that you have been studying. Many precious truths have doubtless been impressed upon your minds as you have been studying; but the one thing that is the most valuable of all, if you have learned it, is the knowledge of the fact that the light and truth come from the very words of the Scripture. If you have learned to inquire of the Scriptures themselves, and to let them speak to you, and teach you, you have learned the secret of the knowledge of God.

1. Relate the events of the day of the resurrection of Christ.
2. As the two disciples were telling their story to the eleven, what took place?
3. What did Jesus say to them?
4. What was their condition, notwithstanding his salutation?
5. What did Jesus say to them?

6. How did he seek to assure them that it was really he?

7. When their joy and wonder still prevented them from fully believing, what did he ask for?

8. What did he then proceed to do?

9. What did he then say to them?

10. What did he do for them?

11. What did he show them was necessary?

12. What must be preached in his name?

13. How extensively must these things be preached?

14. What did he then promise them?

15. For what were they to wait?

16. What were they then to do? Verse 48; Acts 1:8.

17. To what place did he afterward lead them out?

18. What did he there do to them?

19. What took place while he was blessing them?

20. With what feelings did they return to Jerusalem?

NOTE.

"And they worshiped him, and returned to Jerusalem with great joy." This may seem strange when we remember how sorrowful they were when they heard of his going away, until we read the record in the first chapter of Acts: "And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." This was the cause of their joy as they returned to Jerusalem. The same promise is made to every one of us, and should cause the same joy in our hearts. It will surely do so if, like them, we have walked and talked with Jesus, and have had our hearts burn within us at his gracious words. "Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory; receiving the end of your faith, even the salvation of your souls." 1 Peter 1:8, 9. And so, as we read his words, "Surely I come quickly," which are so much nearer fulfillment now than when first spoken, we shall respond, with the disciple whom Jesus loved, and who loved him, "Even so, come, Lord Jesus."



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News and Notes.

FOR THE WEEK ENDING DECEMBER 10.

RELIGIOUS.

—Rev. H. S. Harrison, editor and proprietor of the *Advance*, Congregational Church paper, was instantly killed by a suburban train at La Grange, near Chicago, November 21.

—The pope has instructed the patriarchs of the Eastern churches in communion with Rome, to maintain at the Vatican a resident bishop to assist in the plans for the development of the Catholic clergy in the Orient, and prepare for a union of the churches.

—"The church cannot legislate; it can only declare God's legislation, and execute what he has formulated." So says the *Good Way*. It is a true saying, but why will it not apply to Sabbath legislation? Will the *Good Way* tell us when, where, or how God ever "formulated" Sunday observance?

—Advices by way of Lyons, France, from Seoul, state that all the Christian villages in Corea have been pillaged and burned, and that numbers of native Christians have been massacred. The report adds that all the French missionaries have, after great hardships, succeeded in reaching Seoul, the capital.

—A dispatch from Victoria, B. C., states that a band of Indians has just arrived from the north to wait on General Booth. They are from the Siwash Salvation Army, and are in uniform. General Booth is on his way to San Francisco. He has thus far met with extraordinary demonstrations on the part of the clergy of Chicago and other cities.

—A Toledo, Ohio, dispatch of November 20 notes the fact that the noted Catholic missionary, Rev. Walter Elliott, of the Paulist Order, is drawing large Protestant audiences, composed of members of nearly every denomination. His mission is specially to Protestants, explaining to them the various points of Catholic doctrine. It is claimed that wherever he goes he attracts many Protestant hearers.

—We have reached that point in the process of the healing of the "deadly wound" of the papal "beast" (Rev. 13) where the feeble protest of nominal Protestantism against Catholicism is merely a political protest. The contention against the fast-recuperating invalid has fallen from the high plane of Christian principle to the mire of strife for political prestige. Poor, degenerate Protestantism will soon find that in the use of papal weapons she is no match for the old mistress.

—Advices from Warsaw state that the governor of Russian Poland has been instructed by the czar not to interfere with the Catholic clergy, and not to impose any orders upon them. If this policy is adhered to by Czar Nicholas, he will have to depart from the custom of his predecessors, although a similar move was at one time made by his father. The faction in Russia favoring liberality in the treatment of Polish subjects has always been in the minority, and doubts are expressed that the present decision will continue long.

—Referring to the recent decision of the Pennsylvania Supreme Court that Roman Catholic nuns may teach in the public schools wearing their religious garb, and to the dissension of one of the judges from the decision, the *New York Christian Advocate* says, "In this case, as often, sense and equity are with the minority." This is a logical and truthful conclusion, but the *Advocate* goes further, and very illogically advocates the employment of a like method by Protestants, as follows: "If this is and is to be the law, it will be well for Protestant sects to establish orders, of which the badge shall be, worked in appropriate and conspicuous letters, 'NOT ROMAN CATHOLIC.'" When Protestantism was indeed a spiritual power in the world, its warfare was based on the motto, "The Bible, and the Bible alone." The Christian's only legitimate weapon, offensive and defensive, is the "sword of the Spirit, which is the word of God."

—Rabbi Voorsanger, of San Francisco, recently delivered an address before the Presbyterian Ministerial Union of that city and vicinity, on the subject of the "Modern Hebrew Idea of the Messiah." He asserted, says the *Occident*, that millions of the Hebrews, himself among them, hold that there will be no personal Messiah, but that the idea conveyed by the name rather means an era of general redemption, peace, and good will, when all creeds and faiths will be merged into one under the great light of truth, and find its final consummation in God. For the "able exposition," "delivered with such deference to the views of his hearers," the *Occident* adds that "applause and a vote of thanks were given the rabbi." This "modern Hebrew idea" is practically the same as is held by many professed Christian rabbis, who reject the scriptural idea of the second personal advent of Christ. True, the latter do not explicitly deny the Messiahship of Jesus, but they reject his teaching in regard to his "appearing and kingdom," which is practically the same. To deny his word is to deny him.

SECULAR.

—Earthquake shocks still continue in Italy.

—The net gold reserve in the U. S. Treasury, December 7, was \$107,857,562.

—A recent cable announces the arrival of the U. S. S. *Baltimore* at Chee-Foo.

—The Denver chief of police has decided to allow no more prize fights in that city.

—Arizona and New Mexico have applied for Statehood. The prospects are favorable.

—Count Ferdinand de Lesseps died December 7, at his home, La Chesnaye, France, at the age of eighty-nine.

—Congress assembled according to appointment the 3d inst., and is now assimilating the President's message of 15,000 words.

—Mr. Cramp has just received from the Navy Department \$434,600, the speed premium earned by the *Minneapolis* on her trial trip.

—Advices from Richmond, Ky., announce the death of a student of Central University from injuries sustained while playing modern football.

—Japan's aim seems to be to humiliate to the depths her big opponent. From latest reports China must sue for peace in the humblest style if she wishes it.

—Work was formally begun the 7th inst. on the great Yerkes Observatory of the University of Chicago. The site is on the shores of William's Bay, Lake Geneva.

—Advices from Guthrie, O. T., state that a posse of 250 farmers has started for the Gyp Hills with the intention of wiping out the horse and cattle thieves infesting the territory.

—The vessels seized by the Japanese in the capture of Port Arthur, the key to China, are one torpedo boat, two merchant coasters, and a small cruiser, which was being built there.

—It is stated by late dispatches that Li Hung Chang is to be succeeded by Liu Kun Yih. Some trouble is anticipated when the latter attempts to take over the vice-regal seals.

—Chicago's Health Department is visiting and examining the city's bake shops. The first day's investigation reports an astounding condition of carelessness, filth, and disease.

—A trolley car on the Mt. Vernon line in Bronx-dale, N. Y., overturned at a curve and slid considerable distance on its side. It was traveling very fast, and the occupants were severely shaken and cut up.

—The German Reichstag opened at noon, Wednesday. A characteristic speech was delivered by Emperor William from the throne. He expressed it as the foremost duty of the government to protect the working classes.

—Students of the California State University have just indulged in a haze. The victim was guilty of cheering and assisting members of an opposition football team. The spirit of hazing has slumbered a number of years heretofore in this institution.

—A bill was introduced in the Senate December 5, to form a temporary government of the five civilized Indian tribes in Indian Territory, with regularly appointed governor, secretary, and assembly. The proposed name of the new division is Indianola.

—Latest advices from our neighbors on the south indicate a very excited state of affairs between Mexico and Nicaragua. The ill feeling threatens to draw in all the Central American States. If the only means of settlement is war, Mexico will probably whip them all.

—Two parties returning from the gold and diamond fields of South Africa, report the best claims, especially those in Mashonaland, in the hands of a syndicate. They also report that gambling is not allowed in the colonies. The latter feature, if true, is certainly commendable.

—The Thursday evening express on the Texas and Pacific Railroad was held up by three bandits near Fort Worth, Texas, and relieved of over \$100,000, in gold bullion. The train was delayed only fifteen minutes, and the work is pronounced the boldest in the history of Texas train robberies.

—A report from Washington states that Professor Langley has just put his aeroplane to a practical test. When released, it jumped into the air against the breeze, and, after floating for some distance, alighted upon the water. The trial was pronounced a success, but the report does not state whether the inventor sailed with the machine or not.

—Even the Reichstag has its trials and worriments. The president, Von Levetzow, made a reminiscent speech, and called for cheers for the emperor. The Socialists remained seated and silent, in spite of the angry protests of the other members. A great uproar followed, each side attempting to justify positions taken. Herr Singer, the champion of the Socialists, made a bitter attack upon the emperor, and was called to order by the president. The debate that followed was interspersed with remarks on this unusual exercise of party and personal feeling. Thus ended the first sitting.

—Fifty gallons of nitro-glycerine exploded behind a runaway team in West Virginia, last Thursday, and all that has been thus far found is a ten-foot hole in the solid rock, over which the wagon was passing, and a piece of horse collar. The explosion was heard forty miles away. The driver fell from the wagon a few minutes before the final act.

—A railroad express car, said to be bullet proof, is being constructed in Chicago. The car has a double floor and double roof, and at each end is a messenger's compartment, from which he may shoot along the sides of the car from outwardly swinging sections provided with portholes, or from which he can command the interior of the car with safety to himself.

—News from Chicago state that on the evening of December 8 a party of young people, while waiting at the Lyons depot of the Burlington road, were struck by a suburban train. Miss Ida Schultz was killed outright, her brother Edward perhaps fatally injured, and another brother, Emil, narrowly escaped death. It would seem that such accidents could be avoided.

—Concerning the recent alleged slaughter of Armenians, it is claimed by Turkish authorities that Turkish troops have not exceeded the requirements of civilized warfare in dealing with bands of insurgent Armenians, who have been during the past few months pillaging Mussulman villages. A commission has been appointed to investigate the truthfulness of the reports. President Cleveland will send an American delegate.

—The latest novelty in detective work is a telephone in a hat. A well-known Chicago lawyer, desiring certain evidence, arranged a transmitter in the crown of his client's hat, placed a small battery in his pocket, and connected these by means of very fine wire with a receiver one hundred feet away. Thus equipped, Dr. Janss, the client, met the party to be interviewed, and was conducted through several doors with the wire trailing from his heel. The conversation was recorded at the other end of the wire, and the information thus gained so overwhelmed the interviewed party that it brought forth a complete confession in the presence of witnesses.

—In the recent storm that visited this coast, lightning and thunder played a conspicuous part. These visitors are of such rare occurrence in the vicinity of San Francisco that they are worthy of notice. In Sausalito a hotel in course of construction was struck by lightning and completely demolished. In its fall other buildings were damaged to the extent of several thousand dollars. The residence of Julius Franklin, 2930 California Street, San Francisco, was also struck, twisting a large chandelier, fusing the connections, and destroying the electric light system in the house. This is the first instance known of lightning striking a building in San Francisco.

—The electrical museum of Cornell University has received a valuable souvenir from Stephen Vail, whose father, Alfred Vail, was associated with Samuel F. B. Morse in the invention and development of the electric telegraph. Vail invented the semaphore, or sounder, and the alphabetical code based on the divisions of time and space, which are often attributed to Morse. The first telegraph line was one constructed by Vail in his father's iron works at Morristown, N. J., and consisted of three miles of wire stretched around the four sides of a large room. The transmission of the message, "A patient waiter is no loser," over this line by Alfred Vail, is the first historic instance of a message sent by telegraph, and led to an appropriation by Congress for the construction of the line between Baltimore and Washington, with which Ezra Cornell, the founder of Cornell University, was prominently identified.

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Signs of the Times

OAKLAND, CAL., MONDAY, DECEMBER 10, 1894.

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THE incident related in the following short letter in the Des Moines, Iowa, *Bulletin* is decidedly significant:—

"During the District Conference of the M. E. Church held at Sheldon, November 13 and 14, one of the presiding elders, in an enthusiastic address, made the following significant statement: 'The M. E. Church is the strongest political and ecclesiastical body in the United States.' He used the illustration of cannon balls to represent the church, Epworth League, and Sunday school, which when hurled against those who oppose the advancement of the church, will, like an avalanche, sweep everything before them."

OVER 100 cases of members of the American Railway Union are pending in the United States District Courts of San Francisco and Los Angeles, the charges in the main being interference with the carrying of the mails during the great strike last summer. The following resolution of the Farmers' Alliance, recently in session in this city, expresses the sentiment of that body:—

"Resolved, That the Farmers' Alliance and Industrial Union of California view with alarm and indignation the action of Judges Morrow and Ross in their arbitrary and tyrannical treatment of the members of the A. R. U., who are undergoing trial in their respective courts, and, in their action, we see the approach of absolute despotism."

Christians and Civil Government.—A local paper east of the Rockies from which we expected better things, has the following in reply to a critic on a Christian's right to vote:—

"Is it right for a Christian to vote? One critic evidently believes not. Now if all Christians should refrain from voting, in whose hands would be the reins of government? Manifestly in the hands of the enemies of Christianity. Is that the design of God? We think not."

Now this is the very argument of National Reformers and Roman Catholics. Miss Willard's statement that the kingdom of Christ should enter this world through the gateway of politics is the logical result of such reasoning. Every human government that ever existed has been the enemy of Christianity the very moment it entered the sphere of Christianity or morals. And no class of people has ever done more to make civil government an enemy to Christianity than have professed Christians who wished to put and to keep "good men" in office. There are none under greater temptation in this respect than Christians the moment they enter poli-

tics. It is the old Babylonian cry over again: "Go to, let us build us a city, and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth. . . . And the Lord said, . . . Go to, let us go down, and there confound their language. . . . So the Lord scattered them abroad from thence upon the face of all the earth." Oh, that man could and would learn that the kingdom and reign of Christ come not by policy or expediency, but in the hearts of men through his gospel; and in the realm of earth, "the zeal of the Lord of hosts will perform this." The only proper civil government is the one absolutely non-religious, and the less that Christians have to do with it as Christians the better.

THE "WEEK OF PRAYER."

EVERY week should be, and no doubt is, a week of prayer with the people of God. With Seventh-day Adventists it has come to be a custom to make the world's feasting season a season of devotion. It is fitting that at such a time the Lord's people should specially watch and pray, lest they enter into temptation.

While the Christmas festival is a nominally Christian institution, it is practically a world's carousal. Being merely the continuation of a heathen holiday occasion, having no legitimate place as a Christian memorial, it is but natural that its observance should be mainly a gratification of carnal appetite and sensual pleasure. The special temptations are in that line, temptations to do the very things which the Christian should scrupulously and persistently avoid. So strong is the temptation to cling to the fascinating customs of the holiday season that many who profess to ignore it as a church festival will encourage it through a sentimental idea that the social amenities attached to it have a tendency to strengthen the family ties and cement neighborly friendship. But it is, nevertheless, a fact that "whatsoever is not of faith is sin." The expenditure of means and time and talents to perpetuate a worldly convivial institution bearing the mask of church sanction, is sheer idolatry, and a most delusive deception. Even the custom of some Christians of deferring the purchase of necessary articles for the family in order to bring them in as "Christmas presents" is in a measure catering to the worldly custom of honoring an institution of the great deceiver, held up by an apostate church.

Let those who are looking for the Lord, come out from the world in the matter of holiday frivolities, and come out from the delusive snares of church institutions based upon the traditions of men who were guided by the great apostasy. The occasion of the "week of prayer" this year will continue from Sabbath, the 22d inst., to Sunday, the 30th, inclusive,—nine days in all. The offerings, as usual, go to the foreign mission work, and should be of means customarily spent in unnecessary purchases and extraordinary feasting. The world's feasting time may well be spent by the church as a time of fasting.

Roman Catholic Influence.—The *Catholic Mirror* of November 24 has as its leading contributed article, "Our First Explorers Catholics. What They Did to Spread Civilization in America." Of course the writer claims everything, they always do, although he admits that both of the first Catholic attempts at colonization of what is now the United States, were abandoned. But what if a Catholic did discover America first? What has that to do with the right of Roman Catholics to rule or not to rule? The aborigines have a better claim, and therefore their idolatry ought to be predominant! This is the logic of Roman Catholics. The fact is that those who discovered this country did so as men, not as Catholics or Protestants. As to the influence of religion on civilization in this continent, it is only necessary to compare the Roman Catholic republics of Central and South America with this country. This country has made its growth free from religious domination. The governments of South America

have been Roman Catholic. We give her the credit of their civilization. It belongs to her solely. In this country it is what it is in spite of her.

It is evident that the Prohibition party, like the W. C. T. U., has too many irons in the fire for effectual temperance work. As a political party the Prohibition political machine must needs espouse other issues foreign to temperance reform, which of necessity alienate many temperance men who are opposed to the side issues held up for indorsement by the party organization. A writer in the *Occident*, seeing the remoteness of victory through a political party, draws this conclusion:—

"We now see that temperance men can unite extensively and efficiently by non-partisan methods. The liquor dealers have long been using such methods to protect their own interests. The National Protective Associations and the United States Brewers' Association, which were organized in 1886 to check the spread of laws prohibitory of the liquor traffic, have prevented the enactment of any such laws since they were organized, and also have accomplished much in preventing the execution of the prohibitory laws that have been previously enacted."

The failure of the Prohibition political party as a means of securing prohibition has been pretty well demonstrated in the United States. The *Prohibitionist*, organ of that party in California, not long ago made the statement that twenty-six per cent. of the territory of the country is now under prohibitory law. Admitting the statement to be correct, it is a notable fact that no part of this result has been achieved by the election of Prohibition party nominees to office. While little or nothing is expected of the old popular parties in the way of prohibition, it is nevertheless true that the measure of prohibition so far gained has been in the main secured when one or the other of them was in power. The exceptions have been in merely local instances, where non-partisan candidates have been placed in office. Prohibition can only win as a principle, not as a political party expedient for political power.

THE pope is not only reaching out in direct efforts to secure a return of the Greek Church to the Roman fold, but he is said to be making similar overtures to the Church of England. The following on this point is from the *Catholic News*:—

"By way of Vienna comes a dispatch from Rome, as follows: 'The pope has appointed a theological commission to inquire into the validity of ordinations in the Anglican Church from the view point of the Roman doctrine. His holiness has invited Cardinal Vaughn to Rome to discuss the union of the Anglican and Roman Churches. He also proposes to submit a specific scheme to a conference of cardinals, as in the case of the Eastern churches.' Leo XIII. hopes to overcome apparently insuperable obstacles in his project for the reunion of Christendom. Every Christian must admire the pope's zeal. We Catholics pray that he may succeed in his great work."

An Important Tract.—No. 62 of the *Sentinel Library* has just been issued, and our brethren should give it an immediate and extensive circulation. It tells of the imprisonment of several of our brethren, nominally for laboring on Sunday, but really because of their conscientious observance of the Sabbath of the Lord. The particular cases detailed are those of Brethren Robert R. Whaley and W. G. Curlett, of Queen Anne County, Md., A. J. Howard, of Anne Arundel County, Md., and D. C. Plumb, of Graysville, Tenn. The tract is entitled "Now in Jail for Conscience' Sake," and is the same as No. 28 of the *Religious Liberty Library*. The tract contains 8 pages. Price, 1 cent.

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