

Signs of the Times.

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

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MILTON C. WILCOX, EDITOR.

The Letter and the Spirit.—The "letter" of a command, law, or covenant is, according to the Standard Dictionary, "the literal or exact meaning or requirement of the words used; as, according to the letter of the law." The letter of God's law, and of every precept of that law, is, according to this recognized authority, "the literal or exact meaning or requirement of the words used."

The Spirit Behind the Letter.—It was the Spirit of God which inspired the words of God. 2 Peter 1:21. The words of God, therefore, express the mind of God toward his children. As the Spirit gave the letter, the letter is not nor can it be antagonistic to the spirit. We may look upon the letter as the mere outward form, nevertheless it is the form of the truth. The Jews in the days of Christ made much of the outward form of the law. For this they were not rebuked. Rather it is expressly said by the apostle that they had "the form of knowledge and of the truth in the law." Rom. 2:20.

It is evident, then, that the letter of the law expresses "the literal or exact meaning" of God's requirement. Of course there is more in God's word than the mere form. "The words that I speak unto you," says Christ, "they are spirit and they are life." It is the Spirit of God which gives knowledge; the Spirit of God is "the Spirit of truth," and therefore not only is the spirit of the words knowledge and truth, but the letter of the words is "the form of the knowledge and of the truth." The one is essential to the other. The man who cries out for the letter alone is "alienated from the life of God." And the man who cries out for the spirit alone and who says of the letter or form of the truth, "Away with it," is moved by another spirit than that which inspired the word.

"The Form of the Truth."—The Spirit of God in giving the word chose its own instru-

ment, and breathed through that instrument its own words. It chose its own form for the expression of the will of God. To say that the form is nothing is an insult to the Majesty of the universe, who chose it. It is despising his wisdom. When God would make man he gave him a certain form, and placed within it life. The whole became a living soul. The form alone did not make the living soul, the living, thinking man. The life alone did not make him. The two combined told the whole truth. But God did not put the soul and mind of beast or bird in the form of the man. There was the exact adaptation of form to life and intelligence. All this man and sin and Satan have perverted, but God's plan was perfect. If we were told that the horse was a man, we would declare it false, because God has not written man in that form. He has not written the maple in the form of the larch, nor the pine in the letter of the oak.

God Is Particular.—Again and again in his holy word has the Lord shown us that he was particular in regard to the letter of the word. "Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the Lord your God." Deut. 4:2. (See also Deut. 12:32; Prov. 30:6; Rev. 22:18, 19.) The above words clearly show that the instruction must be heeded if Israel were to keep God's commandments. And note also that it was not obedience to the mere letter of the law which God required, but it was the fullest obedience of its spirit; for thus we read: "Hear, O Israel: The Lord our God is one Lord; and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart." Deut. 6:4-6. But it was necessary, in order that this might be done, that there should be such regard for God's words that naught should be added to them or taken from them. Love would not dwell in the heart of the person who would knowingly change the form of the truth. In all the building of the tabernacle and temple the instruction was explicit that they should be built like the pattern.

Illustrations of Disobedience.—One of the first examples we have of disregard of God's word is the case of Nadab and Abihu. The fire used to burn incense before the Lord must be the sacred fire from the altar, where it was constantly kept burning. But these men

reasoned that the letter was nothing; there was no difference between that fire and any other, and so they reasoned that they would comply with the "spirit" of the law, and use "strange fire before the Lord, which he commanded them not." The result of their rash disregard of the letter of God's instruction is given in Lev. 10:1, 2. Another instance is recorded in 2 Sam. 6:6, 7. God had commanded the priests to bear the ark upon their shoulders, but it was evidently thought by them at that time: "Now the principal thing is the carrying of the ark. Of course God has commanded us to carry it on our shoulders, but the letter killeth; we will therefore comply with the spirit of the law, and take it to its resting place in a better way. We will do better than the old way; we will make a new cart." They did so, and the displeasure of the Lord was again manifested, because they did not do his commandment "after the due order." 1 Chron. 15:13. The "letter" is important.

Exceptions.—But are there not exceptions? Has not God sometimes blessed those who did not follow the letter of the law, but kept its spirit?—Yes, he has; but it was when "the form of the knowledge and of the truth" was not known. The Philistines placed the ark of God upon a cart and sent it home, and the Lord's judgments were lifted from the land. But they knew no other way to do; nor did they have the priests to carry the sacred chest. They acted on the best light they had. For centuries the church of God has been observing the first day of the week as the Sabbath of the Lord. They had to a greater or less extent the true spirit of obedience, but they did not "know the form of the knowledge and of the truth in the law," and therefore God did not punish them for their ignorance. But now he is everywhere enlightening men in regard to the claims of his holy law. Everywhere is the question agitated, and everywhere is read the words of God: "Remember the Sabbath day to keep it holy;" "the seventh day is the Sabbath of the Lord thy God." God means what he says. To the man who simply regards the outward letter of that law, God promises no blessing. He only can keep the day holy who loves God with all his soul and has the commandment written in his heart. To those teachers before whom has come the plain command of God, and who have rejected God's word as the letter that killeth, the Lord thus speaks: "Her priests have violated my law, and have profaned [made common] mine

holy things; they have put no difference between the holy and profane, neither have they showed difference between the unclean and the clean, and have hid their eyes from my Sabbaths, and I am profaned [made common, polluted] among them." Eze. 22:26. The only safe path, the only blessed path, is to do in the Spirit of the Perfect Pattern just as God says.

THE TWO-HORNED BEAST OF REV. 13:11-17.

In our last issue it was shown that the composite beast of Rev. 13:1-10 symbolized civil government as controlled by Satan in matters of religion. The particular phase of the beast presented in the chapter under consideration symbolizes the civil governments of the Roman world, represented by the horns, as dominated by the Papacy. This phase of the beast ended when the papal head received its deadly wound, in 1798, and its power to persecute came to an end.

At this time—when the papal power went into captivity—another power, symbolized by "another beast," was seen "coming up," having "two horns like a lamb, and he spake as a dragon." A few specifications given of this beast of Rev. 13:11-17 will serve to show what power it symbolizes: (1) It is seen coming up just as the papal beast went into captivity, namely, at the close of the last century. (2) It comes up out of the "earth," in contradistinction to the "sea," out of which rose the ten-horned beast. "Sea," or "waters," as a prophetic symbol represents, according to Rev. 17:15; Isa. 8:7, nations and peoples. The ten-horned beast gained its place through strife and conquest, while the two-horned beast came up out of the earth, a place unoccupied by civilized nations, in a peaceful manner. (3) It is evidently a republican form of government, as the two horns are without crowns (while the ten horns are crowned), and verse 14 shows that the people have a part in its work. (4) It had two horns like a lamb. The lamb used as a symbol represents preëminently our Lord Jesus Christ.¹ The government, therefore, represented by this beast would have characteristics, the very characteristics represented by horns, which exalt it and give it power and prestige. (5) It has a dragon voice. The dragon represents primarily Satan, and Satan is the prime instigator of all persecution against the people of God.² According to the symbol, therefore, the power represented by the two-horned beast becomes an agent of Satan in persecuting the people of God. This is why it is mentioned in prophecy. This the latter part of the chapter more fully details.

In what power are all the above specifications fulfilled?—There is but one in which they all meet, and that one is the United States of America. Note carefully the specifications above, and see how literally they are fulfilled in our own country.

1. When the persecuting power of the Papacy was taken away in 1798, there was but one great power of earth rising into

prominence, and that was the United States. The Declaration of Independence was signed by the representatives of the colonial governments in 1776, the Constitution was adopted in 1789, and the beginning of the nineteenth century found the ship of State fairly launched and recognized as a sister craft by the great nations of earth. There was no other power of prominence then rising.

2. This government did not arise out of the conquest of Old World nations, but it came up out of hitherto unoccupied territory. George Alfred Townsend, in his "New World Compared with the Old," speaks of this country as "coming forth from vacancy," and says, "Like a silent seed we grew into empire." The Dublin (Ireland) Nation in 1850 spoke of this government as a wonderful empire, which was emerging, and "amid the silence of the earth daily adding to its power and pride." The testimony of the historian confirms the interpretation of the prophecy.

3. This country is certainly a republican form of government, while the most of the divisions of the Roman Empire were monarchical.

4. It "had two horns like a lamb," two characteristics of the religion of Christ, two features *peculiar to Christianity alone of all the great religions of the earth, and peculiar to this government alone of all the great powers of earth.* This specification above all others fixes the symbol to this government.

a. What two characteristics, above all others, apart from its supernatural power—its real wealth and resources—gave to the religion of Christ power and influence?

b. What two characteristics above all others—apart from its wealth and resources—gave to this government its power and prestige?

The answers to these two questions are simple, easily found, and readily understood.

One of the prominent characteristics of Christianity is the

EQUALITY OF MAN.

It is thus most positively stated:—

"There is no respect of persons with God."³

"God that made the world and all things therein, . . . hath made of one blood all nations of men for to dwell on all the face of the earth."⁴

This same principle was to hold good in the Christian church:—

"But be not ye called rabbi; for one is your Master, even Christ; and all ye are brethren."⁵

A second great and prominent characteristic of Christianity is what we may call

LIBERTY OF CONSCIENCE,

or the *right and privilege of every man, vouchsafed to him by Christian ethics, to worship God, or not to worship, how or when he will, providing he does not interfere with the equal rights of his fellow-men.* This principle is sometimes termed *religious liberty*. The gospel of Christ compels no one. It is not "Thou shalt," or "Thou shalt not." Its language is, "Whosoever will" "let him come."⁶ Listen to a chosen servant of the King of heaven:—

"Now then we are ambassadors for Christ, as though God did BESEECH you by us; we PRAY [entreat] you in Christ's stead, be ye reconciled to God." "Know-

ing therefore the terror of the Lord, we PERSUADE men."⁷

And that resolute apostle who was once so ready to use carnal weapons, writes, "Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts." "Neither as being lords over God's heritage."⁸ How vastly different from the spirit and utterances of the great apostate church, which claims Peter as its head! "Not for that we have dominion [lordship] over your faith," says Paul, "but are helpers of your joy; for by faith ye stand."⁹ Our Lord Jesus Christ thus speaks: "And if any man hear my words, and believe not, I judge him not; for I came not to judge the world. . . . The word that I have spoken, the same shall judge him in the last day."¹⁰ How different is all this from those apostate churches with their "lords spiritual," their councils and tribunals, sitting in judgment on men's consciences, and prosecuting by civil law those who do not agree with their decrees.

Look all over the religions of the past—pagan or Jewish, Mohammedan or so-called Christian (papal)—and in not one of them do we find these two particulars. The curse of caste, the creation of offices, haughty, imperious, and ambitious hierarchies, religious dogmas, enforced legislative enactment or royal edict, one or all are present in all false religions, in all perverted forms of the Christian religion.

Both of these God-given principles are embodied in the charters of our liberty in this country, so far as they can be embodied in any earthly government. The first principle, *equality of man*, is found in that document which sounded the birth note of American freedom, and which made Americans civilly free men:—

We hold these truths to be self-evident, that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness.¹¹

The second principle is not only embodied in the word "liberty" in the Declaration of Independence, but our forefathers builded more surely than this. The first amendment to the Constitution of the United States reads:

Congress shall make no laws respecting an establishment of religion, or prohibiting the free exercise thereof.

Thus in the fundamental law of this government, man's freedom to worship or not to worship God, or his conceptions of God, were preserved and protected intact. We know of no other government of any note in all the world which holds these principles. There are republics, like Switzerland and France, but they have their State religion, supported by many to whom it is an intolerable burden. The United States Government is unique in this respect, and these principles have been the magnetic power which has drawn to our shores from the intolerant and autocratic governments of the Old World the persecuted and oppressed millions. They found here religion "without a pope, and a State without a king," and the consequent

¹ See John 1:29; Rev. 5:6.

² Rev. 12:13.

³ Rom. 2:11. ⁴ Acts 17:24-26. ⁵ Matt. 23:8. ⁶ Rev. 22:17.

⁷ 2 Cor. 5:20, 11.

⁸ 1 Peter 2:11; 5:3.

⁹ 2 Cor. 1:24.

¹⁰ John 12:47, 48.

¹¹ Declaration of Independence.

privilege of worshipping God according to their own consciences and understanding of God's word.

THE DRAGON VOICE.

But the dragon voice was yet to be developed. The National Reformers, having their headquarters in Pittsburg, Pa., have been endeavoring since 1863 to commit this government to religious legislation, to launch it in the maelstrom of destruction in which other governments have gone to wreck. Their object is, as stated by themselves in the second article of their constitution:—

The object of this society shall be to maintain existing Christian features in the American Government; to promote needed reforms in the action of the government touching the sabbath, the institution of the family, the religious element in education, the oath, and public morality as affected by the liquor traffic and other kindred evils; and to secure such an amendment to the Constitution of the United States as will declare the nation's allegiance to Jesus Christ and its acceptance of the moral laws of the Christian religion, and so indicate that this is a Christian nation, and place all the Christian laws, institutions, and usages of our government on an undeniable legal basis in the fundamental law of the land.

Chief among these institutions is the Sunday sabbath. It need scarcely be said that such an object crystallized into law would be what certain men call "Christian," but in reality most unchristian. This movement, ridiculed and opposed in the beginning, has grown apace. In the years 1885-87 the Woman's Christian Temperance Union was won to its principles, and has been laboring for a Sunday law and a so-called theocracy ever since. The Prohibition party is following along the same line, especially for a Sunday law. Another mighty ally in this Church and State movement is the American Sabbath Union. The great Methodist Episcopal General Conference was induced by Rev. W. F. Crafts to take the initiative in this movement by forming a "National Sabbath Committee." This was done in New York City, November, 1888. Its object is "to preserve the Christian sabbath as a day of rest and worship." This would be perfectly proper apart from politics, but the chief effort has been political. Shortly after its organization it was indorsed by the general synods, assemblies, conventions, etc., of the other great denominations. Cardinal Gibbons and other prominent Catholics have also indorsed it.

The baleful seeds of Romish fornication have been assiduously sown since that time, till every town and village of the nation, almost, has been entered in one way or another. This great religious combination to effect a political purpose has made its "influence" felt in Congress, and, by its repeated deluge of petitions and its lobbying and threats, our politicians and even our judges of the Supreme Court have bent under it.

The last steps in the fulfillment of this great prophecy are the most striking. February 29, 1892, the Supreme Court of the United States went out of its way to declare, in the case against Trinity Church, under the contract labor law, that "this is a Christian nation," justified every Sunday law in operation in the various States, and affirmed that the Constitution with its first amendment is in harmony with all these laws. This is

laid, by the last court of appeal in this government, the foundation of the reproduction of the persecutions of the Dark Ages. It is the image of the beast in embryo, containing within itself all the possibilities of evil for the future.

The Supreme Court declaring this to be a "Christian nation," and the great mass of the churches holding Sunday to be the "Christian sabbath," logically the "Christian nation" should regard the "Christian sabbath." The churches in the United States the same year made just such a demand as this of Congress in the matter of closing the World's Fair on Sunday,—a mild measure in and of itself, but evil in principle as any law of the Dark Ages, and but the first step to a logical series of steps inevitably to follow on future demands. Both Houses of Congress passed the Sunday measure, and it was signed by the President before the record of its passage was scarcely dry.

In still other ways has our government committed itself to the Sunday-law Church-and-State movement, till it is now too late to hope for reform. And the spirit existing in various parts of our country is shown in the petty, tyrannical, unjust persecutions of seventh-day people in the States of Arkansas, Georgia, Tennessee, and Maryland, and in the active sympathy and criminal silence which have been shown, almost unanimously, by the organs of the great denominations.

The seed has been sown in a fruitful soil; before us is growing what will soon ripen into a baleful crop. Still stricter laws will follow, heavier penalties will be added, till at last the people who dare to do God's will will be punished by not only boycott, but by confiscation of goods and death. Every specification of the prophecy has been fulfilled thus far. Not one word will fail of all that God has said. Sunday, the mark of the beast, will be enthroned in universal law.

THEY WILL GET THERE IN DUE TIME.

THE *Catholic Union and Times* has the following appropriate remarks on those who are aping Roman customs:—

We wish a hearty Godspeed to the Protestant Episcopal monk who has just made the vows of poverty, chastity, and obedience in presence of Bishop Potter, of New York. For the most part people are amused at this Protestant monk and nun business. But, with the Cardinal Archbishop of Sydney, we rather welcome the conceit. For most of those who play at such shadows find the substance in the bosom of the [Roman Catholic] Church.

The Catholic Church makes the way of the rolling ball of apostate Protestantism as smooth as possible.

THE *New York Observer* (Presbyterian) says in reference to church music that "church music is too often not the music of the church, but of the world, rendered by worldly people." And it only mentions one church of its acquaintance which does differently, and then it goes out of its own denomination and names a Congregational Church. Truly the picture is a sad one. The church demands godly singing and singers as well as godly preaching and praying.

General Articles.

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

THE RIVER OF PEACE.

BY MRS. LIZZIE DE ARMOND.

[An answer to "What Will God Give Us When He Takes the Sea?"]

I ALWAYS think of the restless sea,
With its never-ceasing ebb and flow,
With its storm-tossed waves and sullen roar,
As a type of human life below.
When the old world passeth out of sight,
And the holy city steppeth down—
The beautiful New Jerusalem,
White robed and wearing a bridal crown—
I do not know, but it seems to me
When sorrow and pain and endless strife
Shall cease, like the sea, and be no more,
And we live the restful other life,
That forth from the throne of God will come:
The river of Peace, whose crystal tide
Reflects the glorious Maker's face,
And, murmuring softly, far and wide
It will flow, and sing the soulful song
The redeem'd in heaven chant to-day,
The sea is gone, but He knoweth best;
We have the river of Peace away.

—*New York Observer.*

TO ABIDE IN CHRIST THE WILL MUST BE SURRENDERED.

BY MRS. E. G. WHITE.

CHRIST says: "I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. . . . Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing."

It is not enough that we believe a portion of truth, we must grasp truth after truth, and by both precept and example we must teach the truth as it is in Jesus. When sorrow comes, we may see the love of Christ in it all, and the fullness of divine love may keep the soul in perfect peace. If we abide in Christ we must ever be searching after truth as for hidden treasures, in order that our apprehensions of truth may be quick and comprehensive. We shall not then be putting on the garments of resistance, and be prepared to be prejudiced against the very things which we need in our time. Christ is continually unfolding old truths in a new light. The only way in which we will be prepared to have a more perfect apprehension of truth, is by keeping the heart tender and subdued by the Spirit of Christ. We cannot afford to cultivate hardness of heart; for if we are students in the school of Christ, we shall be continually growing in knowledge.

Jesus gives the invitation: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls; for my yoke is easy, and my burden is light." When we come to Jesus as humble learners, seeking to know the mind of Christ, we shall have no disagreeable surprises. That which we received from him will be to us light, and

life, and salvation. We shall walk in the light of the Sun of Righteousness, advancing from light to a greater light, and at every step our hearts will well up with gratitude for the precious revelations of his love. We shall not walk in darkness, we shall behold him who is our only help, him who only has the words of eternal life.

We are never to feel that there is no more truth to be unfolded to us. The history of the past few years has taught us that the words which Jesus spoke to his disciples are appropriate to us. He said, "I have many things to say unto you; but ye cannot bear them now." But I trust that we shall not have the experience of those disciples who, when new truth was revealed to them, walked no more with him, but "because of the word they were offended." Will the experience of these disciples be repeated that called forth from Christ these words: "There are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him. . . . From that time many of his disciples went back, and walked no more with him. Then said Jesus unto the twelve, Will ye also go away? Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God."

"Therefore, seeing we have this ministry, as we have received mercy, we faint not; but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but, by manifestation of the truth, commending ourselves to every man's conscience in the sight of God. But if our gospel be hid, it is hid to them that are lost; in whom the God of this world hath blinded the mind of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. For we preach not ourselves; but Jesus Christ the Lord; and ourselves your servants for Jesus' sake. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."

Could our eyes be opened, and could each see the conflict of angelic agencies with the Satanic confederacy, who are combined with evil human agencies, what astonishment would come upon the soul. The holy angels are working with terrible intensity for the salvation of men, because the destroyer of souls is seeking to make of no effect the salvation which has been purchased at infinite cost. Could our spiritual vision be opened, we should see that which would never be effaced from the memory as long as life should last. We should see souls bowed down under oppression, loaded with grief and pressed down as a cart beneath the sheaves, and ready to die in discouragement. We should see angels flying swiftly to aid the tempted ones who stand as on the brink of a precipice. These tempted souls are unable to help themselves, and avoid the ruin which threatens them; but the angels of God are forcing back the evil angels, and guiding the souls away from the dangerous places, to plant their feet on a sure foundation. We should see battles going on between the two armies, as real as those fought by opposing forces on earth. When the power of Satan over souls is broken, we see men binding their will to the cross, and crucifying the flesh with the affections and lusts. It is indeed a crucifixion of self; for the will is surrendered to Christ. The will of man is none too strong when it is sanctified

and put on the side of Christ. The will is a power, and as many triumphs are to be won in spiritual warfare, and many points of progress to be made in the spiritual journey, and many lessons to be learned from Christ, the great Teacher, it is necessary that the will should be sanctified. In surrendering the will, the root of the matter is reached. When the will is surrendered, the streams that flow from the fountain will not be bitter, but will be as pure as crystal. The flowers and fruit of Christian life will bloom and ripen to perfection.

Jesus Christ is our example in all things. He began life, passed through its experiences, and ended its record, with a sanctified human will. He was tempted in all points like as we are, and yet because he kept his will surrendered and sanctified, he never bent in the slightest degree toward the doing of evil, or toward manifesting rebellion against God. Have men and women who profess to be followers of Christ, been simply gratifying their own tastes, been confirming themselves in selfishness, in obstinacy, simply living to gratify their carnal propensities? Those who persist in living in this way will at some time in their experience become offended by the truth presented from the word of God. They cannot be one with Christ or abide in him, because they refuse the terms upon which salvation is provided. They do not wear Christ's yoke or lift Christ's burden; for they will not learn of him meekness and lowliness of heart. Those who have a sanctified will, that is in unison with the will of Christ, will day by day have their wills bound to the will of Christ, which will act in blessing others, and react upon themselves with divine power. Many cultivate those things which war against the soul; for their desires and their will are set against God, and employed in the service of Satan.

Let us no longer gratify the enemy by complaining of the strength of our evil will; for in so doing we are feeding and encouraging our wills against God, and pleasing the evil one. Let us remember that we are children of God, pledged to cherish a holy will which cometh to us from God. "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."

When we resist the devil, he will flee from us, and we will rise above the human weakness in a way that will be a mystery even to ourselves. The judgment day is not that which will decide our eternal interests; but it is the yielding to influences that either subject our character to the moulding of Christ, or oppose our will to the will of God. The one absorbing aim of the life of Christ was to do the will of his heavenly Father. He did not become offended with God; for he lived not to please himself. The human will of Christ would not have led him to the wilderness of temptation, to fast, and to be tempted of the devil. It would not have led him to endure humiliation, scorn, reproach, suffering, and death. His human nature shrank from all these things as decidedly as ours shrinks from them. He endured the contradiction of sinners against himself. The contrast between the life and character of Christ and our life and character is painful to contemplate. What did Christ live to do? It

was the will of his heavenly Father. Christ left us an example, that we should follow in his steps. Are we doing it?

THE SUNDAY "LORD'S DAY" OF HUMAN ORIGIN.

BY W. N. GLENN.

In last week's issue, in the article "The Lord's Day," it was shown that in the Scriptures but one day is known as the Lord's day, namely, the seventh day of the week. The expression "the Lord's day" occurs but once in the Bible (Rev. 1:10), and in the absence of any other explanation as to what particular day is meant, we are forced to the conclusion that reference is had to the only day which the Lord sanctified (Gen. 2:2, 3; Ex. 20:11) and called his own (Isa. 58:13).

As the Revelation was written some sixty years after the ascension of Christ, and near the close of the first century, if the Lord had made any change with reference to the day which he called his own, we certainly would expect to find it mentioned by this time. As there is no reference to a change of the Lord's day in the Scriptures, even to the date of the very latest books, the question arises, How did the erroneous idea of such a change gain credence in the church and in the world?

Inasmuch as the alleged change is manifestly not of God, it is evident that it is of man. Inasmuch as God's word contains no authority for the change, it is evident that the substitute was instituted by man without authority. Being an unauthorized work of man, it cannot be other than a result of apostasy. And right here the words of another writer are pertinent:—

And now mark the work of apostasy. This work never begins by thrusting out God's institutions, but always by bringing in those of men, and at first only asking that they may be tolerated, while yet the ones ordained of God are sacredly observed. This in time being effected, the next effort is to make them equal with the divine. When this has been accomplished, the third stage of the process is to honor them above those divinely commanded; and this is speedily succeeded by the fourth, in which the divine institution is thrust out with contempt, and the whole ground given to its human rival.

And such has been the history of the Sunday Lord's day dogma. When we have shown that neither Christ nor his apostles ever alluded to any other day as the Lord's day than the one sanctified by the Lord as his own day, we are confronted with the claim that the "early fathers" of the church recognized the change. To this claim it may be said that if every one of the fathers adhered to a doctrine or a theory unauthorized by the word of God, it would not add a feather's weight to the importance or authority of the doctrine or theory. "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Isa. 8:20.

But an examination of the existing writings and reputed teachings of the fathers will show that they were decidedly inharmonious on this subject (as on many others), excepting in this one feature: While in time they came to attach considerable importance to the assumption that the first day of the week is the Lord's day because on that day he rose from the dead, not one of them assume that it is the Sabbath day. There is no intimation of a change of the Sabbath day to the so-called Lord's day until we come

to the Council of Laodicea, about A.D. 364. To show the gradual manner in which the innovation crept into the church, we note the fact that the first authentic mention of the Lord's day by any of the early writers is that of Dionysius, bishop of Antioch, who wrote, about A.D. 170, a letter to the church at Rome, in which occurs this sentence:—

We passed this holy Lord's day, in which we read your letter, from the constant reading of which we shall be able to draw admonition, even as from the reading of the former one you sent us written through Clement.

There is nothing but conjecture to indicate that the writer of this sentence meant the first day of the week. There is much accredited to the fathers of the earlier centuries which has been proven spurious, and much that is, to say the least, uncertain. For instance, some first-day advocates have laid stress upon a so-called "epistle of Ignatius to the Magnesians," in which occurs the following language:—

But let every one of you keep the Sabbath after a spiritual manner, rejoicing in meditation on the law, not in relaxation of the body, admiring the workmanship of God, and not eating things prepared the day before, nor using lukewarm drinks, and walking within a prescribed space, nor finding delight in dancing and plaudits which have no sense in them: And after the observance of the Sabbath, let every friend of Christ keep the Lord's day as a festival, the resurrection day, the queen and chief of days.

Even if this were an authenticated document, it recognizes the Sabbath of the law, and does not indicate that the day called by the writer "the Lord's day" was in any sense a substitute for the Sabbath. It simply advances the human assumption that the first day of the week is the Lord's day, and treats it merely as a festival. But the recognized authorities who have investigated these early documents agree that the epistles ascribed to Ignatius are of doubtful authority, expressing the sentiment of a much later date than his life. The "Encyclopedia Britannica" says, "The information we get in regard to Ignatius, up to the time of Eusebius [fourth century], is exceedingly scanty." Again it says, "The letters of Ignatius cause great difficulty to the critic." And McClintock and Strong's "Cyclopedia" says: "We have no trustworthy accounts of the life and ministry of Ignatius. The chief authority is the 'Martyrium Ignatii,' but even those who assert the genuineness of that work admit that it is greatly interpolated."

Theophilus, bishop of Antioch from 168 to 181, is represented as saying that "both custom and reason challenge from us that we should honor the Lord's day, seeing on that day it was that our Lord Jesus completed his resurrection from the dead." But an investigator who examined his writings expressly to find the statement, says:—

I have carefully examined every paragraph of all the remaining writings of this father, and that several times over, without discovering any such statement. . . . And, further than this, the term Lord's day does not occur in his writings, nor does he even refer to the first day of the week, except in quoting Genesis 1, in a single instance.

But Theophilus does give testimony to the law of God several times, in one place saying, "God has given us a law and holy commandments; and everyone who keeps these can be saved, and, obtaining the resurrection, can inherit incorruption." And in connection with the Sabbath he quotes Gen. 2:2, 3.

Clement, of Alexandria, wrote about the close of the second century, and is the first

of the fathers who can be positively quoted as using the term Lord's day in connection with the first day of the week. Yet he does not call it the Sabbath, but refers to the seventh day as the Sabbath. Nor does he give the Scripture as authority for calling the first day the Lord's day, but, quite logically, finds authority in the writings of Plato, a heathen philosopher. In other places, however, Clement becomes somewhat ambiguous in regard to the observance of days, as, indeed, anyone must who endeavors to carry along two days. Having said that Sunday may be properly the seventh day, and Saturday the sixth, he calls "the latter [the sixth] properly the Sabbath, and the seventh a day of work." Another peculiar proposition is that a person, "in fulfillment of the precept, according to the gospel, keeps the Lord's day when he abandons an evil disposition, and assumes that of the gnostic, glorifying the Lord's resurrection in himself."

Tertullian, who wrote a little later than Clement, applies the term Lord's day to Sunday; but he does not claim divine authority, his idea being to more effectually distinguish the Christians from the Jews. It may be noted that after the apostolic days very few Jews accepted Christianity, and the heathen who came into the church were very much prejudiced against the Jews. This fact had much to do with the encouragement of the heathen Sunday and other heathen innovations, and the discouragement of the day which was observed by the Jews and Jewish Christians. It was this hatred of the Jews which, in a great measure, actuated the Council of Laodicea in its decree of excommunication against all church members who should "Judaize" by keeping the seventh-day Sabbath.

The history of the application of the Lord's day to Sunday shows that the custom had very little place in the church until the third century; that it first figured merely as a festival, gaining strength by the accession of those who had observed it as such in their heathen associations. But the "mystery of iniquity" kept on working, through the encouragement of an apostate semi-heathen church leadership, until the commandment of the Lord was well-nigh made void in the church through the tradition of men. But the very fact that at the Council of Laodicea it was deemed necessary to resort to the extreme act of anathema against those who adhered to the commandment of God, is evidence that there was still a sufficient number of such adherents to cause their influence to be felt and feared by the apostate and tyrannical majority. And the action of that Catholic council is being emulated to-day, not only by Roman Catholicism but by so-called Protestantism. But the Lord has always had, and always will have, reserved unto him a people who would not and will not bow the knee to Baal.

"IN the service of the gospel there is a place and a call for the best talents a man can bring,—learning, eloquence, common sense, devotion,—but in none of these dwells the power to cleave hard hearts, to soften stubborn wills, to awaken dead souls. Only God can reach and save by his own Spirit. He must be in and behind both messenger and message, or nothing will come of devoted and intelligent service."

THE SANCTUARY OF THE BIBLE.

BY ELDER M. H. BROWN.

THE subject of the sanctuary is one of great importance, and is deserving of careful and prayerful study. Until recent years the religious world seemed to be entirely ignorant of this subject, except, perhaps, that which relates to the structure and history of the tabernacle which Moses built and the temple erected by Solomon. Like many important truths of the word of God, the sanctuary has been lost sight of, and its true object and significance have been overlooked or forgotten by the religious world since apostolic times.

There are a few statements which we desire to make which will in a measure indicate the practical importance and scope of the subject.

1. The sanctuary and the temple in the Jewish age were the central objects of interest in the worship of God's people. Their worship centered in the sanctuary, where the priests ministered in behalf of the people of God.

2. The sanctuary and priestly service of the old dispensation are very clearly and minutely described in the Scriptures. Many have wondered why. There must be a reason, for the Bible says that "whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." Rom. 15:4. Again we read: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3:16, 17.

3. The Bible plainly teaches that the worldly sanctuary and its service were designed to teach the people of God concerning the temple of God in heaven, and the service of our great High Priest, who is declared to be a "minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." Heb. 8:1, 2. Hence, in proportion to our interest in the work of Christ for fallen man, will we be interested in the subject of the sanctuary, where that work is now being carried forward; and our interest in the great plan of salvation will be increased by the study of the subject.

4. The study of the sanctuary reveals the nature of the work of judgment, and the time when that solemn work begins. We therefore invite the reader to a candid examination of the scriptural evidence, which clearly proves the foregoing statements.

Description of the Worldly Sanctuary.

The sanctuary built in the days of Moses is described very minutely in Exodus, chapters 25 to 40. Moses was instructed to make it exactly according to the pattern shown him in the mount. Ex. 25:9; Heb. 8:5. It was composed of two apartments, separated by a veil. The first, called the holy place, was twenty cubits long, ten cubits wide, and ten cubits high. The second apartment was called the most holy place. It was ten cubits in each of its dimensions, and hence it was just half as large as the holy place. The sides of both apartments, and the rear, or west end, were composed of boards made of acacia wood overlaid with gold. The boards were secured at the bottom by means of tenons made on the lower ends of the boards, which fitted into

sockets or bases of silver, each of which weighed a talent (Ex. 26:19-23; 38:27), while at the top, bars were placed through rings which were attached to the boards, and thus they were held securely in position.

It will be noticed that the thickness of the boards is not given in the sacred record. The Jewish rabbins and many modern scholars hold that they were one cubit in thickness. This is because they assume that the two corner boards were of the same width as the rest, namely, a cubit and a half. Then the eight boards on the west end would extend twelve cubits, or one cubit on each side farther than the inside width of the sanctuary. Hence they conclude that the boards that constituted the sides of the tabernacle must have been one cubit in thickness, in order to make the outside measurement of the tabernacle twelve cubits in width. Barrows, in his "Sacred Geography and Antiquities," in commenting on the view, says: "We may well hesitate to admit such an enormous thickness. How could such an immense mass of timber, with all the bars thereof, and the pillars thereof, and the sockets thereof, and in addition to these the pillars of the court round about, and their sockets, and their pins, and their cords" (Num. 4:31, 32), be transported from place to place by the help of four wagons and eight oxen, the number assigned to the sons of Merari for this service? Num. 7:8. . . . Nor is it necessary to assume such a thickness for these boards. The fact that the two corner boards are mentioned separately allows us to assume that their width was determined by the exigency of their position. Josephus says that they were *four fingers* thick. This would make the width of the corner boards half a cubit and four fingers."

The door of the sanctuary consisted of a curtain, or veil, hung upon five pillars; and a similar curtain, called the second veil, hung upon four pillars, separated the two apartments. The top of the tabernacle was composed of curtains, which hung down over the boards on the outside. The curtains which composed the door, the second veil, and the top, were made of linen, beautifully wrought with cherubim, emblematic of the heavenly angels which surround the throne of God. Over this was spread first a curtain of goats' hair for protection, and this was called the *tent* of the tabernacle. Above this were placed the other curtains, one of rams' skins dyed red, and another of badgers' skins, or seals' skins, according to the best authorities.

Bible scholars differ in regard to the arrangement of these curtains. Bähr, Kiel, Fairbairn, and some others assume that the innermost curtain hung down on the inside of the framework, being supported by rows of hooks attached to the tops of the boards. Fergusson, in an article in "Smith's Bible Dictionary," presents the following theory: He supposed that the central pillar of the front of the tabernacle was fifteen cubits in height, with a corresponding pillar at the rear end and one between them, and that these pillars supported a ridgepole; over which the three top curtains were placed, the linen curtain being first placed on flat and attached to the upright boards so as to hang down on the inside, thus making the walls and ceiling consist of the same material and present the same appearance. Then he has a veranda five cubits wide on each side of the tabernacle, made by the curtains being extended outward. The main argument for this arrange-

ment is that there must have been a roof to shed rain and snow.

The American Tract Society's Bible Dictionary presents the same view, practically, except that it holds that all the curtains were placed over the ridgepole, and extended outward, thus making a veranda at the sides. Another view is that the first two curtains were placed on flat over the top of the boards, falling down on the outside, as indicated in Ex. 26:13, and that the other two were hung over a ridgepole so as to shed rain and snow. In support of this view, attention is called to the fact that the length of the two upper curtains is not given, thus leaving their length to be determined by the height of the ridgepole, and where the ends were to be fastened, whether to the ground close by the side of the tabernacle, or whether they were stretched out laterally, leaving a veranda, as advocated by Fergusson. The view propounded by Barrows in his "Sacred Geography and Antiquities," and which he claims is the common view, is this, that the four curtains were simply placed on flat over the framework, extending down on the outside of the boards.

We give these different views, not because they have any important bearing on the subject of the sanctuary or the practical lessons which we should learn from it, but it is thought that they may be interesting to some of our readers who are giving the subject a careful study, perhaps for the first time.

LIFE AND DEATH.

BY L. A. PHIPPENY.

"I AM come that they might have life." John 10:10.

The two great opposing principles with which man has to do are those of life and death. Life is of God, and death is of Satan. Life as a principle is the everlasting life of God, the life which we have through Jesus Christ. Death is the result, or wages, of sin, and is the lot of all mankind, and whatsoever is connected with the curse. Sin is the transgression of the law of God, and death, in its fullness, means total annihilation of organism; and such eternal death will be the reward of all who fail to secure everlasting life.

Even the present earthly life, or duration of man's existence, is the chiefest thing he can claim on this earth, though it be in sin, and limited by sin. Of what supreme importance, then, is everlasting life, in view of man's condition under sin, and the fearful result of continuing in it. A comparison of the two is a comparison of the things of God with the things of man, and the Lord himself presents this contrast: "For as the heavens are higher than the earth, so are my ways higher than your ways." Isa. 55:9.

The implied thought in the verse of Scripture used as a text is that all are without life, that they are dead. For this reason he—the Son of God—is come, that they may be made alive,—brought again from the dead. This is the exact situation, and this understanding of it takes in the whole question. The Lord told Adam that in the day he should eat of the forbidden fruit he should surely die, meaning that in that day death would take the place of life as the reward of his doings. Man sinned, and so death passed upon all men. All have departed from life, and are therefore accounted as dead, "alienated from the life of God." But "God so

loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16. The condition of all mankind, as spiritually dead because of sin, is so often and fully brought out in the Scriptures that it is said of those who obtain life through Christ "that they are passed from death unto life." John 5:24.

Life, then, is the Christian's hope. It is the object concerning man for which the Son of God came to earth. It is the purpose and end of the gospel. The apostle, writing of the "purpose and grace" of God, says it "is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel." 2 Tim. 1:10. "Search the Scriptures, for in them ye think ye have eternal life," is an injunction calling attention to the special treasure in the word, and revealing the chief importance of this subject.

It would seem that a sober, candid consideration of the situation would lead every soul to make sure of having everlasting life. As in a worldly business proposition the results are always before one's mind controlling and directing his dealings, so in the business of one's soul the results should be constantly before the mind; and as the interests at stake are incomparably greater than worldly interests, the thought given and the care shown in this most practical of enterprises should be of the most earnest and unswerving nature. Life is at stake. Will we have it, or will we not?

The matter of whether we have it or whether we do not lies wholly with each individual, and is purely a matter of one's will. The Lord has plainly stated what *his* will is in the case: "This is the will of Him that sent me, that everyone which seeth the Son, and believeth on him, may have everlasting life." John 6:40. "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live; turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?" Eze. 33:11.

Whatever else may be included, in a matter of practical living, in the will of God, this one thing stands out prominent, that it is his will that every man may escape final death, and have eternal life. In this appeal from the God of heaven to the "house of Israel," and in the expression of the will of God, are revealed untold love and mercy to a sinful race. Notice the conditions. Man lives because of the care of his Creator, and in the very nature of things ought to order himself in harmony with the laws of his benefactor. In the nature of the case, also, he cannot continue to live contrary to God. This is where sin has brought man; and when God's purposes are accomplished, death will be the end of sin and sinners; for sin is contrary to God, and in direct opposition in every way to his law. And now, while man is in sin, though meriting death, he is sustained in his present life by the power of God, and heaven's choicest gift is offered him,—everlasting life,—if he will but turn from sin and take it.

The will of God means much, therefore, to every man. There is due to the Giver of life the highest gratitude possible by the recipient of the blessing, and that is obedience. The will of God is not idly expressed, and his gifts cannot be slightingly or heedlessly passed

by without due recompense. Every gift of God is good and for man's good. Life is his best gift, and if refused, man is the sufferer for his own neglect. There, is then, an exceeding great and solemn obligation to heed well the will of God.

With the gift through Christ comes also the help of the same power that brings the sinner again from the death of sin. It is a practical matter of faith, and the freer and more practical the faith, the more precious and available the promise: "He is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." Heb. 7:25.

THE EFFECTS OF BABYLON'S MYSTERIES.

BY ELDER WILLIAM COVERT.

WE have seen how how the teaching of Satan, that man should not die, laid the foundation for the doctrine of the immortality of the soul, and that this doctrine led to demonism, and demonism to the grossest idolatry. We have seen how it led to the worship of the sun and moon and the constellations through the deifying of man, and how Bel was through these Babylonian mysteries developed into the chief god of the sun. Through this means Baalism and sun worship became almost universal, and demonism was everywhere popularized. It was through Baal worship that sun worship gained its footing in all heathendom, and it was through sun worship that Sunday, "the wild solar holiday of all pagan times," got its vast following in the world. (See *North British Review*, vol. 18, p. 409.)

Jennings, in speaking of the deliverance of Israel from Egypt, teaches that the worship of the sun was practiced by the heathen before that exodus from bondage. He says, "The idolatrous nations, in honor to their chief god, the sun, began the day at its rising." He further says of Sunday that it was "the day which the heathens in general consecrated to the worship and honor of their chief god, the sun, which according to our computation was the first day of the week."—*Antiquities*, book 3.

Webster, in defining the term Sunday, says it is "so called because this day was anciently dedicated to the sun or its worship." Worcester defines it as follows: "Sunday, so named because anciently dedicated to the sun or its worship. The first day of the week."

This idolatry had evidently affected Israel while they were yet in Egypt, for in the wilderness, on their way to Canaan, the Lord said: "They despised my judgments, and walked not in my statutes, but polluted my Sabbaths; for their heart went after their idols. Nevertheless mine eye spared them from destroying them, neither did I make an end of them in the wilderness. But I said unto their children in the wilderness, Walk ye not in the statutes of your fathers, neither observe their judgments, nor defile yourselves with their idols." Eze. 20:16-18. The Lord commanded them to cast away the idols of Egypt. Verses 6, 7. "I lifted up mine hand unto them also in the wilderness, . . . because they had not executed my judgments, but had despised my statutes, and had polluted my Sabbaths, and their eyes went after their fathers' idols." Verses 23, 24.

If following these idols caused them to

pollute the Lord's Sabbath, it was because there was something in their worship which took the place of the Sabbath. That thing was evidently the Sunday, dedicated to Baal and sun worship. Therefore Baalism always led to Sabbath breaking, because it led away from the Creator. In this sun worship they turned their backs upon the Lord and worshiped the sun toward the east, or the sun rising. Eze. 8:16.

In erecting the sanctuary the Lord reversed the order of Baal and had them enter the tabernacle facing westward, so that the accusation of turning the back upon the Lord was significant of idolatry and sun worship. In the times of Jeremiah idolatry was the leading sin of the people. The weeping prophet said their priests, their prophets, their princes, and their kings were "saying to a stock, Thou art my father; and to a stone, Thou hast brought me forth," and that they had turned their backs unto the Lord. Jer. 2:26, 27. In their abominable worship they had deified their ancestors, and had erected images and monuments for the accommodation of their departed souls. In this they were following Baalim, as the heathen nations around them were doing. They had changed their gods, (verse 11, and gone after Baalim (verse 23). They offered sacrifices to the queen of heaven. Jer. 7:18. They had done this in all the cities and in the streets of Jerusalem. Verse 17. These abominations were even in the house of the Lord. Verse 30. They had offered their children in sacrifice to Baal in Tophet. Verse 31; Jer. 19:5, 6. In doing these things they had worshiped the sun and the moon and the host of heaven. Jer. 8:1, 2. These vanities had darkened their minds till there was a perpetual backsliding and they refused to repent. Verse 5.

In this they had rejected the law of the Lord (Jer. 9:13), and had walked in the imagination of their own heart and after Baalim as their fathers had taught them (verse 14).

Because they had done all these things and had offered their sons and their daughters in sacrifice to Baal, the Lord left the city of Jerusalem to the enemy, and it was besieged, and in its defense they ate their own friends and children. Jer. 19:5-13. This idolatry was such that under every green tree and upon every high hill images were erected and offerings made. Jer. 2:20; 2 Kings 16:3, 4; 1 Kings 14:23.

The carriages of Babylon were so cumbered with these images that they became a burden to the poor beasts to draw them. They were also put upon the beasts, and upon the cattle. The prophet said: "Their idols were upon the beasts, and upon the cattle; your carriages were heavy laden; they are a burden to the weary beast. They stoop, they bow down together; they could not deliver the burden." Isa. 43:1, 2. This was the extreme to which Belism, or Baalism, was carried in Babylon. Thus she was in her religious aspect when she overcame Judah. But she could not continue in this way. The fall of ancient Babylon was foretold by an illustrated vision to Isaiah. In his description he said:—

"Behold, here cometh a chariot of men, with a couple of horsemen. And he answered and said, Babylon is fallen, is fallen; and all the graven images of her gods he hath broken unto the ground." Isa. 21:9.

And again Jeremiah said:—

"Babylon is taken, Bel is confounded, Merodach [the king] is broken in pieces; her idols are con-

founded, her images are broken in pieces. For out of the north there cometh up a nation against her, which shall make her land desolate, and none shall dwell therein." Jer. 50:2, 3.

"Babylon shall become heaps, a dwelling place for dragons, an astonishment, and a hissing, without an inhabitant." "I will punish Bel in Babylon, and I will bring forth out of his mouth that which he hath swallowed up." "I will do judgment upon the graven images of Babylon; and her whole land shall be confounded." "I will do judgment upon her graven images." "Thus shall Babylon sink, and shall not rise from the evil that I will bring upon her." Jer. 51:37, 44, 47, 52, 64.

The kingdom of Babylon was destroyed for her idolatry, and Israel was again restored to her own land; but the successors of Babylon, down through Medo-Persia, Grecia, and Rome, have all followed after Baal, and every one of these powers has served as heads for the great Babylonian harlot, by which she has reigned over the kings of the earth, and by the power of their professed civil battle-axe has shed the blood and drank the gore of the martyrs of Jesus.

A CONVERTED PURSE.

[An incident from life.]

BY LOUISE MANNING HODGKINS.

"CERTAINLY. I am grateful to you for asking me. Put me down for \$25."

A look of pleased surprise passed over the solicitor's face, succeeded by another of perplexity, for it happened that he knew that his friend had precisely the same salary as he, and that \$25 was a generous fraction of his month's income.

"Oh, that's more than we expect, Frank,—and than you can afford, too, I fear!" he added, with the freedom of a comrade.

"Oh, no! Let me tell you how it is, Jack. You know I turned right about face when I became a Christian, last winter; and I resolved at the start not to enter into junior partnership with the world, and a senior partnership with the church.

"You knew my habits. I was not an inordinate smoker. Three cigars a day, with a treat to the fellows now and then, cut off, reduced my expenses \$100 a year. Then I had a careless fashion, ruinous to my digestion, of adding a bottle of claret, or some fancy, indigestible pudding or cream, at least twice a week, to a wholesome lunch. Looked squarely in the face, and given its right name, it was an indulgence of unlawful appetite; so I made \$75 a year by stopping that. Sunday headaches, too, went at the same time.

"One day I was looking over my neckties to find some particular color, and I found I had thirty-seven, with at least ten scarf pins. That made me run through my accounts next day—they weren't very well kept, but I guessed as nearly as I could—to see what there was in my wardrobe that would leave me better dressed, from a Christian and artistic point of view, too, for that matter, if I never wore it again; and I am ashamed to say I found I had \$150 worth of dry goods on hand that was the price, not of good taste, but mere caprice.

"Now I don't propose to submit to a taxation in behalf of my weaknesses and vices, and be niggardly with the church I've promised before God and man to support and increase.

"There, you have it all. I spent over \$300 a year, you see, in the service of appetite and fashion, for things that made me less a man. I've transferred that mortgage; yes, I can

afford easily that \$25, especially when it is to rescue some other fellow-deeper in than I was. Come to think of it, make it thirty. The other five is a thank offering."—*Sunday School Times*.

THE AMERICAN SUNDAY.

BY ELDER H. A. ST. JOHN.

[Thoughts suggested on hearing the celebrated evangelist S. M. Martin on the above theme, in San Francisco, Cal., Sunday, Sept. 23, 1884.]

TEXT: "The Sabbath was made for man, and not man for the Sabbath." Mark 2: 27.

Mr. Martin—This was the old Sabbath. Even that was made for man's good—intended for a blessing—adapted to his temporal and spiritual well being. But the bigoted Jews in Christ's day had perverted its purpose—just as mankind are wont to do with all of God's institutions and ordinances. The Jews virtually said the Sabbath was made first, and man was made to fit it, thus making it a tyrannical master. It is the old story of the iron bedstead. If the man is too short, stretch him; if too long, cut him off. I am not in favor of religious Sunday laws, but I do favor civil or secular Sunday laws.

Thoughts—True, it was the old Sabbath, and the only weekly Sabbath of divine appointment, that Jesus meant. It is also true that it was made for man's highest good, and still is, when not perverted. True, that the Jews had perverted it by loading it with rigorous exactions, and then trying to make themselves and others conform to it, after the iron bedstead idea. But it is also true that the Lord's Sabbath has been grievously perverted both as to the day of its occurrence and the spirit of its observance, and that, too, by those who are great sticklers for a religious day. And now they cry out for an *iron bedstead* in the shape of a universal Sunday law. And when they get this, whether it be called civil Sunday, secular Sunday, religious Sunday, or Lord's day, it will not matter much as to the name, so it is set up and operated by the government. It will be the same iron bedstead; and when they get it, if they find a man too short (one who keeps the Sabbath just the day before), then they will stretch him with fines, chain gangs, imprisonment, and the like, so as to stretch him over the Sunday rest. If a man is too long—does not regard any day—then he must be cut off to fit, even though it result in being cut off from society or the earth. All must be made to fit the iron bedstead, invented and patented by Rome; and set up by human governments. Wherein do such people differ from the old bigoted Pharisees, who put Jesus to death because they could not make him fit their iron bedstead?

Mr. M.—Christ rose from the dead on Sunday, and the Holy Ghost was poured out on the day of Pentecost, which was Sunday, and the church was then and there established.

Thoughts—It is true that Jesus rose from the dead on Sunday; but it is also true that he died for a world of sinners on Friday, and that he ascended to heaven to plead for a world of sinners on Thursday. Now, why not have a Thursday law, and a Friday law, as well as a Sunday law? Is there not just as much Bible authority for all as for either? If one is to be made into an iron bedstead, why not the others also? Perhaps Pentecost was Sunday, but learned men differ. Why not also guess at the day of the outpouring of the Holy Spirit on the Gentiles at the house of Cornelius, and keep that day also? Church established on the day of Pentecost! Where is the proof? Jesus said, "Tell it unto

the church" (Matt. 18: 17), and yet we are told that the church was not established at that time. Jesus gave himself for the church (Eph. 5: 25), and yet there was no church. Moses was in the church in the wilderness. Acts 7: 38. How could this be so long before the church was established? A slender foundation truly for Sunday observance and for Sunday-law iron bedsteads!

Mr. M.—We need Sunday laws, that we may have a day to impart religious instruction to the unconverted. They need the instruction. They do not want it, nor desire it, but they need it. The bad boy needs a flogging. He does not want it, or desire it, nevertheless, when he needs it, it should be administered. The sick child needs medicine. It does not want it, or desire it, but may fight it; nevertheless, the medicine must be taken, if we have to hold its nose.

Thoughts—This is the papal method of propagation, dealing, and discipline, pure and simple. And what wonder is it that papal methods, papal ideas, and the papal spirit should accompany a papal institution?

It was Saint Augustine that said: "It is indeed better that men should be brought to serve God by instruction than by fear of punishment or by pain. But because the former means are better, the latter must not, therefore, be neglected. Many must often be brought back to their Lord, like wicked servants, by the rod of temporal suffering, before they attain to the highest grade of religious development."—*Schaff's Church History*, vol. 2, sec. 27. Of this sentiment says Neander: "It was by Augustine, then, that a theory was proposed and founded which . . . contained the germ of that whole system of spiritual despotism of intolerance and persecution, which ended in the tribunal of the *Inquisition*."—*Neander's Church History*, p. 217. More of the iron bedstead, you see. Religion and religious institutions of human origin, called secular or civil, and enforced by a so-called Protestant government,—truly a veritable image of the Papacy!

CONGREGATIONALISTS, CATHOLICS, SUNDAY.

THE reports of the local press of Sleepy Eye, Minn., reports the following as having been put forth by the Union Congregational Church of that place, coupled with an appeal to newspapers, and other churches, to aid in securing a reform touching Sunday. The utterance was in these words:—

Resolved, That we, the undersigned Christian Church of Sleepy Eye, Minn., do most emphatically declare, in the light of Sacred Scriptures and of the true Christians in every age, that the playing of games, such as ball playing, croquet playing, billiard playing, cards, chess, checkers, and all such games, for pleasure, diversion or otherwise, on the sabbath day, commonly called Sunday, is unlawful, and degrading to good morals.

The interest awakened by this appeal brought out a reply from a Roman Catholic, as follows:—

REPLY TO SUNDAY OBSERVANCE.

It is stated that Sunday laws are civil laws, and have nothing to do with religion. They were born in a union of Church and State, and at a time when the rulers were Roman Catholics. The object of them was to enforce respect for a religious dogma, as their titles and wordings clearly show. When the separation of the Church and the State took place in the Constitution of the United States, there could, in fact, be made only a civil disguise of them, which, from time to time, had always been boldly thrown off; for all persons are equally entitled to protection in their religious liberty, and no person ought, by any law, to be molested in person or estate on account of his religious belief or his religious practice. The imprisonment of the Seventh-day Adventists

in several States, and fines of about \$55 in each of many individual cases, for performing bodily labor on the Lord's day, commonly called Sunday, prove that the government assumes the right to enforce a religious dogma of the Catholic Church. We have civil duties we owe to the State and to each other. The Bible numbers them all. But when the law of the State enforces on us a dogma which we do not find in the Bible, and which is solely a Roman Catholic one, what will those Christians say to it who pronounce the Bible their sole teacher in doctrine and morals? The Episcopal Church in her twentieth article of religion admits that the church cannot ordain anything contrary to God's written word. The Augsburg confession in 1530 clearly admitted that the observance of the Lord's day had been appointed by the Catholic Church only.

The historian R. Baird writes: "The rulers of Massachusetts put the Quakers to death and banished Antinomians and Anabaptists, not because of their religious tenets, but because of their violation of civil laws. This is the justification they pleaded, and it was the best they could make of it. Wherever there is a union of Church and State, heresy and heretical practices are apt to become violations of the civil code, and are punished no longer as errors in religion, but as infractions of the laws of the land. These defenders of the Inquisition have always spoken and written in justification of that awful tribunal, for who has not read of the Spanish Inquisition, of the Protestant Inquisition in England and Germany? In fact, have we not here in this free country great and little inquisitors, who may denounce us to the government should we work on Sundays, and thus incur the penalty of paying a fine of about \$55, or ninety days' imprisonment?"

The Catholic Church for over one thousand years before the existence of a Protestant, by virtue of her divine mission, changed the day from Saturday to Sunday because he who called himself the Lord of the Sabbath, endowed her with his own power to teach. "He that heareth you heareth me," he commands all who believe in him to hear her, under penalty of being placed with the "heathen and publican;" and promised to be with her to the end of the world. She holds her charter as teacher from him—a charter as infallible as perpetual. The Protestant world at its birth found the Christian sabbath too strongly entrenched to run counter to its existence. It had to acquiesce in the arrangement, thus implying the character and right to change the day, for over three hundred years. The Christian sabbath is, therefore, to this day the acknowledged offspring of the Catholic Church as spouse of the Holy Ghost, without a word of remonstrance from the Protestant world.

Those who admit the Bible alone as the teacher and guide in faith and morals, must know that it most emphatically forbids any change in the day, and calls for a perpetual covenant. It is an apostasy from an assumed fixed principle, as self-contradictory, self-stultifying, and consequently as suicidal as it is within the power of language to express.—*Geo. Pax, Catholic Rector*.

A testy and superficial reader wrote us a few days ago, declaring his great disgust that we should bring out such facts as the above from Roman Catholic sources. That they are disturbing to Sunday-keeping Protestants, we freely admit. But they are facts so far as they show that the church and not the Bible is the author of Sunday observance. Being facts they will continue whether Protestants love them or fear them, whether they condemn or commend us for rehearsing them. There is one way of escape, accept the Sabbath and get off from Roman Catholic ground. It may not be a pleasant alternative, but there is no other. To call us bad names for presenting facts does not hurt us nor remove the facts.—*Evangel and Sabbath Outlook*.

ONLY in the sacredness of inward silence does the soul truly meet the secret-hiding God. The strength of resolve, which afterwards shapes life and mixes itself with action, is the fruit of those sacred, solitary moments when we meet God alone.—*Frederick William Robertson*.

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.*

WHEN TO MAKE HASTE.

If anything unkind you hear
About someone you know, my dear,
Do not, I pray you, it repeat
When you that someone chance to meet,
For such news has a leaden way,
Of clouding o'er a sunny day.

But if you something pleasant hear
About someone you know, my dear,
Make haste—to make great haste 'twere well—
To her or him the same to tell,
For such news has a golden way
Of lighting up a cloudy day.

—Selected.

ACCIDENT VERSUS DISOBEDIENCE.

BY MARGARET MONTGOMERY.

"DIDN'T you see that child tumble?"
"Oh, yes; but she didn't hurt herself!"
"Are you going to take no notice of it?"
"Notice of it? Why, she didn't hurt herself one particle!"

"Do you mean to say you are not going to punish her at all? She was very awkward. Don't you think you ought to break her of it?"

"The idea of punishing a child for getting a fall! She is no more awkward than other children. Every child has its bumps. They are so close to the ground that little falls don't hurt them."

"But for the child's good you surely will take some notice of it. She ought to be taught to look where she is stepping, and this habit of falling be broken up. Don't you think you ought to send her to bed, or not let her go out driving this afternoon, or at least go and shake her? I think it is dreadful for her to be so careless."

"I don't understand you. How could I be so unjust? Shake my baby, and punish her because her precious little feet have walked the earth too short a time to take firm steps! You have strange ideas of right, and it is very evident you do not know a mother's heart."

"Hum—yes—but yesterday afternoon your baby fell and you shook her, and called her a naughty, naughty girl, and kept her at home from the little tea party, and sent her out of the room in disgrace! Why was she naughty yesterday and not to-day?"

"It was not for falling yesterday that I punished her, you know very well, but because she was disobedient, and had broken my lovely jar that I had told her not to touch."

"Then you punished her because she disobeyed you, and not because she was so unlucky as to fall and break the jar?"

"Certainly I did. I cannot and will not have a disobedient child."

"My dear, you are mistaken. You told her not to take anything on that table. She took that box off and you saw her take it and told her to put it back. She took that book and you let her have it. Then she started to take your handsome jar, and when you called, she turned and fell and broke the jar, and you know what followed. If she had put it back on the table in safety, would you have punished her for disobedience? She was no more disobedient in touching the jar than the box or book. Baby eyes don't gauge obedience by money value. Honestly, did you punish her for disobedience or for an accident? For all the handsome jars you own, I would not have a child feel me so unjust as

yours must you, for I heard the sobbing lips say, 'I didn't mean to break it, I slipped.' Children understand justice well, and, alas for us and them! injustice as well."

Does the little incident need location or names? Could its location never have been your home? Could the mother never have borne your name, the child that of your little one? No? Happy mother and blessed child!—*Home Maker.*

AFTER MANY DAYS.

A FEW mornings ago a member of the mission, a Christian young in holy experience, was asked to lead the prayer service that evening. He was unused to public speaking; he had never led a meeting of any kind in all his thirty odd years of life; and he assented to the request with much perturbation of spirit.

During all that day he was busily engaged in work that would admit of no delay; yet the thought of the impending trial—for it was a trial—lowered over him like an ink cloud, and filled him with vague dismay.

At length as the sun drew near the western bluffs, and the slim shadows of swaying trees crept shyly out into the laughing waters of the lake, he pushed his work aside, and with a choking fear of failure on him, and a wild longing to be spared the trying ordeal, he took up his Bible, and began turning over the leaves in the hope of meeting some verse that might prove an inspiration to him.

The Bible had been given him one New Year's morning eleven years ago, by the sweetest, tenderest, dearest mother that ever blessed the life of an unworthy son; and though—until within the last few weeks—he had scarcely opened it, yet he had carried it with him wherever he had gone, for sin had not yet so eaten into his soul that he could cast from him a gift placed by the dear mother hands in his own.

As he sat anxiously turning over the leaves, with a prayer on his lips that he might be able to say some word that would reach some heart that evening, he came upon a newspaper clipping lying between the sixth and seventh chapters of Proverbs. Three verses of the sixth chapter were marked, and these were the verses:—

"My son, keep thy father's commandment, and forsake not the law of thy mother;

"Bind them continually upon thine heart, and tie them about thy neck.

"When thou goest, it shall lead thee; when thou sleepest, it shall keep thee; and when thou wakest, it shall talk with thee."

He turned to the newspaper clipping, and this is what he read:—

HE KNOWETH THE WAY THAT I TAKE.

"I know not—the way is so misty—
The joys or the griefs it shall bring,
What clouds are o'erhanging the future,
What flowers by the roadside shall spring;
But there's One who will journey beside me,
Nor in weal nor in woe will forsake;
And this is my solace and comfort,
'He knoweth the way that I take.'

"I stand where the cross roads are meeting,
And know not the right from the wrong;
No beckoning finger directs me,
No welcome comes to me in song;
But my Guide will soon give me a token,
By wilderness, mountain, or lake;
Whatever the darkness about me,
'He knoweth the way that I take.'

"And I know that the way leadeth homeward
To the land of the pure and the blest,
To the country of ever fair summer,
To the city of peace and of rest;
And there shall be healing for sickness,
And fountains life's fever to slake;
What matters beside I go heavenward—
'He knoweth the way that I take.'"

Written in pencil at the foot of the slip was the one word "Mother." For eleven years that sweet message of hope had been waiting to be read by him, and with streaming eyes and choking sobs he threw himself on his knees before God, and thanked him in the truest words of all his life that that far-away, yearning, patient mother had been spared to rejoice in the knowledge that her prayers of years had been answered, and her only son had come into his inheritance at last.

That night the subject of that son's discourse was "Our Mothers;" and his text was taken from Prov. 6: 20-22.—*The Rest Islander.*

GIGGLING GIRLS.

THERE are persons who giggle on every occasion—when they speak, or when they have nothing to say, when they meet friends, when they retail gossip, when they visit, and when they converse; ever and anon the sensitive ear is pained by this shallow, senseless giggle, which means nothing and expresses nothing but the emptiness and shallowness of the giggler's soul.

It is not necessary to laugh unless there is something to laugh at. No person is bound to giggle out of compliment to company, and as for making one's self agreeable by giggling, such an undertaking is hopeless. People who love laughter and mirth hate the empty mockery of giggling girls.

Good friends, there is nothing wrong in silence. A person may be sober and yet be sensible. A hollow laugh is no sign of gladness or good cheer. A faint and kindly smile which speaks of friendly interest and genuine good will is worth a thousand silly, girlish giggles, which tell of empty hearts and sometimes empty heads.

Good friends, please do not giggle.

Laugh if you will, if you have anything to laugh at, but don't undertake to giggle your way through this world, and only win a reputation for foolishness and emptiness thereby. Let your aspect have in it something of sincerity, candor, frankness, and good common sense, and you will find that it will make you a dozen friends where empty giggling will not make you one. And the friends who come to us through candor and frankness and faithfulness are friends that are worth having, and who remain and stand by us; but gigglers do not know what true friendship means, nor do they understand how to exercise it.—*The Christian.*

THE SUN BATH.

BY DR. C. W. LYMAN.

INSTANCES are continually coming up of persons whose depressed and sickly condition is found to be due to their passing their time in dimly lighted rooms, and who promptly recover when they change to sunny rooms or an outdoor life. I recall one case in which a city merchant had suffered for years from an obstinate eruption on the skin of his face and body, and had consulted many specialists, and taken many sorts of treatment in vain. It finally occurred to one of these specialists (the last one) to inquire what sort of an office the patient worked in. It then appeared that he owned an entire office building, rented out all but a certain dark suite of rooms on the first floor, with windows opening northward into a dim courtyard, and used that himself, as no one else wanted it. When this man was transferred to a sunny south room, his skin affection passed away without other aid. Now when effects like the above are seen to follow the contact of light with the face and hands (the rest of the body being, of course, hidden in clothing) and with the air of a living room, one asks whether the occasional exposure of the en-

tire body to direct sunlight might not have powerful and in some ways beneficial results?

That such is the case there can be no doubt. The solariums on the roofs of the houses of the ancient Greeks and Romans testify to the benefits obtained by them from sun baths. In recent times we have an institution under Dr. Rikli, at Veldes, Austria, where for forty years past patients have been treated chiefly by systematic sun bathing. In our own country consumptives are being sent to spend the winters near the Yellowstone region, where, in spite of heavy snow underfoot, they are found to do well if constantly out in the strong sunlight, breathing the cold, pure air of that region.

While sunlight may not have so direct a relation to life and growth in animals as in plants, there can be no doubt that it has a very real and extensive connection in the case of animals. We not only need sunny rooms, and hours in the open air and sunlight, but we can also give ourselves a real treat from time to time by sunning the entire body on a protected flat roof, in a bay window screened so as to admit the sunlight above, or in whatever way can be arranged. Ten minutes (for beginners) up to half an hour every day in the sun will be found to act as a tonic of the first order.

However, persons with cerebral affection or a tendency to bleedings are better without much sun bathing.—*N. Y. Voice.*

TO RESTORE THE FRESHNESS OF WORN CLOTHING.

THE mystery to many people how the scourers of old clothes can make them almost as good as new is explained in the *American Analyst* as follows:—

"Take, for instance, a shiny old coat, vest, or pair of pants of broadcloth, cassimere, or diagonal. The scourer makes a strong, warm soapsuds, and plunges the garment into it, souses it up and down, rubs the dirty places, if necessary puts it through a second suds, then rinses it through several waters, and hangs it to dry on the line. When nearly dry, he takes it in, rolls it up for an hour or two, and then presses it. An old cotton cloth is laid on the outside of the coat, and the iron passed over that until the wrinkles are out; but the iron is removed before the steam ceases to rise from the goods, else they would be shiny. Wrinkles that are obstinate, are removed by laying a wet cloth over them, and passing the iron over that. If any shiny places are seen, they are treated as the wrinkles are; the iron is lifted, while the full cloud of steam rises, and brings the nap up with it. Cloth should always have a suds made especially for it, as that which has been used for white cotton or woolen clothes will leave lint in the water, and it will cling to the cloth. In the same manner we have known the same coat and pantaloons to be renewed time and again, and have all the look and feel of new garments. Good broadcloth and its fellow cloths will bear many washings, and look better every time because of it."—*Scientific American.*

It is a high, solemn, almost awful thought for every individual man that his earthly influence, which has had a commencement, will never through all ages, were he the very meanest of us, have an end!—*Thomas Carlyle.*

WHAT must he be, the great Master Workman, seeing that all the unselfishness, compassion, and love that are continually shining out in our humanity are but faint reflections of him?—*Kate W. Hamilton.*

COMMIT a sin twice and it will not seem to thee a sin.—*Talmud.*

Mission Fields.

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

A PROMISE.

THERE is a word of God
That comes to hearts distressed;
Its sweetness is by no one known
Save him to whom it comes alone:
"My presence shall go with thee,
And I will give thee rest."

'Twas spoken long ago,
Near Sinai's lofty crest;
But still it speaks, and still it cheers
The heart oppressed by doubts and fears:
"My presence shall go with thee,
And I will give thee rest."

Hard trials may assail,
Temptations may molest;
Life's tempests, ne'er can him appall
Who hears God's whisper in it all:
"My presence shall go with thee,
And I will give thee rest."

O Lord, fulfill thy word,
And make me truly blest;
Lead where thou wilt on life's dark way,
If only I can hear thee say:
"My presence shall go with thee,
And I will give thee rest."

But only when my head
Is pillowed on thy breast
Will eye have seen and ear have heard
The fullness of that precious word:
"My presence shall go with thee,
And I will give thee rest."
—*Rev. William P. Merrill.*

"PROTESTANT INDIAN MISSIONS."

UNDER the above heading the Rev. R. J. Cresswell wrote to the *New York Observer* some time ago. We are sure that the facts set forth will be of interest to our readers, and therefore give them in Mr. Cresswell's words, condensing when possible:—

"The Catholic Church alone has labored to save the Indians from extermination." So writes a Romish priest in the public press. This and kindred misstatements are widely scattered, and quite generally accepted as true. What are some of the facts? Take the Dakota Indians for example. What is their present condition? The Flandreau Band, in Moody County, South Dakota, own their own homes—good homes and fine farms, well stocked. There is not a Catholic Indian in this settlement. Every adult is a Protestant communicant; most of them are Presbyterians. Their superintendent is the Rev. John Eastman, a native Presbyterian minister of much power, in the prime of his life. Every child of school age is in school. The great ambition of the young men of this band is, not to become hunters and trappers, but ministers and teachers of their ignorant brethren elsewhere.

"Sisseton Reserve, in Roberts County, South Dakota, containing 1,000,000 acres, is inhabited by 15,000 Sisseton and Wahpeton Indians. Very few of them are Catholics. The Indians themselves twice refused Archbishop Ireland permission to establish a mission among them. The Rev. Stephen Return Riggs established Good Will Mission at this agency twenty-four years ago, and it has been ever since in efficient operation. It is now in excellent condition. It is supported by the Woman's Board of the Presbyterian Church. It has 150 students in training. The government also supports a school here. Of the 382 children on this reserve, more than 300

are in school. But very few are absent whose physical condition will permit their attendance. On or very near this reserve there are eight strong Presbyterian congregations and two small Episcopal Churches. Some of these church edifices are very beautiful and commodious. These Indians own their own lands in severalty, are quiet, industrious, and intelligent. There is considerable wealth among them, and will be much more when the government pays them in full. This fact partially explains the great anxiety of the Catholic ecclesiastics to force a Catholic mission upon the band.

"On the Fort Totten Reserve, near Devil's Lake, in North Dakota, the majority of the Indians are Catholic in their faith, so far as they have any. Archbishop Ireland claims it as a Catholic reserve altogether, yet even here there are two Presbyterian congregations, with a good membership and many adherents. So strong is the Protestant sentiment here that they entertained in 1886 the great annual Dakota conference of Christian Indians.

"Very many years ago the Presbyterian Church organized the Presbytery of Dakota, for the management of this peculiarly blessed work. It now consists of 18 Indian congregations, with 1,200 communicants, manned by native ministers and officers, having under their care all the machinery of the Presbyterian Church. The Congregational Association, organized more recently, comprises six congregations, as well organized, manned, and equipped as their Presbyterian brethren are. These Indian Presbyterians and Congregationalists are very generous in the support of their local work, and also in sending the gospel to their pagan brethren. Their average annual contribution to missions is more than \$1.00 per capita. A part of the fruitage of their missionary efforts is the establishment of a Presbyterian Church and mission stations in Manitoba among their people, who fled across the British line in 1862. Their Y. M. C. A. also supports a mission in the deep wilds of the great Sioux reservation.

"Besides these organized churches, twenty-four in number, the home board of the Presbyterian Church and the American Missionary Association have many schools and mission stations at Greenwood, South Dakota; Santee, Nebraska; Poplar Creek, Montana; Fort Berthold, North Dakota, and at several points on the Sioux Reserve. They own a good press, by which they provide a religious literature for the whole tribe. They publish a monthly journal, the *Word Carrier*, in both languages. They prepared the Dakota dictionary, which was published by the Smithsonian Institute. But their crowning work was the translation of the whole word of God into the Dakota tongue. It is published by the American Bible Society. What Catholic mission ever did such a work as that for any tribe? Fully one-fifth of the Dakota tribe is now under the control of the missionaries of these two great Protestant denominations. Many young men and maidens are in their schools in training for ministers and teachers of their own people. The number and power of such are increasing very rapidly. The Episcopal Church is also prosecuting a vigorous missionary work in behalf of this tribe.

"And what is true of the Dakotas is true also of the other Indian tribes of the United States. The Presbyterian Church has great interests in the Indian territory, and she controls largely the missionary work among the Maskans. The American Missionary Association has many important missions in successful operation among our Indian tribes. The other great Protestant missionary organizations are also doing efficient service on these lines. Protestant teachers, with open Bibles, are abroad among these tribes. Success is crowning the efforts of those missionaries of

a pure faith. The Protestant missionaries are generally opposed to contract schools. The Catholics favor them because thereby they draw several hundred thousand dollars annually from the national treasury.

"Edinburg, North Dakota."

NOTES ABOUT INDIA.

To REALLY know Indian life one must know what an Indian village is like, and how its inhabitants live. Over 90 per cent of the vast population of India are found in villages. They are more directly dependent upon the soil than is our home population. And if this is true of all India, as we hear on good authority, it is especially true of our large district.

In the district of Hazaribagh, with its 7,000 square miles, and a population of over 1,200,000, the only places approaching the size of a home town are: Hazaribagh, 16,000; Chattra, 12,000; Ichak, 6,000, and Giridih, with a considerable population, brought together by the coal mines. The rest of the population find their homes in villages of every size, from villages like Gola, Gomia, Ramgarh, Bishongarh, with populations of considerably more than 1,000, to very small Santal villages, and even to the shifting wattle-made abodes of the vagabond Birhoors, who seldom remain in a place more than a few weeks, wear scanty clothing, and are as aboriginal in their tastes as I should fancy any aborigines in the world.

The day of small things with a missionary is when he can only visit the villages and stammer out a few words, and not feel the least bit certain whether he has conveyed his meaning to his hearers or not. But the time is always coming, if he persists, when the stone laid on stone will begin to shape into the long-wished-for building. And then he will see that each day's work went towards the great result, though at the time many a day gave no return of joy, and only made one ask what was the good of doing it at all.

How some of my readers would have enjoyed the strange sensation of sitting, as I have done, within the precincts of a mosque and reading part of the fourth chapter of St. John's Gospel to a small body of Mussulmans!

I cannot forget, too, another scene I witnessed one morning within the temple of the sun god in Hazaribagh. I was passing along the road with Bhattacharya, and we had just reached a large tank where people bathe themselves and wash their clothes, when I heard the voice of a man singing in the adjoining temple. We approached the temple and entered the door, from whence we could see into the shrine where the idol was placed. There, lying on the ground before his idol god, banging his head on the floor, was a man. He was singing most earnestly, and his voice was not unmusical. Presently he rose from the ground, and, standing on one leg before the idol, began to sprinkle it with water. After this he rapidly walked around the outside of the temple, singing all the time, and then again returned to his position before the idol. Shortly after this he raised from the ground a little brass *lota*, in which were curds, and left this temple to offer these curds in another temple to Mahadeva or Shiva. This was part of his morning's work before going to the Kacherri, where he is employed as a government clerk.

On another occasion, while the head of the Oxford Mission and two others of its members were staying with us, we were invited one evening to the neighboring village of Lakheh, which is for the most part inhabited by Mussulman tailors, and sat for nearly an hour in the mosque while a distinguished *maulvie* (an expounder of the Koran) from Delhi spoke to us and to a large gathering of Mussul-

mans on the subject of religion. At the end of his address he stated (it had only lasted for an hour) that he regretted he could not speak longer, but he was quite willing, if we could get a quiet place in the bazaar, to speak to us again for several hours on religion.

It is, perhaps, one of the sternest trials laid on a missionary in a new country that he is debarred by ignorance of the language from doing almost any active work when he first enters it. Like all trials, it leaves a man better or worse, according to the power he possesses of casting himself on God's grace. With some natures the strain is very severe. The Master whom we profess to follow met all his temptations and sorrow with a perfect victory, because his eye was ever fixed on the joy that was set before him of redeeming man. In this he offers us an example.—*Rev. Eyre Chatterton.*

REV. DR. SWANSON, a medical missionary in China, tells the following incident, which an exchange says illustrates the double work done by mission hospitals:—

"An old woman came to one of our hospitals lately and asked to see the doctor, and she told the doctor what she wanted. She said: 'The head man of our town was with you here, and he was an extremely bad man. He thrashed his wife and made his children miserable; he gambled away his money, and his mouth was so foul all the waters of the rivers could not wash it clean. He came here and he has returned home; but the tiger is changed into a lamb, and his wife is astonished at the change. He has ceased thrashing her; they are now quite comfortable, and he never says a bad word.' 'Well,' asked the doctor, 'what do you want?' She replied: 'Don't tell anyone, but I have a foul mouth; I do a little grumbling, and I fear very much my daughters-in-law are not as comfortable as they should be, for I am not a good woman; and I have come here for some of the medicine that has cured that old man, so that I may be what I ought to be.'"

The empire of Persia is a hotbed for the cholera, and there is every reason why it should be so, if there is truth in the report recently made of the British Consul at Resht, a town of 40,000 inhabitants, with regard to the sanitary arrangements of the town. "The cesspools that exist in each house," he says, "are mere wells, more or less deep, which have no exit. Drinking water is obtained from wells sunk within ten or twenty yards of these cesspools. There are no sewers, and, although gutters exist in some streets, they are worse than useless, for they have no means of carrying away the accumulated water, and consequently they are oftener than not full of stagnant green liquid. The rubbish out of the kitchens and stuff that goes into the dust bin at home, here is thrown out in certain corners of streets and open spaces, where it is allowed to accumulate. Ponds have been artificially made where water out of the gutters accumulates, and when in winter it freezes, this filthy, muddy water is turned into ice and collected in ice houses for consumption the following summer."

DR. J. G. PATON has started on his return to the New Hebrides. After visiting the different churches in this country, Canada, and Scotland, he goes back with earnest resolve to work among the still unevangelized islanders. He has received funds almost enough to provide for the new vessel which is to do the work among the different islands. He secured five additional laborers, some of whom had already left, but death has taken away two, so that only three new stations can be occupied at present.—*N. Y. Independent.*

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NOT AS I WILL.

BLINDFOLDED and alone I stand,
With unknown thresholds on each hand;
The darkness deepens as I grope,
Afraid to fear, afraid to hope;
Yet this one thing I learn to know
Each day more surely as I go,
That doors are opened, ways are made,
Burdens are lifted or are laid,
By some great law, unseen and still,
Unfathomed purpose to fulfill,
"Not as I will."

Blindfolded and alone I wait;
Loss seems too bitter, gain too late,
Too heavy burdens in the load,
And too few helpers on the road;
And joy is weak, and grief is strong,
And years and days so long, so long;
Yet this one thing I learn to know
Each day more surely as I go,
That I am glad that good and ill
By changeless law are ordered still,
"Not as I will."

"Not as I will!"—the sound grows sweet
Each time my lips the words repeat.
"Not as I will!"—the darkness feels
More safe than light when this thought steals
Like whispered voice to calm and bless
All unrest and all loneliness.
"Not as I will!"—because the One
Who loved us first and best has gone
Before us on the road, and still
For us must all his love fulfill,
"Not as I will."

—Helen Hunt Jackson.

WALK IN THE LIGHT.

THE children of God are wise when they trust in that wisdom alone which comes from above, and when they have no strength but that which is from God. Separation from the friendship and spirit of the world is needful for us if we would be united to the Lord and abide in him. Our strength and our prosperity consist in our being connected with the Lord, chosen and accepted of him. There can be no union between light and darkness. God intends that his people shall be a peculiar people, separate from the world, and be living examples of holiness, that the world may be enlightened, convicted, or condemned, according as they treat the light given them. The truth that has been brought before the understanding, the light that has shone upon the soul, will judge and condemn if it be neglected or turned from.

In this degenerate age error and darkness are preferred rather than light and truth. The works of many of Christ's professed followers will not bear the test, when examined by the light that now shines upon them. For this cause many do not come to the light, lest it should be made manifest that their works are not wrought in God. Light discovers, makes manifest, the evil hidden under darkness. Men of the world and men who are Christ's servants indeed may be alike in outward appearance, but they are servants of two masters, whose interests are in decided opposition to each other. The world does not understand or discern the difference; but there is an immense distance, a vast separation, between them.

Says Christ, "Ye are not of the world, but I have chosen you out of the world." The true followers of Christ cannot enjoy the friendship of the world and at the same time have their life hid with Christ. The affections must be withdrawn from the treasures

of earth, and transferred to the heavenly treasure. How difficult was it for the young man who had great possessions to withdraw his affections from his worldly treasure, even with the promise of eternal life before him as his reward!

When all that we have and are is not consecrated to God, selfish interests close our eyes to the importance of the work, and the means that God calls for is withheld. But he who has lent us this means for the advancement of his cause, will frequently withdraw his prospering hand, and in some way scatter the means thus withheld, and it will be lost to its possessor, and lost to the cause of God. It is not preserved in this world or in the world to come. God is robbed, and Satan triumphs.—*Testimony for the Church No. 20.*

RELIGIOUS LIBERTY IN MARYLAND.

BROTHER A. J. HOWARD, under date of October 8, gives to the *Union Record* the following graphic account of his last ministerial visit to Shady Side, Anne Arundel County:—

My trip to Shady Side this time reminded me much of the record regarding the days of Lot. We held services Sabbath, and Saturday and Sunday evenings. A part of the time it was very hard for the listeners to hear, on account of the pelting of stones, bricks, and oyster shells, and hideous noises going on outside. Our house was considerably damaged, one window being broken, and the inch-thick siding split in a number of places or mashed in by the heavy blows. The building looks as if it had passed through a severe hailstorm.

The brethren remained inside till Sunday night, when it was thought advisable to station sentinels outside, as many threats came to our ears of greater damage being done, and personal injury to certain individuals, if our meeting did not cease. They tried to insult me several times, striking me twice and warning me while visiting at a sister's house if I did not leave instantly I would get a rope around my neck and be dragged out. I remained, however, till four o'clock, the time appointed for me to depart, in harmony with our plans previously laid.

They were bold Sunday night, several coming into the church to disturb us. Brother J. Wesley Smith was badly treated, bruised, and dragged through the dust in the street, with no serious injury, however. Our sisters are real brave, although a little nervous. As we were leaving the church Sunday night, we were treated to a shower of eggs, somewhat stale, judging from the odor produced as they broke. Several were hit. They have determined that the truth must not grow in Shady Side soil. It was reported, and fully expected, that when the minister was withdrawn Adventism would soon die out, but they are beginning to believe that the truth of God makes men and women "stand like the brave."

FIELD NOTES.

ELDER URIAH SMITH is at present visiting Palestine.

AT Emporia, Kansas, five members were added to the church on the 6th inst.

AT Baxter Springs, Kansas, on the 2d inst., two members were added to the church.

THE Australian camp meeting is now in session at Sydney, the announcement being for October 18-30.

THE post office address of Dr. M. G. Kellogg is 2 Cook Street, Glebe Point, Sydney, N. S. W., Australia.

A CHURCH of sixteen members has been organized at Pomona, Kansas, the result of meetings held by Brethren A. E. Field and F. Neal.

THE German brethren of Otis, Rush County, Kansas, are launching out in a school enterprise, under the auspices of the Conference, with a view to preparing students for Union College. Brother Doering has been selected to conduct the school.

On the 18th inst. Brethren T. H. Davis and F. W. Bishop sailed from San Francisco for Chile, South America, where they expect to engage in the canvassing work.

It is expected that Elder H. F. Courter, now conducting a series of meetings at Selma, Cal., will shortly locate in Oakland, to labor in connection with the church.

AT Wichita, Kansas, on the 6th inst., three persons were added to the church by baptism, and others who decided to become obedient to the faith were to be baptized on a later occasion.

ELDER S. P. WHITNEY reports a good interest at Mason City, W. Va., where meetings are being held in a German church. The Sabbath school numbered thirty-seven at the time of the last report.

SISTER LILLIE ADKINS, formerly an employe of the SIGNS office, but for some time past a Bible worker in Tennessee, has returned to Newcastle, Cal., on account of the sickness of her mother.

THE *Bible Echo*, of Melbourne, Australia, notes the organization of a church at Williamstown, September 1, with twenty-nine members. There were others who expected to unite soon afterward.

A LOCAL camp meeting is being held at Coffeyville, Kansas. Several general meetings, or institutes, are planned for different parts of the State, and this camp meeting is the institute for that section of the State.

BEGINNING October 31, General Conference Bible schools will be held at Battle Creek, Mich., and College View, Neb. Elder J. H. Durland will have charge of the former, and Elder A. T. Jones of the latter. These schools will continue twenty weeks.

LETTERS from Elder Graham, of the *Pitcairn*, state that Brother and Sister Stringer and Sister Sarah Young have been located at Rurutu Island, and it has been decided to leave Brother and Sister Owen at Raratonga. Plans for operations on the other islands had been somewhat delayed by political complications which were as yet unsettled.

BROTHER W. B. CAPPS has been released from prison in Dresden, Tenn., after serving ninety-seven days for having labored on Sunday. The remainder of his fine, \$34.87, was paid for him through the benevolence of the *American Hebrew*, of New York. Of course Brother Capps could not conscientiously pay the fine himself, so his benefactors sent the money directly to the county clerk, and the prisoner was set free.

A LETTER from Elder F. H. Westphal, who has recently arrived at Buenos Ayres, reports the canvassers in that region doing well. He also states that there are earnest appeals from Brazil for help. Brother W. H. Thurston, who accompanied Brother Westphal on the trip south, stopped at Rio Janeiro, where he expected to establish a book depository and act as general agent of the canvassing work. One of our colporters had reported the discovery of a German settlement of 10,000 people in Brazil.

THE Kansas City (Mo.) *Star* of recent date gives a complimentary notice of the church in that place, in which it says: "In the eight years of organized life in this city there have been about 200 converts, the present membership being 140. They have labored under almost every disadvantage known to church organizations of earlier days, but during the past summer they set out to erect for themselves a permanent home at 1120 Woodland Avenue. The basement of a plain, commodious house has been finished for present use. The building proper will not be finished this year."

"Jesus Christ Our Righteousness." (Spanish.) A translation of *Bible Students' Library No. 71*; 8 pp.; price, 1 cent. Address, PACIFIC PRESS PUBLISHING CO., Oakland, Cal.

PERIODICALS WANTED.

SIGNS, *American Sentinel*, *Instructor*, *Our Little Friend*, of late dates, and *Bible Students' Library* tracts, are much needed for missionary work at Seabeck, Kitsap County, Wash. Please send postpaid to James R. Smith.

MRS. NETTIE MILLER, of Gladstone, Oregon, returns thanks for favors in the way of periodicals sent in response to her call, and states that she has all she can use at present.

CAMP MEETINGS FOR 1894.

Florida, Tampa.....Nov. 8-18
GEN. CONF. COM.

CHURCH SERVICES.

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

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

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

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

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

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

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

H. W. HERRELL, Clerk.

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

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

O. S. SMYTH, Clerk.

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

NETTIE MC STAY, Clerk.

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

LITERARY NOTICES.

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

"OUR JOURNEY AROUND THE WORLD," by Rev. Francis E. Clark, D.D., with "GLIMPSES OF LIFE IN FAR-OFF LANDS, as Seen through a Woman's Eyes," by Mrs. Harriet E. Clark, in one volume, copiously and finely illustrated, 642 pages. A. D. Worthington & Co., Hartford, Conn. Sold by subscription.

The writer of this book is the president of the United Society of Christian Endeavor, and the material of which the book is composed was gathered while on a trip around the world in the interest of that work, although this book says but little about it. The thirty-first chapter, however, gives a résumé of Mr. Clark's ideas of that work and missionary work in general. It is sad to reflect that the influence of this great movement among the young people of the world is being thrown into the scale in favor of Sunday laws, or a union of Church and State. This same spirit is indicated in Mr. Clark's reference to the natives of Samoa, where the inference is, sluggards and adulterers though they be, that they are Christians because they keep Sunday. How much better a Biblical standard would be. But the book in question touches lightly upon that subject only as the society and its president stand for that unscriptural day and the unscriptural methods of upholding it.

But apart from the above Mr. and Mrs. Clark have given us a most readable book on the manners, customs, habits, and peoples which have come into their field of observation in a most interesting route around the world. The route lay many times outside the beaten round-the-world path, and therefore brought in many scenes and matters of interest which are not described in any other book of travel. Mr. Clark has also the happy faculty of touching the most salient points of a subject in a few words, and passing on to other objects of interest without

wearying the reader. The illustrations are *apropos*, and serve to make more interesting even what would otherwise be to young and old an interesting and readable book.

We have received from Meyer & Brothers, publishers, 108 Washington Street, Chicago, Ill., the following works:—

"HONEY OUT OF THE ROCK," single copy, 35 cents; \$3.50 per dozen; \$30 per one hundred.

"LITTLE BRANCHES," single copy, 10 cents; \$1.35 per dozen; \$10 per one hundred.

"SERMONS IN SONG," single copy, 15 cents; \$1.80 per dozen; \$10 per one hundred.

These books we have not had time to examine so closely as we would be glad to do, but so far as we have, we have but little fault to find and much to say in praise of them. The first one, "Honey out of the Rock," is enriched by songs from such sweet singers as Kirkpatrick, Tenney, Fillmore, Davis, Sweeney, McGranahan, Palmer, Ogden, Excell, and of others too numerous to mention. The poetry for the most part is pure and elevated, and the sentiment such as will lift the soul from sin to the Saviour from sin. There are blemishes in the way of unscriptural theology, especially as regards life only through our Lord Jesus Christ; death is sometimes held up before us as the beginning of life; but apart from these hymns which contain these sentiments, the book is one which is worthy of a place among the best, and one which we believe will wear.

"Little Branches" consists of 57 little hymns and songs adapted to young children, and it contains some very excellent pieces indeed. It is singularly free from the silliness and empty songs which are often found in such books. We hope that the sweet songs which this book contains will sing their way into many a child heart.

The last book noticed above is "Sermons in Song," edited by Grant C. Tuller and Isaac H. Merredith, for use in religious meetings and other religious services. This, as with the others noticed, contains some most excellent hymns and songs, which breathe a truly gospel spirit. There are several rich ones on the coming of the Lord, together with some older ones which will always be favorites.

Taking them all in all, these three books in their line are among the best we have seen for a long time, and deserve a wide circulation.

Two premium books issued by the American Sunday School Union (1112 Chestnut Street, Philadelphia, Pa.) are the latest in juvenile literature. The Union offered \$1,000 in two premiums, \$600 for the best book and \$400 for the next best, written for the society, on the "Christian Nurture and Education of Youth for the Twentieth Century." After careful examination of a large number of manuscripts submitted, the premium of \$600 was awarded to the manuscript "A New Life in Education." The second premium, of \$400, was awarded to the manuscript entitled "How John and I Brought up the Child. By John's Wife." After the awards were made the names of the writers of the two prize books were found to be Fletcher Durell, Ph.D., of Dickinson College, Carlisle, Pa., and Mrs. Elizabeth Grinnell, of Pasadena, California. Of the merits of these we shall have more to say to our readers when we examine the works.

"FIVE-MINUTE OBJECT SERMONS TO CHILDREN," by Sylvanus Stall, D.D., issued in book form some four months ago, is having a wide circulation, and said to be proving a real help to religious workers among children, and also to mothers. More in the future. The book is published by the Funk & Wagnalls Company, New York.

Among the neatest and tastiest pamphlets brought out by the printer's art are those gotten out by the railway companies, and one of the very neatest which we have seen in this line is "Indian Land and Wonder Land," by Olin D. Wheeler. It describes that part of this country traversed by the Northern Pacific. It shows what civilization has done, and describes many of the natural wonders now to be seen in that wonderful region. It contains 26 illustrations, 3 maps, a good deal of interesting reading, and all about rates on the N. P. R. R. to many of these western wonders. Address, Mr. Chas. S. Fee, General Passenger and Ticket Agent, Northern Pacific Railroad, St. Paul, Minn.

A pamphlet, "Extracts from U. S. Congressional Record," containing the address of Hon. W. S. Linton and discussion in Congress upon *Secedarian Appropriations of National Money to Indian Education*, and

the vote thereon, also remarks made respecting a requirement to teach the English language in New Mexico after admission to Statehood, and two separate votes rejecting such a requirement. It should be circulated. Address Gen. Green Clay Smith, P. O. Box 333, Washington, D. C. Price, postage paid, \$2.50 per thousand, or 5 copies 10 cents.

The *Good Health* for October is worth in its instruction the price of the subscription. Dr. Oswald's "Health Studies" are always interesting. "The Pilgrimage to Mecca,"—one of the great sources of the cholera scourge,—"How to Live Long," "Lung Gymnastics," "How to Cultivate the Body," "The Training of Parents," "The Full Pack," and the "Unsuspected Poisoning by Sterilized Meat and Milk of Tuberculous Animals," are among the important articles that this first-class health journal contains. Edited by Dr. J. H. Kellogg. Subscription price with companion volume, \$1.75. Address, *Good Health*, Battle Creek, Mich.

One of the best of popular family magazines which comes to our table is *Demorest's Illustrated Family Monthly*. Its portrait gallery of celebrities is an interesting feature to its readers, and its departments are always well sustained. For sale by all news dealers; 20 cents a number.

RISE AND PROGRESS —OF— Seventh-Day Adventists.

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

By J. N. LOUGHBOROUGH.

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

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

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International S. S. Lessons.

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

LESSON VI.—SUNDAY, NOVEMBER 11, 1894.

THE TWELVE CHOSEN.

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

Lesson Scripture, Mark 3: 6-19.

6. And the Pharisees went out, and straightway with the Herodians took counsel against Him, how they might destroy Him.
7. And Jesus with his disciples withdrew to the sea; and a great multitude from Galilee followed; and from Judea.
8. And from Jerusalem, and from Idumæa, and beyond Jordan, and about Tyre and Sidon, a great multitude, hearing what great things he did, came unto him.
9. And he spake to his disciples, that a little boat should wait on him because of the crowd, lest they should throng him;
10. For he had healed many; insomuch that as many as had plagues pressed upon him that they might touch him.
11. And the unclean spirits, whensoever they beheld him, fell down before him, and cried, saying, Thou art the Son of God.
12. And he charged them much that they should not make him known.
13. And he goeth up into the mountain, and calleth unto him whom he himself would; and they went unto him.
14. And he appointed twelve, that they might be with him, and that he might send them forth to preach,
15. And to have authority to cast out devils;
16. And Simon he surnamed Peter;
17. And James the son of Zebedee, and John the brother of James; and them he surnamed Boanerges, which is, Sons of thunder;
18. And Andrew, and Philip, and Bartholomew, and Matthew; and Thomas, and James the son of Alphaeus, and Thaddeus, and Simon the Cananean,
19. And Judas Iscariot, which also betrayed him.

Golden Text: "I have chosen you, and ordained you, that ye should go and bring forth fruit." John 15: 16.

NOTE.—This lesson follows right on after the lesson of last week. The place of the events referred to was on the western shore of the Sea of Galilee. The apostles were probably chosen on what was called the Mount of Beatitudes, a ridge running east and west, about a quarter of a mile in length and sixty feet in height. At each end rises a small cone, or horn, from which the mountain was called the Horns of Hattin, named from the village of Hattin, at their base.

1. After our Lord's miracle in healing the withered hand, what did the Pharisees do? Verse 6.
2. Where did Jesus and his disciples go? Verse 7.
3. Who followed them? Verses 7, 8.
4. What did he do on account of the great crowd? Verse 9.
5. What had he done for many? Verse 10.
6. What effect had his power upon the unclean spirits? Verse 11.
7. How did he charge the spirits? Verse 12. Note 1.
8. Where did our Saviour go after preaching to the multitude? Verse 13.
9. Whom did he call?
10. Of those that he called, how many did he appoint, and for what purpose? Verse 14.
11. What authority were they to have? Verse 15.
12. What did he surname Simon? Verse 16.
13. Name the apostles. Verses 16-19.
14. What did he surname James and John? Verse 17.
15. For what purpose did he choose and ordain them? Note 2.
16. For what does Christ choose all his servants? See golden text.

NOTES.

1. He charged them that they should not make him known. It was no credit to Christ to have his cause preached by Satan. In fact, a notoriously bad professor is always much worse for the cause of Christ than an open enemy; but this was one of Satan's studied plans to make his own agents confess Christ. Even in the days of the apostles one of the heathen conjurers followed Paul and Barnabas, saying, "These are the men that show us the way of the Most High God." But there, as in the time of Christ, the Spirit of the Lord rebuked the evil

spirit. God would have clean vessels to bear his truth to the world.

2. CHRIST chose his disciples that they might be with him, that he might especially teach them, and thereby give them such a training as would make them fit representatives of his truth. They studied three years with the greatest Teacher whom the world ever saw, but even then they were not fitted to witness for him until the Spirit of God sanctified their hearts and endued them with wisdom from on high. These twelve disciples, our common version tells us, he named apostles. The word "apostle" means one sent forth; and so these were educated to be sent forth as his representatives, that they might bear fruit to the glory of his name.

LESSON VI.—SABBATH, NOVEMBER 10, 1894.

WHO IS THE GREATEST?

Lesson Scripture, Luke 22: 21-38.

21. But behold, the hand of him that betrayeth me is with me on the table.
22. For the Son of Man indeed goeth, as it hath been determined; but woe unto that man through whom he is betrayed!
23. And they began to question among themselves, which of them it was that should do this thing.
24. And there arose also a contention among them, which of them is accounted to be greatest.
25. And he said unto them, The kings of the Gentiles have lordship over them; and they that have authority over them are called benefactors.
26. But ye shall not be so; but he that is greater among you, let him become as the younger; and he that is chief, as he that doth serve.
27. For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am in the midst of you as he that serveth.
28. But ye are they which have continued with me in my temptations;
29. And I appoint unto you a kingdom, even as my Father appointed unto me,
30. That ye may eat and drink at my table in my kingdom; and ye shall sit on thrones judging the twelve tribes of Israel.
31. Simon, Simon, behold, Satan asked to have you, that he might sift you as wheat;
32. But I made supplication for thee, that thy faith fail not; and do thou, when once thou hast turned again, stablish thy brethren.
33. And he said unto him, Lord, with thee I am ready to go both to prison and to death.
34. And he said, I tell thee, Peter, the cock shall not crow this day, until thou shalt thrice deny that thou knowest me.
35. And he said unto them, When I sent you forth without purse, and wallet, and shoes, lacked ye anything? And they said, Nothing.
36. And he said unto them, But now, he that hath a purse, let him take it, and likewise a wallet; and he that hath none, let him sell his cloak, and buy a sword.
37. For I say unto you, that this which is written must be fulfilled in me; And he was reckoned with transgressors; for that which concerneth me hath fulfillment.
38. And they said, Lord, behold, here are two swords. And he said unto them, It is enough.

This lesson consists of a conversation between Jesus and his disciples on the evening of his betrayal, in the room where the Passover was celebrated. It might be divided as follows: Christ Announcing his Betrayal, Strife among the Disciples, and Peter's Vain Self-confidence.

1. Who did Jesus say was with him at the table?
2. Was it necessary that Jesus should suffer? See verse 22 and Acts 2: 23; 17: 3.
3. What was said of the man by whom he should be betrayed?
4. What did the disciples begin to inquire among themselves?
5. What took place among them?
6. What did Jesus say about lordship?
7. How did he say it should be among his disciples?
8. Who is the chief among God's children?
9. How was Christ among his brethren?
10. In what did he say his disciples had been with him?
11. What did he appoint unto them?
12. What would they have in his kingdom?
13. What did the Lord say unto Simon Peter?
14. For what had the Lord prayed?
15. What did he say that Peter should do when he was converted?
16. What declaration did Peter make?
17. What did the Lord say that Peter would surely do?
18. What question did he then ask the disciples?
19. What did they reply?
20. But what did he say they should now do?
21. What did he say must yet be accomplished concerning him?

NOTES.

1. It was necessary that Christ should suffer for man, for "without the shedding of blood there is

no remission." But it was not necessary that any man should betray him. "God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life." This gift was made in the beginning, and not simply when Christ hung on the cross. The plan of salvation was ample enough to embrace every man born into the world. It was not necessary that a few men should be left out, in order that Christ should be betrayed and murdered. Even with all the hatred that men manifested to him, they did not take his life. He laid down his own life. No man could take it from him. John 10: 18. Christ could have laid down his own life as a sacrifice for man, if every soul had loved and obeyed him. So, although it was determined that Christ should suffer and die, and it was foretold that men should betray him and crucify him, they did it of their own free will.

2. In the church of Christ there is to be no lordship. That is left for the world. It is true that the apostate church modeled itself after the fashion of the world, and worldly methods have been brought into the church. But that is not according to Christ. He came as a servant. Matt. 20: 25-28; Phil. 2: 7. The greatest in the kingdom of God will be Christ, and he is the one that will have performed the most and the lowest service. Exaltation is found only in serving.

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News and Notes.

FOR THE WEEK ENDING OCTOBER 22.

RELIGIOUS.

—The Congregational Church of Santa Monica, Cal., has incorporated as "The Prohibition Congregational Church."

—The last report of the numerical strength of the Presbyterian Church of California was 228 churches, 267 ministers, and 20,138 communicants. The amount of money raised for home and foreign missions was about \$33,000.

—Miss Lucy, daughter of General Booth, of the Salvation Army, was married, in London, to Colonel Hellberg, of the army. The ceremony was witnessed by thousands of people. The couple will go to India to engage in missionary work.

—Rev. J. T. Andrews, a Presbyterian minister, has been expelled by the Ohio Synod for preaching that "Saturday is the true Sabbath." In other words, he was expelled for preaching the plain word of God, that is, for preaching the gospel.

—The Christian Endeavor Union of this county has gone into politics in earnest. A committee is passing judgment upon the various party tickets, and selecting such names as are to be presented for church members to support. Of course candidates are to be selected on a Sunday-closing qualification, that being the issue put forth by the Union, prompted by the leading Protestant ministers.

—From time to time individuals who have in various ways wrongfully obtained money from the government have repented and made restitution. In the Treasury Department the money thus returned is called the Conscience Fund. Some religious denominations that formerly sought and received government aid for their denominational schools are now proclaiming that such use of public money is unconstitutional. They have come to this conclusion because the Catholics were beating all other denominations combined at the unconstitutional game. But those who have ceased making the unlawful demand have as yet said nothing about restitution. If the money was wrongfully obtained, as it confessedly was, ought it not to be returned?

—To some queries in regard to the Sabbath question, emanating from interested parties in Jersey City, N. J., the secretary of Cardinal Gibbons replied as follows, under date of the 5th inst.: "In reply to yours of October 3 the cardinal requests me to say that it was by the sanction and authority of the Catholic Church that the first day of the week rather than the seventh is kept holy. Her ruling in the matter was incorporated with civic custom by Constantine the Great, and ever since the Christian world has been following her custom. Certainly the Scriptures give no command to celebrate the Sunday instead of the Saturday. The reasons were that they rested to commemorate our Lord's resurrection and the coming down of the Holy Ghost, which occurred on the first day of the week. The authority is contained in this text: 'What you shall bind on earth shall be bound in heaven,' and in the power which Christ gave the apostles and their successors to rule the church of God."

—Papal Delegate Satolli had a rather warm interview with a delegation of members of St. Joseph's Church, Paterson, N. J., on the 20th inst. He had just arrived from Quebec and stopped at the house of Father Smith, pastor of St. Joseph's, against whom a strong party in the church had a grievance. The delegation called early in the morning and requested an interview, which was refused at that time. But they refused to go away until they had seen the apostolic delegate. The interview is reported to have been quite exciting, the spokesman declaring that it was shameful to send a man from Italy to settle American affairs who cannot speak the English language. Satolli said the church had insulted him at Washington by bringing an apostate to him, to which the spokesman replied: "You will make more apostates. You came here as the guest of a man who is under charges that the bishop of the diocese has admitted to be serious. Your conduct is unworthy of the highest representative of the Catholic Church in this country; your conduct is an insult to American Catholics."

SECULAR.

—The coal expense of the U. S. Navy for the last fiscal year was \$640,355.

—France is sending 15,000 troops to Madagascar, six steamships being required as transports.

—The first snow of the season was experienced in several districts of Germany on the 17th inst.

—Reports from New York show that the tide of travel across the Atlantic is still toward the east.

—A late Calcutta dispatch brings news of the death of the ameer of Afghanistan. To the last he is said to have exhorted his eldest son to maintain friendly relations with the British Government.

—At a recent bullfight at Puebla, Mexico, one of the animals broke the inclosure and severely injured eight persons.

—Advices from San Domingo state that a cyclone recently wrecked 700 houses there, and greatly damaged the coffee crop in Haiti.

—Nine police officers recently dismissed in New York have been charged with extortion, and held for trial in bonds of \$5,000 to \$7,500.

—California raisins are said to be crowding out the Valencia product in the New York market, owing to better quality and lower prices.

—A political conspiracy is reported in Caracas, Venezuela, and leading army officers are said to be implicated. Several arrests have resulted.

—At Orangeburg, S. C., on the 21st inst., five negroes were lynched on suspicion that they were the murderers of County Treasurer Robert Copes.

—Earle E. Frauenthal, of St. Louis, attempted to remove a broken electric wire that was dangling near some children at play, and was instantly killed.

—A large naphtha spring at Grosny, Russia, took fire one day last week, the flames spreading to the adjacent buildings, and seventeen men were burned to death.

—At St. Petersburg, on the 16th inst., thirty students in the Technological Institute were arrested by the police and charged with being Nihilist conspirators.

—A fire in the railroad buildings at Riviere de Loup, on the St. Lawrence River, Quebec, destroyed railroad property to the value of \$200,000, on the 20th inst.

—It is said that after the 1st of November the Southern Pacific Company will dispense with its detective force, and give all such business to private detective agencies.

—The wife of one of Chicago's millionaires has been indicted by the grand jury for attempting to bribe a jurymen in a case wherein her husband was an interested party.

—A Buda-Pesth, Hungary, dispatch of the 20th inst. reports an explosion of fire damp in a colliery, resulting in the death of fifteen miners and the wounding of twenty or more others.

—The municipal council of Berlin has, by a close vote, rejected a proposal of the Socialists to establish an eight-hour day as the legal standard for all workmen employed by the city.

—An American schooner is loading lumber at Westminster, B. C., for San Francisco, and is to bring down the first cargo under the new tariff law. Lumbermen attach much interest to the result.

—The report has been confirmed that a Chinese steamer laden with rice and 200 soldiers, bound for Formosa, was accidentally sunk September 3, and all excepting a few members of the crew were drowned.

—Queen Regent Christina, of Spain, has instructed the government to prosecute the proprietors and managers of several Catholic papers which asserted that she had caused the young king to be enrolled as a Freemason.

—The election returns in Belgium indicate extensive victories for the church party, especially in the capital, where it is said that eighteen Catholics have won seats in the Chamber of Representatives formerly occupied by Liberals.

—It is said that the introduction of hypnotism in dentistry by the Dental School of the Minnesota State University, is causing quite a stir of opposition among the dental fraternity of the older school, although some flattering results are reported.

—At Colusa, Cal., twenty-two patients are suffering from the effects of strychnine poison, traces of which were found in the coffee-pot by the physician. It is supposed that the work was done by a Chinese, who, on account of trouble with the steward, had been discharged.

—It is said that a strong party of the army, the clergy, and the students is being formed in Russia for the purpose of putting Grand Duke George on the throne instead of his brother, the czarowitz, in the event of the death of the czar. On the other hand, it is said that George is dying.

—Señor Castelar, the noted Spanish statesman, recently had an interview with the pope, and immediately afterward was called upon by Premier Crispi, of Italy. Castelar expressed great confidence in the ability of the pope to do much to promote international peace.

—M. Pingault, a popular Paris broker, has been arrested for attempting to steal away with \$750,000 belonging to Baron Hirsch, the noted Hebrew philanthropist. The money was the proceeds of a large sugar deal, and the broker was caught as he was about to leave the city. He made full confession.

—Two giant powder explosions occurred on the drainage canal being constructed near Joliet, Ill., one on the evening of the 20th inst. and one on the morning of the 21st. The result of the first was two men killed and one injured; the second caused the death of three men, and three others were injured.

—A leading St. Petersburg paper says that in the event of the military intervention of Great Britain in Afghanistan, Russia will be compelled to take similar action, and joint action upon the part of Great Britain and Russia will necessarily lead to the partition of Afghanistan between these two powers.

—It is announced that the princess of Wales and her daughters have set fashionable society and their middle-class imitators all agog by adopting the tricycle as a means of exercise. It is expected that this will greatly revive the tricycle fad, which had become almost obsolete through the popularity of the bicycle.

—A desperate attack was made on a passenger train near Wagoner, I. T., on the night of the 20th inst., by a party of outlaws. They secured but little, it is thought, but five men are reported to have been shot. Nearly all the car windows were broken. The train was stopped at a siding by pushing an empty car on the main track.

—Some very wealthy and influential Chinese have been arrested at Chicago and charged with arson. After the arrests it was discovered that notices were posted in China town offering \$500 to any Chinese who would kill either of the two officers who had caused the arrests. Witnesses against the accused Chinese are also threatened with revenge.

—One of the outlaws connected with the recent train robbery at Quantico, Va., was captured at Cumberland, Md., on the 17th inst. He had on his person over \$1,000 in cash, mostly greenbacks, bearing certain marks identifying them as having been sent by the Adams Express Company. He also carried revolvers, several watches, and other valuables.

—It is claimed that the Portuguese settlement at Lourenzo Marquez, Delagoa Bay, South Africa, is unable to hold out against the Kaffirs. Marines landed from a British gunboat are protecting British residents. A Johannesburg dispatch says forces are being raised there for relief of the settlement of Lourenzo, while settlers on Delagoa Bay are said to be fleeing to Natal on ships.

—Rev. Wolff and wife, who have been active missionaries in Alaska, and especially hostile to the sale of whisky, recently took up a residence in Alameda, Cal. They had been there but a short time when one night they were assaulted in their bed-chamber and almost killed. At first the deed was attributed to burglars, but now it is surmised by the detectives that it is the work of emissaries of the Alaska whisky ring.

—A colored man was recently convicted of an assault upon a white woman in Fayette County, Ohio. He was sentenced to twenty years in the penitentiary, but a strong mob concluded that they could dispense a better quality of justice. So they attempted to take him out of the jail at Washington and lynch him. In defending the prisoner against the mob, the militia fired upon the crowd, killing three men and wounding eight.

—The Armenian residents of New York are said to be greatly excited over rumors that several of their countrymen, who recently returned to Armenia, have been put to death. It is also alleged that the persons so arrested were members of the Huchagists, a secret order whose object is to free Armenia from Turkish control by means similar to those employed by Socialists and Nihilists. Many of the New York Armenians belong to this order.

—The Protestant ministers of San Francisco, at a recent meeting, resolved that, while acknowledging the constitutional right of the Catholic Church to carry on its church work, it is necessary to have some organization to counteract, at the ballot box, her interference in political affairs. They also resolved to keep the issue before their congregations; but in the controversy they distinctly discourage anything like the unchristian boycott, or interference with the freedom of speech.

—The approaching death of the czar is causing unusual hurry in the matter of the marriage of the czarowitz and Princess Alix of England, granddaughter of Queen Victoria. The marriage necessitates three distinct ceremonies—reconciliation to the Orthodox Greek Church, betrothal, and the marriage. It is said that renunciation of former faith will be made specially easy in the case of Princess Alix. She will be spared the humiliation of pronouncing a curse upon the religion which she renounces, as is commonly required of proselytes. Other portions of the ceremony that might be too disagreeable to sensitive royalty will also be omitted.

THE SECOND ADVENT.—Assorted Tract Package No. 3, contains 96 pages; price, 10 cents. Subjects considered—The Coming of the Lord, Is the End Near? Can We Know? The Signs of the Times, The Judgment, and The Second Advent of Our Lord. Address, Pacific Press, Oakland, Cal.

THE PROHIBITION PARTY AND FREEDOM OF CONSCIENCE. Showing how a political party, on a specially moral pretext, really advocates the religious enslavement of the people. 8 pp.; \$1.00 per hundred. Pacific Press Pub. Co., Oakland, Cal.

Signs of the Times

OAKLAND, CAL., MONDAY, OCTOBER 22, 1894.

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CONTENTS OF THIS NUMBER.

Editorial. —Notes and Comments—The Letter and the Spirit—The Two-Horned Beast of Rev. 13:11-17—They Will Get There in Due Time.....	801-803, 816
General Articles. —The River of Peace (verse)—To Abide in Christ the Will Must Be Surrendered—The Sunday "Lord's Day" of Human Origin—The Sanctuary of the Bible—Life and Death—The Effects of Babylon's Mysteries—A Converted Purse—The American Sunday—Congregationalists, Catholics, Sunday.....	803-808
Home and Health. —When to Make Haste (verse)—Accident versus Disobedience—After Many Days—Giggling Girls—The Sun Bath—To Restore the Freshness of Worn Clothing.....	809, 810
Mission Fields. —A Promise (verse)—"Protestant Indian Missions"—Notes about India.....	810, 811
Our Work and Workers. —Not As I Will (verse)—Walk in the Light—Religious Liberty in Maryland—Field Notes.....	812, 813
International S. S. Lessons. —The Twelve Chosen (Lesson 6, Sunday, November 11, 1894)—Who Is the Greatest? (Lesson 6, Sabbath, November 10, 1894).....	814
News and Notes. —Religious—Secular.....	815

We begin in this issue a series of most important articles on a subject around which every truth of God clusters, namely, the Sanctuary of the Bible. While these articles will bear independent titles, they are necessarily connected. We hope our readers will study them carefully.

MR. GEO. T. ANGELL, the editor of *Our Dumb Animals*, shows uncommonly good sense in the reply to one of his correspondents. On receiving a request to write a life of Christ for young people, he answered by saying that he did not believe he could write a better life of Christ for either young or old people than has already been written in the New Testament. We wish that many others were of the same opinion.

"The Lord's Day."—Last week we printed in our editorial department an article on the Lord's day from the Biblical standpoint. This week we print another on the same subject, which the exigency of "make-up" has thrown into our department of General Articles. In it the subject is discussed from the standpoint of the "Fathers," about which volumes might be written and nothing learned save that the "Fathers" are most unreliable, and everything and nothing may be proved from them. It is interesting to note that the first writer (Tertullian), who with certainty applies the term "Lord's day" to the first day of the week, classes it with certain postures in prayer, offerings for the dead, and the sign of the cross. But as Brother Glenn has said in his article, although all the "Fathers" adhered to Sunday, it would not add "a feather's weight to the silence of the New Testament concerning the first day, nor take from the abundant Bible evidence for the Sabbath." "Let God be true," though it make the "Fathers" all liars.

We notice that in the *Sunday Reform Leaflets*, Rev. Edward Thomson, the editor, formerly of the Pacific Coast, now of Columbus, Ohio, has changed the spelling under which he first issued his sheet. He formerly spelled Sunday "Sonday." He has gone back to the usual spelling; however, in a footnote he says, "We also suggest Sonday as an appropriate innovation, indicating the day of the Son of God." This is very similar to the other innovations which apostasy has brought in. All of them were considered appropriate when introduced, and all of

them were as inappropriate and foreign to the purpose as is this by Dr. Thomson. Sunday is no more the day of the Son of God than is Friday or Monday. Its proper name is Sun-day, the day dedicated to the sun, and those who honor the day in the light of the truth of the Bible concerning it, do honor, not to the Son of God, but that power which has exalted itself above all that is called God or that is worshipped. The whole Sunday system, from the first observance of the day as a religious institution to the present Sunday laws, is all an innovation. The last appropriate innovation will be putting to death those who dare to disregard the pseudo-Sabbath and who observe the Sabbath of the Lord. See Rev. 13:13-17.

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"Au Peuple Suisse Appel en Faveur de la Liberté de Conscience," which, being Englished, means, "To the People of Switzerland; an Appeal in Behalf of Liberty of Conscience." This was written by Pastor H. P. Holser, the manager of Imprimerie Polyglotte, Bâle. This document of 16 pages is just what its name indicates, and its cogent arguments and reasonable appeal should have an effect upon every liberty-loving soul in the Swiss republic. God grant that it may.

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.]

153. ON WHAT DAY OF THE WEEK DID CHRIST RISE FROM THE DEAD?

Is there any proof in Scripture that Christ rose on the first day of the week, according to the present way of reckoning time, from midnight to midnight? My opinion is that the grave could not hold him any longer than to have the Scripture fulfilled that he should rise again the third day according to the Scripture. S. A. C.

Our common version, Mark 16:9, reads, "Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene." While this does not positively state that he rose early on the first day, yet that is the obvious sense of the passage, but other translations make it positive. The Diaglott reads, "And having risen early the first day of the week." Rotherham's emphatic translation reads, "And arising early on the first day of the week, he was manifested first to Mary of Magdalena." Murdock's Syriac translation reads, "And in the morning of the first day of the week he

arose." This is very positive, and there are no other translations which are opposed to it, so far as we are aware. This was on the third day from the time when he was delivered into the hands of the powers of darkness. Now while it is clear that Jesus arose on the first day of the week, that has nothing whatever to do with the first day of the week as a holy day or as a Sabbath. He was doubtless betrayed Thursday, and he ascended on the same day, but that does not make Thursday a holy day. He was crucified on Friday, and redeemed us by his death, but that does not make Friday a holy day. In fact, there is nothing in the keeping of the day which would make it at all applicable to an event which occurred in the first part of that day, before even it was light. With the Sabbath it was far different. God rested the entire day and blessed and hallowed it, and the Scripture plainly declares it. But Jesus was not an entire day in rising from the dead, nor did he bless or set apart the day in any way. In fact, it is only by perversion of the Scripture record that Sunday can find the least warrant of support therein, and a perversion is not support.

154. HIVING BEES ON THE SABBATH.

Is it right to hive bees on the Sabbath, providing we have the hive all ready on Friday, and only need to set it in the right place on the Sabbath?

God's command is to "remember the Sabbath day to keep it holy." An inspired commentary upon this command, in Isa. 58:13, reads, "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord." It would seem that hiving bees would be doing one's own work, following one's own ways. Would it not be much better to do everything that could be done to meet all eventualities of that kind on "the six working days" of the week, and then leave the rest with the Lord. He certainly can prevent bees from swarming if he will, and his blessing with a swarm less would be worth much more than the added swarm without his blessing. Of course Satan will suggest to us the question of loss. That was the question which Amaziah asked at one time. He had hired the rebellious children of Israel to go with him to war against the Edomites. The prophet of the Lord told him that the army of Israel should not go with him, and if he went, although his army was greater, he should certainly fall before the enemy. Amaziah immediately asked, "What shall we do for the one hundred talents which I have given to the army of Israel?" And God's answer was, "The Lord is able to give thee much more than this" (2 Chron. 25:9); and that is God's answer to every similar suggestion which Satan may present to us. Worldly profit may say that it is all right to do some work that is not necessary on the Sabbath day, in order to prevent loss, but where the loss comes in the regular course of nature, as in the case of bees swarming, to us it would seem to be better to let them go, trusting the Lord to be able to make up all the loss of that kind. This would not be a parallel case to having a horse or a cow fall into a pit. Mercy would demand the measures for their relief, as it also demands the feeding and care of such animals. It is always well in such cases as that to ask the question, Is it for God's glory?

The Signs of the Times

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