

SIGNS OF THE TIMES

"But as we were allowed of God to be put in trust with the Gospel, even so we speak; not as pleasing men, but God, which trieth our hearts."

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Editorial

Envy.—Envy is one of the foulest of all the brood which finds origin and shelter in the unregenerate heart of man or demon. It is defined to be "selfish ill-will toward another because of his superior success, endowments, or possessions; ill-natured grudging in view of what another has or enjoys."—*Standard*. It is a quality of disposition which does not have even a seeming excuse for existence.

Envy and Jealousy.

Envy is sometimes confounded with jealousy, but the two may be widely different. Jealousy may be good as well as bad. God is jealous on account of his people. A wife may be truly jealous of her husband's affections. But envy is wholly bad. "One is envious of that which is another's, and to which he himself has no right or claim." Envy is therefore grounded in covetousness. But one "is jealous of intrusion upon that which is his own, or to which he maintains a right or claim." One may therefore exercise a right jealousy without sinning; but envy is always sin.

The Evil of Envy.

Envy is wholly selfish. "Love seeketh not her own;" she gives it up for others. But envy seeks not only her own for her own sake, but she covets and seeks for her own sake that which belongs to others. Love rejoices in the success and prosperity of others; but envy is pained because of others' success. "Wrath is

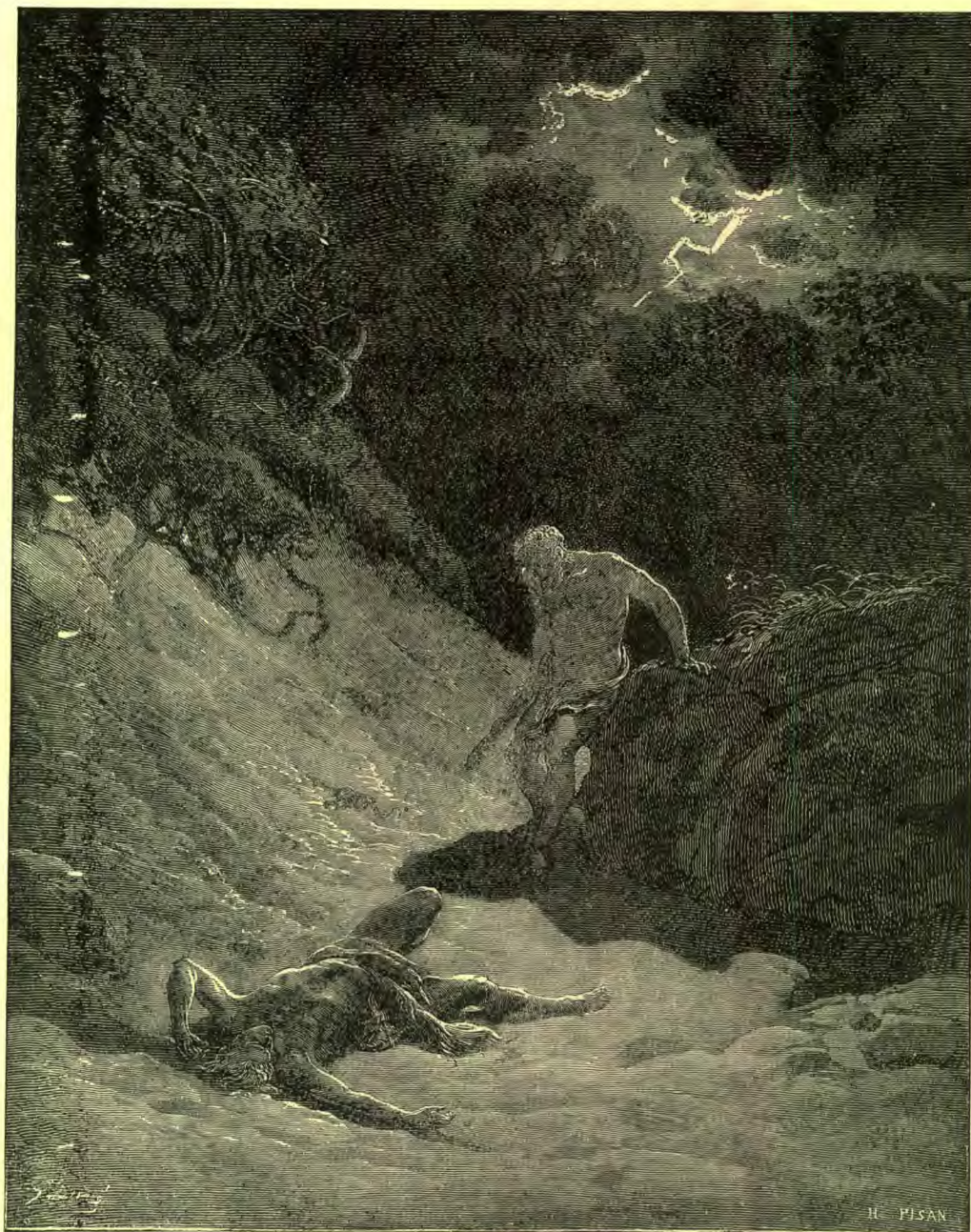
cruel, and anger is outrageous; but who is able to stand before envy?" There is a story told by the rabbins of two men, one covetous and the other envious. They were promised whatever they wished, on the condition that the one who chose last should have a double portion. The covetous man would not choose first, for he wanted the larger amount, and the envious man would not choose first, for he could not

A Corroding Evil.—But the deadliest poison of envy operates upon him who cherishes it, even as acid eats up the metal vessel which contains it. "A sound heart is the life of the flesh; but envy the rottenness of the bones." And this is true even of envy of the wicked. We are sometimes aggrieved because of the wealthy wicked, who use their possessions selfishly; but "envy thou not the oppressor, and

choose none of his ways." "Let not thine heart envy sinners; but be thou in the fear of the Lord all the day long." "The patriarchs, moved with envy, sold Joseph into Egypt," but it cost them bitter trial and anguish and humiliation, while God turned it to make Joseph the ruler of the mightiest nation of earth. "The chief priests" "delivered him [Jesus] for envy," but it meant their destruction and the utter undoing of their nation. It is always so. Evil sooner or later comes upon the head of him who originated it, unless stayed by the mercy of God, through the prayer of submissive faith.

The Root of Envy is the selfishness of the unregenerate heart of man. It is in the hearts of all who are not born again of the Spirit of God. This may not be confessed or admitted, because it may not be known, but let circumstances be favorable to its development, and the seeds of selfishness will bring forth envy among its other evil

fruitage. Because the "carnal mind [mind of the flesh] is enmity against God; for it is not subject to the law of God [the law of love], neither indeed can be." The same apostle tells us that those who do not like to retain God in their knowledge, who are separate from him, are "full of envy." (See Rom. 1:28—



"And wherefore slew he him? Because his own works were evil, and his brother's righteous." 1 John 3:12.

bear that his neighbor should have more than he. Finally, as the covetous man would not choose, the envious man chose first, and his choice was that one of his eyes should be put out, so that upon his neighbor would come the greater evil of having both eyes blinded. This is envy.

31.) And again: "For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and *envy*, hateful, and hating one another." This is the true picture of the world. This spirit, this disposition, this mind, cherished, has been the cause of all the oppression, the slavery, the persecution of the world.

Cain and Abel.—Envy was in operation in the very beginning. It was because of it that Cain killed Abel. Abel did his brother no wrong. There is no record that Cain ever charged him with this. As the elder son he would naturally have the preëminence. But he selfishly looked to his position to retain this place rather than to his character, the one thing more than all others precious in God's sight. Abel, humble in his own nothingness, brought his offering for sin as an expression of his faith in a Redeemer who had given himself for the race and who would one day die. Cain, ignoring the great Sacrifice of Heaven, patronizingly brought an offering of his first-fruits. The Lord had respect unto Abel's offering, and the fire of God's presence consumed it, showing that the sin it represented had been cleansed away by God's presence in him. But to Cain's offering God had not respect. There was no confession of sin there, no manifest trust in the Redeemer. The offering was the mere formal burning of the fruits of the ground. Cain was wroth because God blessed Abel, because he gave Abel what belonged to him in the covenant of grace. Cain might have been blessed. God told him so (Gen. 4:6, 7), and he had blessing sufficient for both. But instead of taking the blessing which God would give him, Cain envied his brother the blessing that he received, and because of his envy slew him. "And wherefore slew he him? Because his own works were evil, and his brother's righteous."

A Lesson for All Time.—Like all the other lessons of Scripture, God has left this on record for the admonition of his children in all ages. Abel was slain because Cain envied him the peace and blessing and power which he received from God. Cain could not bear that another should be blessed more than he. Joseph's brothers envied him because of his good character, and the blessing God bestowed upon him. So the leaders in rebellion envied Moses because of the position to which God called him, and enviously claimed the same for themselves (Num. 12:2; 16:3), while the language of Moses' heart was: "Would God that all the Lord's people were prophets, and that the Lord would put his Spirit upon them" (Num. 11:29). So for envy Jesus was delivered by the priests, to be slain. They envied his holy character, his nearness to God, his power over hearts longing to be free from sin. And Jesus tells his people that when they are persecuted by those who think they are doing God service, "these things will they do unto you, because they have not known the Father, nor me." John 16:2, 3. Would to God that those professed Christians who are seeking for human help, human law, human aid, to enforce religious observances, would seek to know the motive of heart which is

stirring them up to do this. Why do Russians persecute dissenting sects? Why have Roman Catholics, when they had the power, done the same things? Why are many Protestants following in the same steps? Is it because of the envy of Cain? Is it because they know not Christ? If the former, they may through Jesus Christ share in their brother's righteousness and blessing. And if they knew the Father and Christ, they would be willing to leave the execution of judgment where the Lord placed it, in the hands of Jesus Christ at his second coming.

No More Envy.—When he comes, when sin and all identified with sin shall be destroyed, when his own people in whom is his own unselfishness stamped, shall be gathered home from every land, *there* envy will be no more. "The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off; Ephraim shall not envy Judah, and Judah shall not vex Ephraim." All will be righteous, holy, just, and good, like the blessed law they keep; and all will render all glory, honor, and praise to Him who created all, redeemed all, and gave all the boundless good things which come to the people of God. Would we share that glorious time? Then we must possess that disposition which will fit us to enjoy it. This can be done, will be done, if we give up all of self and accept of Jesus Christ.

THE LITTLE HORN OF DANIEL VII. A Changer of Law.

IN our last we considered seven specifications of the prophecy concerning the origin and work of the little horn of the fourth beast of Daniel 7. We found as follows: (1) That it arose in a ten-divisioned empire, namely, the Roman, between the years 476 and 538; (2) that three of these divisions or kingdoms were plucked up before the little horn, namely, the Heruli, Vandals, Ostrogoths. These Arian powers were destroyed before the rising power of the Papacy; (3) that great strength and assumption have been manifest in this power even as the prophecy declared; (4) that it was a diverse power, the Church dominating the State; (5) that the Papacy has also had "eyes," and is much more shrewd and far-seeing than other contemporary powers; (6) that it has been a blasphemous power, and so has also fulfilled this specification; (7) that it has worn out the saints of the Most High all history of the Dark Ages bears witness. The other particulars of the prophecy are as follows:—

8. It should *think* to change the times and law of a power whose law it could only *think* to change, namely, God's times and law. Verse 25.

9. The saints and the times and the law should be given into the hand of this power for a certain definite time, called "time and times and the dividing of time." Verse 25.

10. Its power as a persecutor would be destroyed at the end of that time, and following that its dominion should be taken away. Verses 25, 26.

11. Yet it would at the very end of the age be a persecutor, showing that its power to persecute would be restored. Verses 21, 22.

8. The law referred to must be God's law; for it is a law which the power represented by the little horn can not change, but which it will only *think* to change, or, as the Douay version reads, shall think himself "able to change." It is nothing for one human power to change

the law of another human power; but no human power can change the law of the eternal God; it can only *think* to do so. The Revised Version reads in the singular: "He shall think to change the times and *the law*." So also the Septuagint. Spurrill reads, "the appointed times and the law." Has the Papacy done this? Let us see.

Among the appointed times which God has bestowed upon the world are the day, composed of evening and morning, and the week. The first is marked by the sun; for the Bible begins the day at sunset, not at midnight. The week is marked by the regularly recurring Sabbath, the memorial and sign of God's power in creation and redemption. The Sabbath commandment is the only part of God's law which relates to time. How has the Papacy related itself to this part of God's law? In the first place, as "Vicegerent of Christ" the Papacy claims power to change and make laws and bind consciences. Take note of the following.

In "Butler's Catechism," a work used in Catholic schools, the first and second commandments are counted as one, and the fourth is counted the third. Upon the third, or Sabbath, commandment are the following questions and answers:—

Ques.—Say the third commandment.

Ans.—Remember that thou keep holy the Sabbath day.

Q.—What is commanded by the third commandment?

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

But all know that the above is what is *not* commanded by the Sabbath commandment.

The "Doctrinal Catechism," pp. 101, 174, 351-355, offers proof that Protestants are not guided by Scripture. We present two of the questions and answers:—

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

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

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

A.—On the contrary, they have *only the authority of tradition* for this practise. In profaning Saturday, they violate one of God's commandments, which he has never clearly abrogated,—“Remember that thou keep holy the Sabbath day.”

In another Catholic work, called the "Abridgment of Christian Doctrine," the Catholic Church asserts its power to change the law, in the following manner:—

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

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

Q.—How prove you that?

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

Later authorities, such as Cardinal Gibbons and Archbishop Ryan, say emphatically the same thing.* The Bible day begins with na-

*See Bible Students' Library No. 107, entitled "Who Changed the Sabbath?" published at this office. Price, 3 cents.

ture at sunset. But the Roman Catholic Sunday, often erroneously called Lord's day, begins at midnight. Thus has the Papacy changed the appointed times of God, and so changed the law of God so far as man can change God's law. Nevertheless, that law remains the same; for "it is easier for heaven and earth to pass, than one tittle of the law to fail." Luke 16:17.

9. The saints, times, and law should be given into the hands of the power represented by the little horn, even as Job was delivered to Satan. God's saints may be slain or burned, but he will bring them forth to life. His law may be trampled underfoot, seemingly lost to sight, but "forever, O Lord, thy word is settled in heaven." But for a time God suffered this

The rule God has given us himself, a "day for a year." Eze. 4:6. Here then we have stated the time during which this power should dominate and persecute those whom it might adjudge heretics, and should seemingly change the law of God.

This time began, as we learned last week, when the bishop of Rome became Head over all Bishops, and True and Effective Corrector of Heretics. This was in 538, when the last Arian power, the Ostrogoths, fell, and the bishop of Rome became the Corrector of Heretics. If to 538 we add 1,260, we are brought to 1798. The authority of the Papacy, unconnected with earthly governments, is simply *ecclesiastical*. Its power during the 1,260 years, from 538 to 1798 A.D., we have

generally what Rome claimed, either because it was believed, or for reasons of policy. And Rome claimed authority to define and punish heresy, with the lofty and blasphemous assumptions concomitant to such a claim. This led to blasphemy and the persecution of the people of God; and this it is that the prophecy presents before us.

One thought in this connection: When religion is made a part of a government, it becomes, from its very nature, the most important part; and those who stand at the head of the religion, or the ecclesiastical body, have in consequence the most influence in shaping the affairs of the State. This was most manifest in the Papacy during the Dark Ages. The pope was almost supreme, and none had

John Huss, the Reformer of Bohemia, was born in 1370, educated at the University of Prague, becoming rector of the university and confessor to the queen. Through the writings of Wickliffe he was led to see a part of the truth of the Gospel, and by contrast the errors and corruptions of the Roman Church. Against these he preached, and against him the pope launched his bulls. A reformation began in the university through his teaching. He was tried by a council, thrown into prison, and finally sentenced to be burned. He perished at the stake, praying and singing, in 1415. His ashes, and the soil on which they lay, were thrown into the Rhine. But as the waters of the Rhine carrying the ashes of Huss went forth to the ocean, so the Gospel, preached anew by the Reformer, were destined to be spread throughout the world.

John Knox, a celebrated Scotch Reformer, was born near Haddington, in 1505. He was educated at the University of Glasgow. He was ordained priest before 1530, and so remained up to 1544. He was forty years old when he publicly professed Protestantism. The instrument of his conversion was the learned and amiable George Wishart, to whom Knox was devotedly attached. He spent nineteen months as a galley slave in France. After this he spent ten years in Europe, a voluntary exile preaching for the Reformed Church. He returned to England, served as chaplain to Edward VI., refused a bishopric, went to Frankfort, then to Geneva, became a friend of Calvin, returned to Scotland, largely founded and established the Presbyterian Church in Scotland, and died in 1572. He did not see all things clearly, or he would not have been instrumental in founding a State Church.

John Wickliffe, or John de Wickliffe, or John of Wy-clif, the last name being spelled in twenty different ways, was born in England about 1324. His ability, piety, and talents, gave him high position and influence in the church. Having openly preached against the corruptions of the Roman Catholic Church, he was deposed, the pope condemning him for heresy. But the troubles in the Catholic Church at this time prevented the execution of the papal sentence on the great Reformer. His most important work was an English translation of the Bible, the first English version of the Scriptures. For this and other reasons he is often called "the morning-star of the Reformation." He died in his own bed in 1384. Twoscore years after his death his remains were exhumed, burned, and cast into the River Swift, which bore them through the River Severn to the sea, an emblem of his work, the influence of which went out to all nations.

power to work its will, that all the world might know just what man would do who usurped the place of Jesus Christ in the church.

The time mentioned in the prophecy is "time and times and the dividing of time." A "time" in Scripture is a year (see Dan. 11:13, margin); "times," the dual number, the least that can be expressed by the plural, two years, and "the dividing of time," a half a year, make altogether three and one-half years. Elsewhere in the Bible the same period is referred to as forty and two months, twelve hundred and sixty days, etc. (See Rev. 11:3; 12:6, 14; 13:5.) This is symbolic time, a day representing a year, just as short-lived beasts are used to represent long-existing kingdoms.

denominated *spiritual domination*. The Church of Rome was given authority to define what men should profess and practise, and power sufficient to pronounce and execute, through her agents, the temporal penalty which she adjudged due to those whom she was pleased to call heretics.

In order that the Church of Rome might do this, it was necessary that kings and rulers should submit to the authority of the holy see, and this was done, intermittently, it is true, by some, but, tho hindered for a time by some just or ambitious ruler, Rome found means to bring him to her feet, or to remove him. In other words, the governments into which the Roman Empire was divided, acknowledged

greater power at the courts of Europe than the envoys and ambassadors of the Vatican.

The Reformation.

What led to the destruction of this spiritual domination was the Reformation. When the Roman Church had reached as an organization that condition that no reform could affect it, God raised up men in whose hands and hearts he placed his Word, upon whom he poured out his Spirit. Among these were John Wickliffe, "the morning-star of the Reformation;" William Tyndale, who declared that he would make the boy who followed the plow as familiar with the Scriptures as the learned doctors, and who gave his life to give the Gospel to his people; John Huss and Jerome of Prague,



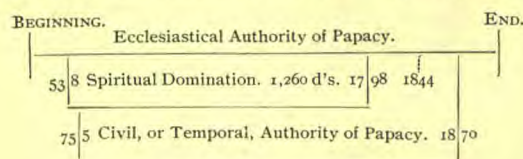
Jerome of Prague was born of a noble family of Prague, Bohemia, about 1365. He studied at Oxford, England, about 1396, and then learned of the Gospel through the writings of Wickliffe. He studied at Prague, and subsequently at Paris, when he took his degree of Master of Arts, returning to Prague in 1407, and entering into hearty sympathy with the work of Huss. He bore important responsibilities in connection with the educational work in the Roman Catholic Church. But his work in connection with Huss brought him under the condemnation of the church. After the death of Huss he was urged to retract, and finally did, but he soon after returned to the Lord, and was burned at the stake, in Constance, May 30, 1416, a noble witness to the faith of Jesus and to the intolerance of the papal system.

William Tyndale was born in Gloucestershire, England, 1484. He was educated at both Oxford and Cambridge. He served as a priest in the Roman Catholic Church. Having learned the doctrines of the Reformation, he devoted himself to the study of the Bible, which he determined to translate into the language of the common people. To do this he went to the Continent, 1524. The printing of his New Testament was begun at Cologne in 1525, and completed at Worms. The Pentateuch appeared in 1530. His study and work during his years of exile were simply marvelous, in both quantity and value. He was indeed a mighty apostle of liberty from the true standpoint, the Scriptures. He died a martyr to truth and liberty, strangled and then burnt, Oct. 6, 1536. His last words were, "Lord, open the king of England's eyes." But, while he is dead, his work abides.

who were stirred into activity by the Gospel through Wickliffe, both of whom died martyrs to Jesus Christ. Great and many are the honored names enrolled on high who counted not their life dear only so they could witness for Christ. Among these were Luther, Zwingli, Melancthon, Knox, Farel, Ecolampadius, Wishart, and many more. The ideas of the Gospel preached by them brought into Europe the freedom which cast off the spiritual domination of the pope; and when Pius VI. was taken prisoner by the French in 1798, there were no nations as nations to do him homage. His power to prosecute or persecute was gone. The church that had joined herself to the world was a widow.

Different Phases of the Papacy.

10. But while the power of the Papacy as a persecutor was taken away, its dominion as a little horn, a civil power, still existed. As an *ecclesiastical* system purely the Papacy was not a persecutor. As an *ecclesiastical* system it is not noted in the prophecy. It is placed there because it is a persecutor and destroyer of the people of God. It became a persecutor through the legal acknowledgment of its claims by earthly powers. This power to persecute did not exist by reason of papal *civil* power, for this was not possessed by the Papacy till 755. It did not exist by virtue of *ecclesiastical* authority, for this Rome had prior to 538, and still has. It existed by virtue of *acknowledgment* of Rome's position as Head over all the Churches and Corrector of Heretics by the governments of earth. This power the Papacy possessed in a degree between 538 and 755, when she had no civil power. The civil power or dominion of the Papacy began in 755. It ended in 1870. The differences between these three phases of the Papacy may be more apparent to the reader by the following diagram:—



The *ecclesiastical* authority of the Papacy is that which it exercises among the members of its adherents, even as any other church or religious body. The *spiritual domination* of the Papacy is that authority exercised over the consciences and faith of men by virtue of recognition as Corrector of Heretics by the powers of earth. The *temporal* authority is that which the Papacy possessed as a distinct kingdom defined by certain limits. Its dominion as an *ecclesiastical* body is over the members of the Roman Catholic Church, as a church. Nominally this is all that it possesses at the present time as a world power. Its dominion as Corrector of Heretics, and hence as a persecutor, is as wide as its recognition as such by the powers of earth, manifest still in a limited degree in some of those countries where the Roman Catholic Church is the established church; but in the light of the prophecy this power is taken away. Its dominion as a temporal power was over the States of the Church between 755 and 1870.

Its Temporal Dominion.

The taking away of the power to punish heresy at the close of the 1,260 years in 1798 is called in another prophecy a "deadly wound," and a going into "captivity." Rev.

13:3, 10. The last blow in this wounding was struck in 1798 by Berthier, a French general. That blow weakened the *temporal* dominion of the Papacy, but it did not take it away. Of the taking away of the temporal power the prophet thus speaks:—

"But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end." Dan. 7:26.

The judgment here mentioned is the same which is presented in verses 9 and 10. It is the investigative portion of the judgment, which began in 1844. Immediately after this occurs, the prophet sees the dominion of the little horn removed. "They shall take away his dominion." "They" evidently refers to the other horns, or the governments symbolized by them. And history upon this point is in harmony with the prophecy. In 1844 the Papal States, or States of the Church, had an area of 16,000 square miles, and a population of 3,000,000. Four years afterward, the revolution of France and northern Italy broke out, which greatly affected the Papal States. In the following year they revolted, but through the aid of the French were brought to submission. Peace reigned outwardly till 1859, when the slumbering fires of revolution were again manifest in the revolt of Romagna, which was not opposed. This province was annexed to Sardinia in 1860. The same year the provinces of Umbria and Marches revolted, and placed themselves under Victor Emanuel. These provinces were also annexed to Sardinia. Thus from 1848 to 1860 the consuming process had reduced the territory of the Papacy from 16,000 square miles to 4,500, and its population from 3,000,000 to 700,000. In 1870 the last vestige of temporal dominion was taken away.

Restoration of Power.

11. While the persecuting power of the little horn should be taken away at the end of the 1,260 years, 1798, and its temporal power or dominion came to an end in 1870, yet it would again be a persecutor, even to the coming of Christ; for says the prophet: "I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of Days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom." Dan. 7:21, 22. The coming of the Ancient of Days will be the second coming of Christ in "the glory of his Father" (Matt. 16:27); and then, and not till then, will it be that judgment will be given to the saints, and the saints will receive the kingdom. "Judge nothing before the time, until the Lord come." 1 Cor. 4:5. "Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Matt. 25:34. The Papacy will, therefore, according to prophecy, be a persecutor of the people of God when Christ is about to come. "Throughout the land the Papacy is piling up her lofty and massive structures, in the secret recesses of which her former persecutions are to be repeated." But beyond the coming of our Lord the children will be at home, and the dominion in which sin is not, and the law of which is love, will be given to the saints of the Most High.

But if the Papacy be a persecutor when the Lord comes, it is evident that the power to persecute must be restored. And this is set forth

in the prophetic Word, not here, but in Rev. 13:3 and elsewhere. The deadly wound will be healed. Daniel sees the entire career of the Papacy, as a man on some eminence views range after range of mountains, which look almost like one range. He sees the great mountains of prominence in the field, but not the valleys between. So Daniel saw the little horn as a persecutor, a power that lost its dominion, and yet a persecutor to the end. He does not note the restoration to power; but John does. See Rev. 13:3.

The Sure Word of Prophecy.

Here are eleven distinct specifications in the prophecy of Daniel 7 relative to a certain power which was to arise. Ten of them are all fulfilled in the Papacy, and in no other power. The eleventh bids fair to soon be fulfilled. No religious organization on the face of the earth is making such progress among the nations of the earth as the Papacy. And in fact the very seed-sowing of religio-political legislation which Protestantism is so industriously pursuing, will bear a crop which the Papacy will harvest. Just as truly as ten of the specifications of the prophecy have been fulfilled, so surely will the eleventh be. The Papacy will again be the dominating power of the world. And every movement tending to a union of Church and State, every demand for religious legislation, every effort to make the governments of earth Christian by law, or to establish by statute any Christian dogma or ordinance, is only helping on to that culmination when the Roman Church will say, "I sit a queen, and am no widow, and shall see no sorrow." Rev. 18:7.

Such, reader, is the papal system as portrayed in the "more sure word of prophecy." We have no word to say against Roman Catholics; they are the same as other men, and the Gospel injunction is, "Honor all men." Among them are numbered, doubtless, many earnest, devoted, self-sacrificing Christians, even as in other religious bodies. But they are Christians not because of the papal system, but in spite of it. That is evil. It puts man in the place of God, tradition above God's Word, the visible church above conscience. It makes faith a system of doctrine instead of a living, personal connection between the believer and Christ, in which no human intermediary has a part. Our prayer is that every heart bound by its human laws and wrong conceptions of God may break from them forever, and go free in Christ Jesus. And yet we would not compel them. Under God they have equal rights with all men to believe or not to believe. The only true judgment rests with God, and he has not delegated that power to any man or set of men. He who assumes so to judge, who puts himself in the place of Christ to condemn or rule, is antichrist. He who gives up all for and to Christ has Christ formed within, the hope of glory.

AWAKE to the breath
Of His Spirit that's living
In winds of His giving,
In sunshine and showers,
In fragrance of flowers,
In busy wings fleeing,
And merry notes greeting—
The Master hath risen,
Awake! O, awake!

—Carrie Stern.

General Articles

"Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption."

WALK IN THE LIGHT.

"I am the light of the world; he that followeth Me shall not walk in darkness, but shall have the light of life."

O, WALK in the light of Jesus
Wherever His feet have trod,
Along the thorny pathway
That leadeth up to God!

O, walk while light is shining
Upon this narrow way;
O'er earth the darkness falleth,
Beyond is perfect day!

A. R. WILCOX.

Athens, Vt.

CHRIST, THE WORLD'S REDEEMER.

"GOD so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life." "When the fulness of the time was come, God sent forth his Son." Hear, O heavens, and be astonished, O earth! The heaven-appointed Teacher appears, and he is no less a personage than the Son of the Infinite God. Unroll the scroll, and read of *him*. Moses declared to the children of Israel: "The Lord said unto me, They have well spoken that which they have spoken. I will raise them up a prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him." Here is the prediction announcing the distinguished arrival. His words were not to be disregarded; for his authority was supreme, and his power invincible.

Unroll the scroll still further, and read what Isaiah says of his work: "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion; to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified." "Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my Spirit upon him; he shall bring forth judgment to the gentiles. He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench; he shall bring forth judgment to truth. He shall not fail nor be discouraged, till he have set judgment in the earth; and the isles shall wait for his law."

Again we read of Christ as the messenger of the covenant yet to come, and as the Sun of Righteousness yet to arise. The prophets made him their earliest and their latest theme.

When will the human mind awake to the importance of Christ's mission to our world? He spoke of his work as above every other consideration. But the Jews, claiming to understand the Scriptures, and to be the only true interpreters of God's Word, did not in the light of their interpretation see Jesus as the Messiah. At his coming they did not receive him, because they had gathered a false idea as to the

manner of his coming. This Jesus, a peasant and a carpenter, of obscure origin, the Son of God, the Messiah? It could not be.

But the peculiarity separating the Jews from other nations disappeared in Christ. He placed himself where he could give instruction to all classes of people. Often he told them that he was related to the whole human family, Jew and Gentile. "I am not come to call the [self] righteous, but sinners to repentance," he declared. He came to seek and to save that which was lost. For this he left the ninety and nine; for this he laid off his royal robes, and veiled his divinity with humanity. The whole world is Christ's field of labor. A sphere narrower than this does not enter his thoughts.

Christ maintained an all-sided, firm self-possession in his remarkable sympathy for others. He did good with a tranquillity and patient continuance never equaled by any human being. The Pharisees and Sadducees were always on his track; and many of them, as they listened to his words, and noted his calmness, even when assailed by passionate, uncourteous men, believed on him. Constantly Christ had to meet the underhand, deceptive opposition of the very men who should gladly have received and acknowledged him. But he was ever calm, while his adversaries, because they could not prevail against him, were in a fever of indignant excitement. Their indignation and malignity showed what spirit they were of.

All the contempt and bitterness that Christ met day by day could not rob him of his self-possession. When he was reviled, he reviled not again. He was not roused by passion to revile those who made use of every opportunity to revile him. He never overstepped the bounds of decorum. Who was he?—The Majesty of heaven, the King of glory. The storm raised by his opponents beat about him, but he heeded it not. He could afford to be calm; for he was the living embodiment of truth.

And those to-day who bear the message of truth to the world should study the life of Christ, and practise his lessons. Never forget that you are children of the heavenly King, sons and daughters of the Lord of hosts. Maintain a calm repose in God, even when meeting with those who are moved by a power from beneath to uphold falsehood. Be sure that the best weapons they possess are not able to destroy the truth, however they may strive to blacken it by misrepresentation. "If God be for us, who can be against us?"

Christ spoke no words revealing his importance, or showing his superiority; he did not ignore his fellow-beings. He made no assumption of authority because of his relation to God, but his words and actions showed him to be possessed of a knowledge of his mission and character. He spoke of heavenly things as one to whom everything heavenly was familiar. He spoke of his intimacy and oneness with the Father as a child would speak of its connection with its parents. He spoke as one who had come to enlighten the world with his glory. He never patronized the schools of the rabbis; for he was the Teacher sent by God to instruct mankind. As one in whom all restorative power is found, Christ spoke of drawing all men unto him, and of giving the life everlasting. In him there is power to heal every physical and every spiritual disease.

Christ came to our world with a consciousness of more than human greatness, to accomplish a work that was to be infinite in its results. Where do you find him when doing this work?—In the house of Peter the fisherman. Resting by Jacob's well, telling the Samaritan

woman of the living water. He generally taught in the open air, but sometimes in the temple, for he attended the gatherings of the Jewish people. But oftenest he taught when sitting on a mountainside, or in a fisherman's boat. He entered into the lives of these humble fishermen. His sympathy was enlisted in behalf of the needy, the suffering, the despised; and many were attracted to him.

When the plan of redemption was laid, it was decided that Christ should not appear in accordance with his divine character; for he could not then associate with the distressed and the suffering. He must come as a poor man. He could have appeared in accordance with his exalted station in the heavenly courts; but no, he must reach to the very lowest depths of human suffering and poverty, that his voice might be heard by the burdened and disappointed, that to the weary, sin-sick soul he might reveal himself as the Restorer, the desire of all nations, the Rest-giver. And to those who are longing for rest and peace to-day just as truly as those who listened to his words in Judea, he is saying, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

MRS. E. G. WHITE.

JEWISH CUSTOMS AND TRADITIONS.

(By an Israelite.)

"Feast of Booths."

"THE Feast of Booths," or Tabernacles, was given as a companion to the Feast of Harvest, or Pentecost. The Lord had a beautiful truth to teach the children of Israel in this, something which would enable them to see the work of Jesus for them and the world, and make the hearts of the people rejoice. The account of this festival is found in Leviticus, as follows:—

"And the Lord spake unto Moses, saying, Speak unto the children of Israel, saying, The fifteenth day of this seventh month shall be the Feast of Tabernacles [Hebrew, "booths"] for seven days unto the Lord. On the first day shall be an holy convocation; ye shall do no servile work therein. Seven days ye shall offer an offering made by fire unto the Lord; on the eighth day shall be an holy convocation unto you; and ye shall offer an offering made by fire unto the Lord; it is a solemn assembly; and ye shall do no servile work therein." Chap. 23: 33-36.

"Thou shalt observe the Feast of Tabernacles [Hebrew, "booths"] seven days, after that thou hast gathered in thy corn and thy wine; and thou shalt rejoice in thy feast, thou, and thy son, and thy daughter, and thy man servant, and thy maid servant, and the Levite, the stranger, and the fatherless, and the widow, that are within thy gates. Seven days shalt thou keep a solemn feast unto the Lord thy God in the place which the Lord shall choose; because the Lord thy God shall bless thee in all thine increase, and in all the works of thine hands, therefore thou shalt surely rejoice." Deut. 16: 13-15.

This feast was a time when the people were to dwell in booths in the place God should select for them; they were to bring the fruits of their harvest, and to rejoice abundantly in the goodness of the Lord for all he did for them in causing their land to produce so abundantly. We see then in some respects this is similar to the feast of Pentecost,—there they rejoiced in the gathering of the first-fruits, here they rejoice in the gathering of the last fruits. It was a time to rejoice because they had received an abundant yield of all their labors. How beautifully does the Lord thus teach truths to his children! And, O, how sad it is that the children of men are so slow to learn the lessons!

As time elapsed in the Jewish economy, other features were added to their feasts, which tended to enhance these services. But instead of his people seeing the beautiful spiritual truths taught by these services,—means in God's hands to some great end,—they perverted the

truth into false ideas, building up barriers of tradition between themselves and God, that they might have the preëminence, instead of giving God the glory.

In the days when Christ was on earth, this feast had changed to a great extent from what it originally had been. In the seventh chapter of John, verse 2, we have an allusion to this feast, and its universal observance by the Jews. One of the customs during these days is brought out in the last part of the chapter:—

"In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive; for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)" Verses 37-39.

Another writer has given a vivid description of the feast as it was kept at that time; and so we quote:—

The feast lasted one week, and during all that time the temple was a festal scene of great rejoicing. There was the pomp of the sacrificial ceremonies; and the sound of music, mingled with hosannas, made the place jubilant. At the first dawn of the day, the priests sounded a long, shrill blast upon their silver trumpets; and the answering trumpets, and the glad shouts of the people from their booths, echoing over hill and valley, welcomed the festal day. Then the priests dipped from the flowing waters of the Kedron a flagon of water, and, lifting it on high, while the trumpets were sounding, he ascended the broad steps of the temple, keeping time with the music with slow and measured tread, chanting meanwhile, "Our feet shall stand within thy gates, O Jerusalem!"

He bore the flagon to the altar, which occupied a central position in the temple court. Here were two silver basins, with a priest standing at each one. The flagon of water was poured into one basin, and a flagon of wine into the other; and the contents of both flowed into a pipe which communicated with the Kedron, and was conducted to the Dead Sea. This display of the consecrated water represented the fountain that flowed from the rock to refresh the Hebrews in the wilderness. Then the jubilant strains rang forth: "The Lord Jehovah is my strength and song;" "Therefore with joy shall we draw water from the wells of salvation!" All the vast assembly joined in triumphant chorus with musical instruments and deep-toned trumpets, while competent choristers conducted the grand, harmonious concert of praise.

This service had become largely one of show and pomp; the real worship of God had been partially lost. But Christ took advantage of the situation to impress upon their minds the great truths he designed to teach them, tho they had sought to depart from God's observance of the feast. And so he uttered the truths contained in verses 37-39, as before quoted. Their traditions kept accumulating on this subject, until it became buried beneath the rubbish of tradition, so that to-day it is a meaningless ceremony, and observed by orthodoxy because the "Fathers" told them to keep it. The merit now is in having a booth of a given length, and staying therein a given time. In the prayer-book referring to this matter, it is written:—

It must be four cubits long, and four cubits broad; but if it be less, it is profane; that it may render the people of Israel meritorious.

In the same chapter, after describing the feast in paradise of Leviathan and the salted Behemoth, it adds that this festival is to be the great point to be taken up in the judgment, whether the Gentiles shall have eternal life.

All nations will come to be judged in the presence of Him who sitteth upon the throne of judgment; in righteousness will he judge us. The nations (Gentiles) will then say, Give us the order of thy precepts, and we will perform them, that we may be equal with those in happiness, O thou who art great in power, dwelling on high. The Most High, who judgeth all in truth, will cause them to hear, and understand his words, saying, I have one small precept; its name, tabernacle (booth) and its ordinations; four sides, and a shade over it; fail ye not to observe it. They will then make the shadowy booths to abide under,

but the sun will shine so hot as nearly to burn them, when they will spurn at it with their feet. The Holy One will then pour out his wrath upon them, and cast them into gehinnom without mercy, into the lowest part with confusion.—Page 116.

Thus, instead of making it a feast of great rejoicing, as the Lord designed, to everybody, it is taught to the people that it will be the test when the Gentiles will all be damned. We wonder not that Jesus said the kingdom of God will be taken from you and given to another nation (Gentiles), who will bring forth fruit. Matt. 21:43. We little appreciate what Jesus had to contend with while endeavoring to break down the barriers of tradition, which the rabbis had bound around the people, and bring the Word of God home to the minds of the simple ones, who longed to take him at his word.

In the orthodox synagogues to-day, when the last day comes, the people are given various kinds of sweetmeats and fruits, and different kinds of wines are used, to represent the water and the wine in the days of the temple. Volumes might be written just on the traditions of this festival. But thanks be to God that the light of truth is shining brightly.

There is another very impressive truth taught by these feasts which will have an especial interest to the people of God for these latter days. The Pentecost was the gathering of the first-fruits, and, as already noted, was typical of the outpouring of the Spirit of God at the beginning of the Gospel work. This also was the same as the outpouring of the early rain; for the early rains fell at the time of the first harvest. The Lord, speaking to his people at the present time concerning the outpouring of the Holy Spirit, says, "Be glad then, ye children of Zion, and rejoice in the Lord your God; for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain in the first month." Joel 2:23. "And he shall come unto us as the rain, as the latter and former rain unto the earth." Hosea 6:3. When the first-fruits were gathered, there was some rejoicing; but when the final harvest was gathered, then there was great rejoicing. Everybody was told to be glad and rejoice. Thus it will be fulfilled. When the Lord pours out his Holy Spirit in these latter days, we shall have it in great abundance, and the harvest of God will be gathered from all parts of the earth, and every one among the redeemed will heartily unite in rejoicing for the abundance of the fruits which the Lord has gathered in his garner. We shall have a great feast of tabernacles, in which the Lord will again participate, at this time to look upon the fruit which has come as a result of the travail of his soul. He will then surely be satisfied. Dear reader, do you not want to be there and enjoy some of the fruit? This is the time to sow. Soon the rain will come, and the harvest then will quickly ripen. May we ripen with it. May we cast aside all the traditions of men which the apostate people of God have been binding upon us these years, and enjoy the fulness of his Spirit, and do his will. And as we have opportunity, let us remember God's ancient people who are bound in chains of darkness, and may they see the truth as it is in him, and be liberated from all error, to become the free sons of God.

F. C. GILBERT.

LIVE not without a friend. The Alpine rock must own

Its mossy grace, or else be nothing but a stone.

Live not without a God. However low or high,

In every house should be a window to the sky.

—W. W. Story.

JESUS THE WAY.

I AM the way, the truth, the life,
And all who come to Me,
Who follow in My footsteps here,
Shall My salvation see.
I am the living Bread from heaven,
On which hungry souls may feed;
And to the weary souls who trust,
My blood is drink indeed.

ALLIE VEITCH.

Burt, Michigan.

THE EVERLASTING GOSPEL AND THE UNCHANGEABLE SABBATH.

Creation and Redemption.

THE purpose of creation is to reveal the glory of God. "The heavens declare the glory of God; and the firmament sheweth his handiwork." Ps. 19:1. But he who is "the God of glory" is also "the righteous God," to whom "righteousness belongeth," and therefore "the heavens declare his righteousness, and all the people see his glory." Ps. 97:6. Day by day, as he continued his creative work, "God saw that it was good," and when all was completed, "God saw everything that he had made, and, behold, it was very good." So when "the heavens and the earth were finished, and all the host of them," there was a perfect revelation in material forms of the glory, the righteousness, the goodness of God, and everything announced what has since been stated in words, "God is love."

Of man the Lord has said, "I have created him for my glory." "Thou madest him a little lower than the angels; thou crownedst him with glory and honor, and didst set him over the works of thy hands." Heb. 2:7. But man failed to hold the position of glory and honor for which he had been created. "For all have sinned, and come short of the glory of God." Rom. 3:23. The sin of man brought the curse upon the earth. "Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee." Gen. 3:17, 18. Thus the work of God was marred by sin, and the whole creation involved in a ruin from which it has not yet been extricated. "For the earnest expectation of the creation waiteth for the revealing of the sons of God. For the creation was subjected to vanity, not of its own will, but by reason of him who subjected it, in hope that the creation itself also shall be delivered from the bondage of corruption into the liberty of the glory of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now." Rom. 8:18-22, R. V.

God's Power in His Gospel.

But the original purpose of the Lord in the work of creation, while for a time apparently turned aside, will yet be fully realized, for he has said, "As truly as I live, all the earth shall be filled with the glory of the Lord;" and we may know that this will be so, for "the counsel of the Lord standeth forever, the thoughts of his heart to all generations." Num. 14:21; Ps. 33:11. And so the redemption of the earth and man from the effects of sin is simply carrying out the original creative purpose, the finishing of God's perfect work. The plan of salvation was not an afterthought, rendered necessary by a calamity which was not provided for in the original counsel of God. "Remember the former things of old; for I am God, and there is none else; I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall

stand, and I will do all my pleasure." Isa. 46:9, 10. And so he who "hath made the earth by his power" and who "upholdeth all things by the word of his power," revealed that same creative power in the Gospel which "is the power of God unto salvation. . . . For therein is the righteousness of God revealed." Rom. 1:16, 17. And this Gospel is also "the Gospel of the glory of the blessed God" (1 Tim. 1:11, R. V.); and thus the same righteousness and the same glory which are revealed in the heavens by the working of God's creative power, are revealed in the Gospel, which is the application of that same power in the salvation of man from sin.

This is made still more clear from the fact that the Scripture rests God's ability to redeem upon the basis that he is the Creator of the heavens and the earth, refers to redemption as a creative work, and shows that creation and redemption are both accomplished through the same agent, Jesus Christ. And so we read:—

"But now thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel, Fear not; for I have redeemed thee, I have called thee by thy name; thou art mine." "Thus saith the Lord, your Redeemer, the Holy One of Israel: . . . I am the Lord, your Holy One, the Creator of Israel, your King." "Remember these, O Jacob and Israel; for thou art my servant; I have formed thee; thou art my servant; O Israel, thou shalt not be forgotten of me. I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins; return unto me; for I have redeemed thee. Sing, O ye heavens; for the Lord hath done it; shout, ye lower parts of the earth; break forth into singing, ye mountains, O forest, and every tree therein; for the Lord hath redeemed Jacob, and glorified himself in Israel. Thus saith the Lord, thy Redeemer, and he that formed thee from the womb, I am the Lord that maketh all things; that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself." "Israel shall be saved in the Lord with an everlasting salvation; ye shall not be ashamed nor confounded world without end. For thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited; I am the Lord, and there is none else." "I, even I, am he that comforteth you; who art thou, that thou shouldest be afraid of a man that shall die, and of the son of man which shall be made as grass; and forgettest the Lord thy Maker, that hath stretched forth the heavens, and laid the foundations of the earth." Isa. 43:1, 14, 15; 44:21-24; 45:17, 18; 51:12, 13.

In harmony with this idea David prayed, "Create in me a clean heart, O God; and renew a right spirit within me." Ps. 51:10. In the same way we are told that "we are his workmanship, created in Christ Jesus unto good works." Eph. 2:10. "Wherefore if any man is in Christ, there is a new creation: the old things are passed away; behold, they are become new." 2 Cor. 5:17, R. V., margin. "For neither is circumcision anything, nor uncircumcision, but a new creation." Gal. 6:15, R. V., margin.

Created by Jesus Christ.

That Jesus Christ was the agent in the creative work is plainly stated in the following scriptures: "All things were made by him; and without him was not anything made that was made." "He was in the world, and the world was made by him." John 1:3, 10. "Yet to us there is one God, the Father, of whom are all things, and we unto him; and one Lord, Jesus Christ, through whom are all things, and we through him." 1 Cor. 8:6, R. V. And he it is "by whom also he made the worlds." Heb. 1:2. This relation of the Son to the creative work is appealed to as a ground of confidence in the redemption which we have through him:—

"Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light; who hath delivered us from the power

of darkness, and hath translated us into the kingdom of his dear Son; in whom we have redemption through his blood, even the forgiveness of sins; . . . for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by (R. V., "through") him, and for him; and he is before all things, and by him all things consist." Col. 1:12-17.

Redemption Is Creation.

It is thus clear that creation and redemption are not simply in close relation, but that they are one and the same thing. The power is the same, the agent through whom the power is revealed is the same, and the power is revealed for the same purpose—to make manifest the glory of God. Thus the things which are made are constantly preaching the Gospel of redemption, which "is the power of God unto salvation," "for the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse." Rom. 1:20.

That the Gospel is thus preached by the things which are made is further evident in the following passage: "But they have not all obeyed the Gospel. For Esaias saith, Lord, who hath believed our report? So then faith cometh by hearing, and hearing by the Word of God. But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world." Rom. 10:16-18. But the conclusion here drawn rests upon a sentence from the nineteenth psalm. The complete statement is as follows: "The heavens declare the glory of God; and the firmament showeth his handiwork. Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech nor language, where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world." Verses 1-4. And so it is true that the works of God, in revealing the creative power of God, are preaching the Gospel, and are preaching it so plainly that men are held responsible for the use which they make of the light thus given to them. These considerations show us how fully the Gospel is preached in the first chapter of Genesis, and that the first statement in the Bible, "In the beginning God created the heaven and the earth," contains the very essence of the Gospel.

The Gospel and the Sabbath.

We are now prepared to understand better the place of the Sabbath in the Gospel. After the power of the Gospel was fully revealed in the creative work, God "rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made." Gen. 2:2, 3. Thus the Sabbath was instituted before sin entered into the world, and was based upon the eternal fact of creation. It thus became the sign of creative power, the sign of "the true God," "the living God," who "made the earth by his power," and "established the world by his wisdom," and "stretched out the heavens by his discretion." Jer. 10:10-12.

But we must remember that creation is really a birth; for "the mountains were brought forth" (born), and all created things were and are just as dependent upon God for his upholding power as a child is dependent upon its mother, and they can never be independent of him who "upholdeth all things by the word of his power." Thus the Sabbath was from the first the sign of God's power to create (bear),

and to uphold (sustain); and so when man lost his union with God, who only could uphold him, "being alienated from the life of God," and "must be born again" in order to regain life, the Sabbath, the seventh day, with the blessing of God's presence upon it, was the sign and the pledge of God's power to accomplish this for man. Thus did the Sabbath preach the Gospel of the new birth or creation, and say: "Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding. He giveth power to the faint; and to them that have no might he increaseth strength." Isa. 40:28, 29.

But since God, the Source of all things, is the same, "For I am the Lord, I change not;" and since the agent in creation is the same, "Jesus Christ, the same yesterday, to-day, and forever," and he is the only way of salvation, "For there is none other name under heaven given among men, whereby we must be saved;" and since there is only one Gospel, for "tho we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed," it follows that there can be only one sign of the power to save, emanating from that one God, embodied in his only Son, Jesus Christ, and revealed in the one Gospel.

Thus the everlasting Gospel and the seventh-day Sabbath were united "when the morning-stars sang together, and all the sons of God shouted for joy." "What therefore God hath joined together, let not man put asunder."

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SPIRITUAL GIFTS.

IN 1 Cor. 12:1 we read, "Now concerning spiritual gifts, brethren, I would not have you ignorant." And the whole chapter is given to the discussion of these gifts, and their operations in the church. Now let it be remembered that this epistle was not written to that church alone, but to those who should be "waiting for the coming ["revelation," margin] of our Lord Jesus Christ." 1 Cor. 1:7. And in verse 6 we learn that this very church that should be waiting for the coming of Christ, was especially blessed in that the "testimony of Christ was confirmed [fixed, established] in you." The church in the last days will so come into the unity of the faith that they may indeed be likened, as they are in chapter 12, to a perfect human body, with all its members fitly joined together and working in perfect harmony. So God's perfect church will work in the one faith, under the one Lord, and by the power of the same one Holy Spirit, dividing severally of these gifts to the several members, as meets the mind of the same Lord, who is over all.

Gifts "Set" in the Church.

"Now ye are the body of Christ, and members in particular. And God hath set some in the church." Mark this: something has been "set" in the church. Now this word, according to the Standard Dictionary, signifies: "To give a specific or desired position to; put into a certain place or particular relations in order to secure a special end. To put into a fixed, permanent, or immovable condition, position, or form."

Then it is this: "God hath set" in the church, "fixed" in the body of Christ, given a "specific or desired position, put into a certain place," "in order to secure a special end," or object, the gifts of the Spirit, even as he has

set the eye, the ear, the nose, the hand, and the foot, these all in the body, fixed them there for a specific object. And here are the names of some of these gifts: "God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues." Thus does it become a positive fact that the gift of prophecy in God's plan is set, immovable, fixed, in the church of Christ, to the end of time. Then, as if to make the argument doubly strong, these questions are asked by the Spirit of God: "Are all apostles?" No. "Are all prophets?" No. "Are all teachers?" No. "Are all workers of miracles?" No. "Have all the gifts of healing?" No. "Do all speak with tongues?" No. "Do all interpret?" No. From these questions, which, in the very nature of the case, can only admit of a negative answer, it becomes evident that if any one of these gifts were wanting in the last church, in the remnant church, then the church has not yet come to "the measure of the stature of Christ," as was by him intended.

The church is still in an imperfect condition. To use the illustration of the body, the church is deformed while any one of these gifts are wanting, even as the body would be dwarfed and deformed without the members which the Creator has set in the body. It follows, as a logical conclusion, that the remnant of the church, the church represented in vision to the beloved apostle John (Rev. 14:12), which "keep the commandments of God and the faith of Jesus," will not despise "prophecyings," and will "come behind in no gift, waiting for the coming of our Lord Jesus Christ." In fact, this same church is seen by the apostle and prophet to come into a deadly conflict with the dragon because she has this gift of prophecy in her midst. "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Rev. 12:17. Thus Paul sees that the church has the testimony of Christ confirmed within them; and John sees the dragon, which is the devil, filled with wrath against them because they have the testimony of Christ. Says the angel to John, "The testimony of Jesus is the spirit of prophecy." Thus in heeding the divine injunction, "Despise not prophecyings," they do not quench the Spirit of God, and so the Holy Spirit comes to them in abundance of measurement, bestowing upon them the gifts of the Spirit.

The gift of the spirit of prophecy is like the pilot who guides the ship into port. Soon after the fall there were prophets, for "Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousand of his saints." Jude 14. And now, as the Gospel ship is about to sail into port, the gift of prophecy is restored, with all the gifts of the Spirit, for the benefit of all who will heed the words: "Quench not the Spirit. Despise not prophecyings."

Will reader and writer ever be found seeking the aid of the Spirit of God? Will we believe its messages of instruction and receive of its blessed benefits through the perils of the last days? That this may ever be so is the prayer of the writer.

H. F. PHELPS.

CAPTIVITY.

WEEP not for him; he hates his caged life well—
For see him gnaw the bars that make it so;
Ah, pity him who grows to love his cell,
And when his freedom comes, is loath to go!
—Arthur J. Stringer.

ON OUR GUARD.

OUT of the depths a poor, struggling soul exclaimed: "O, if I could feel the blessed nearness of the dear Lord's presence; if I could realize that he was so close beside me that no hidden foe could thrust himself between, and no unseen enemy could intervene and separate me from my beloved Saviour, then would my soul rejoice with exceeding joy; then would I feel the perfect security, 'the perfect love that casteth out all fear'!"

And, full of vague longings, the wearied soul fell asleep, and, sleeping, dreamed: And behold the Saviour stood close beside her. She felt the clasp of the dear, nail-scarred hand; she looked upon the thorn-crowned brow, and gazed into the holy countenance beaming with infinite love and tender compassion, and her soul was filled with ecstasy, with exaltation.

"Now I am safe, perfectly safe. No evil can befall me, no temptation can assail me. I see my way clearly."

She was startled by a touch on the arm, and, turning back, she looked full into the mocking, triumphant face of the arch fiend.

Horried with amazement and alarm, she dropped the Saviour's hand, and gazed spell-bound into the demoniac countenance before her. Then, summoning all her remaining strength, she turned from the tempter and looked for her Saviour, and lo, he was gone!

"O my God, why hast thou forsaken me?" she cried in her bitter anguish. And a voice of infinite sweetness replied: "I will never leave thee nor forsake thee, but 'wherefore let him that thinketh he standeth take heed lest he fall.' Wouldst thou meet thy Saviour in the air, leaving the measureless weight of sorrow and grief and wo for other burdened souls to bear? Take up thy cross and follow whithersoever the Lamb leadeth, even through the wild depths of the wilderness, over the dreary, burning waste of the desert, and across the trackless path of the boundless ocean, and the shadow of the blood-stained cross shall follow after thee and hallow thy works. My grace shall be sufficient for thee."

The voice ceased, and the sleeper awoke, full of praise and thanksgiving for the lesson she had learned.

MRS. JOSIE BRYNER.

Jonesboro, Ind.

Question Corner

"Enquire, and make search, and ask diligently."

NOTE.—We wish those who ask questions to take particular notice: (1) Only such questions will be answered here as we believe to be of general interest and information. (2) We can not undertake to explain from four to a dozen scriptures, as in one sentence we are often requested to do. (3) Do not ask to "explain" a certain text or passage. State clearly the point in question. (4) Give full name and address, not for publication unless desired, but as evidence of good faith, and to give us the privilege of replying by letter if deemed best. (5) Unsigned communications of any kind find the quickest way to the waste-basket. (6) It is always well to inclose stamp. (7) "Foolish and unlearned questions avoid," also those that minister to mere curiosity. (8) Study the Scriptures yourselves.

589. "Generation."

WHAT does the word "generation" mean, mentioned in Matt. 24:34.

It means a birth, a progeny, a step in genealogy, an interval of time. In Matt. 24:34 it means those living at the same time upon the earth. That generation of people who see in the light of the prophecy the signs of Christ's coming, will not pass away till he shall come.

590. First-day Convocation.

PLEASE explain Lev. 23:7: "In the first day ye shall have an holy convocation; ye shall do no servile work therein."

This was the first day of the feast of unleavened bread. It does not refer to the first day of the week, or the first day of the month, but the first day of *that feast*, which came the fifteenth day of the first month, on whatever day of the week it happened to fall. It was one of the yearly sabbaths of the Jews, and expired by limitation at the cross.

591. Hiving Bees on the Sabbath.

If two men had a lot of bees in the same yard, and both parties' bees swarm and settle on the same spot, would it be right to hive them on the Sabbath? And after the bees are cared for, would it be right to accept a stand of bees from the same person (not being a Sabbath-keeper) when they want to give them to you free of charge on the Sabbath?

Such questions come between the individual and his God, and can not be answered dogmatically by another person. If he has doubt, give God the benefit of the doubt. Personally the writer does not believe in hiving bees on the Sabbath; and old bee-keepers say that it is not necessary that bees should swarm that day. They can be "set back," or separated, or artificially swarmed.

2. The question is not plain as to the matter of the gift. If it involved in any way the violation of a command of God or a compromise of faith, it should not be accepted. The command is, "Remember the Sabbath day, to keep it holy." See also Isa. 58:13. What would Christ do?

592. Beginning and Close of Sabbath.

CAN you tell me where it says in the Bible that the Sabbath should be kept from sunset to sunset the next day? H. T. K.

(1) According to Bible reckoning the day begins with the even or evening. "The evening and the morning were the first day." See Gen. 1:5, 8, etc. (2) The even begins at sunset. "And at even, when the sun did set." Mark 1:32. (3) "From even unto even, shall ye celebrate your Sabbath." Lev. 23:32. So the Jews would not bring the sick to Jesus till the Sabbath closed, "at even, when the sun did set." See Mark 1:32; Matt. 8:16; Luke 4:40.

The Outlook

"I will stand upon my watch, and set me upon the tower, and will look forth to see what He will speak with me."

LABOR-SAVING MACHINERY.

WHILE much of the machinery invented in these last days is considered to be of wonderful benefit, and man having used it would not like to dispense with it, yet it seems to us that its curse has been greater than its blessing, used as it is by capital and trusts. Its present use makes man a part of the machine, and takes away his independence. A workman rarely learns a whole trade now. He is forced to be part of a great factory machine, to which part is attached the proper number. There is truth in what Bishop Potter said in a recent address, with reference to the use of machinery:—

"It is doing away with intelligence in labor. It is turning the laboring man into a simple idiot. Not long ago I visited a large factory in this State, and was much impressed with what I saw. The owner proudly showed me around, pointing out the manner in which labor was simplified. I saw a young man sitting before some sort of a large hammer. He sat with his legs crossed, and all his work consisted in shoving into an opening in the machinery a small piece of iron. He would turn the metal two or three times, throw it into a large box, and take another piece. That was this man's work day after day, week after week. No wonder that at night-time he drank, gambled, and fought. He had to; otherwise he would go mad. How many of us would stand this and not cry out? Not one of us but would become a striker, myself among the first."

One of the great evils of the introduction of labor-saving machinery is the artificial, unnatural social life which it creates and fosters. The little home, the little shop, the individual tradesman, are all gone; the great corporations have swallowed them up. But is the world better or happier? And yet we do not believe that it is necessary to drink or gamble or fight or strike under present circumstances. The power of Christ is sufficient to keep men; and the admonition of the Spirit in these days of inequality and abnormal conditions is, "Be patient therefore, brethren, unto the coming of the Lord." James 5:7.

TRADES UNIONISM NOT AN ADEQUATE REMEDY.

WHEN such men as Eugene V. Debs admit that trades union methods fail to solve the problem of harmonious action between capital and labor, it is pretty clear that such is the case. He has practically carried the idea of labor's combination against capital further than any other man in America, and his opinion as to the benefit the laboring classes are likely to derive from such a course is worthy of consideration. His latest proposition is to colonize the unemployed in some of the sparsely-settled western States, and help them to build homes for themselves. We give below an extract from Mr. Debs' recent expression on the subject of the condition of the masses, because it is one of the prominent signs of the times:—

"Never were the masses in America so badly off as at present. Menacing the happiness of the country and the continued freedom of its people from turbulence is an army of not less than 5,000,000 persons out of employment. Every passing hour adds to their ranks. We propose to take them where they can, at the worst, find a means of existence and may discover prosperity and have congenial occupation.

"Trades unionism furnishes no adequate remedy for the terrible evils which confront the toilers. If all the workers in the country were organized at the present time and engaged in a concerted warfare with capital, they would be beaten. I have deep faith that our project will be successful and will exert a beneficial influence on all mankind. Even if it should fail, it may be the means of opening up avenues toward some other movement that may yield the desired results.

"A terrible revolution may be avoided. It has not yet arrived, but it is near enough to be threatening. The unrest and discontent of the idle, which the ordinary citizen does not see, is like the seething of a gigantic subterranean caldron. We seek to remove these conditions, which is the result of want and inaction, by substituting for them occupation and opportunity of subsistence."

We do not propose to speculate as to the feasibility of the proposed remedy, but it is certainly more sensible than organized warfare. It may be feasible, and it may meet a measure of success, but that it will draw a tithe of 5,000,000 into its plan is hardly probable. The prophecy of James 5:1-6 is fast fulfilling, and will be fulfilled; yet the scripture does not intimate that the uprising will in anywise remedy the evil, or ameliorate the condition of those who engage in the riotous proceedings. It will be merely an episode in the culmination of wickedness that, in the light of God's Word, is to characterize the days just prior to the coming of the Lord. The condition of things, as stated not only by Mr. Debs but by many other observers, presages events foretold in Scripture, and which are coming on apace. In the face of these fast-approaching events, the "sure word of prophecy" further enjoins the people of God to "be patient therefore, brethren, unto the coming of the Lord." And again, "Stablish your hearts; for the coming of the Lord draweth nigh."

W. N. G.

REFORM BY POLITICS.

A Bid for Power.

A CORRESPONDENT of the *Christian Statesman* notes a series of lectures in Butler, Pa., by Dr. Carlos Martyn, of Chicago, under the auspices of the Pennsylvania Sabbath Association. He says: "The current evils of the day were graphically portrayed—the grog-shop, the social evil, gambling, Sabbath desecration, etc. The remedy prescribed was united effort on the part of all Christian citizens. Before this can be accomplished, Christian people must be aroused from their apathy and indifference, brought to realize the danger, and, laying aside all party prejudices and affiliations, combine as Christians and patriots, for the honor of Christ and the preservation of our free institutions." This is a direct bid for a Christian political party, and this is the primary aim of the "Christian Citizenship" movement in general. The logic of the movement is, if Christians can control the government—municipal, State, and national—then church decrees and institutions can be enforced by civil law. And this they call *Christian reform*. But such ideas of reform never was and never can be anything else than religious persecution.

The Fireside

"That our sons may be as plants grown up in their youth; that our daughters may be as corner-stones, polished after the similitude of a palace."

THE DEAR LITTLE WIFE AT HOME.

THE dear little wife at home, John,
With ever so much to do—
Stitches to set, and babies to pet,
And so many thoughts of you—
The beautiful household fairy,
Filling your heart with light;
Whatever you meet to-day, John,
Go cheerfully home to-night.

For, tho you are worn and weary,
You needn't be cross or curt;
There are words like darts to gentle hearts;
There are looks that wound and hurt.
With the key in the latch at home, John,
Drop troubles out of sight;
To the dear little wife who is waiting
Go cheerfully home to-night.

You know she will come to meet you,
A smile on her sunny face;
And your wee little girl, as pure as a pearl,
Will be there in her childish grace;
And the boy, his father's pride, John,
With eyes so brave and bright;
From the strife and din to the place in peace,
Go cheerily home to-night.

What tho the tempter try you,
Tho the shafts of adverse fate
May bustle near, and the sky be drear,
And the laggard fortune wait,
You are passing rich already;
Let the haunting fears take flight;
With the faith that wins success, John,
Go cheerily home to-night.

—Reynolds Newspaper.

WHILE WE HAVE TIME.

"WE ought to step in and see Helen Marsh," said Mary Lee to her schoolmate, as they walked home at noon.

"Dear, I can not bear to see any one who is in such distress," said Janet Harrow.

"I know it is hard," said Mary, "and I never know what to say."

"We have so little time just now."

"Yes, but this day after her mother's funeral must be such a trying one to her, and we can show that we are thinking of her in her trouble, and that will be something."

The door was opened to them by a sad-faced girl, who looked to her young friends as tho years might have gone over her head since they had last seen her as one of the merriest among them.

"Perhaps you are busy," said Mary, as she led them in. "It is not exactly the time of day for a visit, but we wanted to let you know that we did not forget you."

"Yes, I am busy, but not too busy to be glad to see you."

"When are you coming back to school, dear?" asked Janet.

"I don't know," said Helen, with a sorrowful shake of her head. "I find more to do here at home than I ever dreamed of before. And I used to let mother do it all," she said, bursting into sobs, which shook her whole frame.

"Why, Helen," said Mary, anxious to say something comforting, "you were in school—you had so much studying to do. You had no time for helping."

"So I used to think, but I can see it differently now. And it seems to me that I would gladly give half of my life if I only had the chance of helping her. And I never, never can—and sometimes I think that perhaps if I had, she might be here now."

"Dear Helen," said Mary, greatly moved by her friend's distress, "you must not think so. God knew when to take your dear mother."

"Yes," said Helen, "and all my thinking what I might have done is of no use now."

"O girls," she said, as they bade her good-

by, "do be thankful that it is not too late for you to help your mothers! If I only could see my mother smile, and hear her loving words, it seems as tho I would never think anything hard again."

Little was said by Helen's friends as they walked toward their homes. Janet's heart was full, and she felt as tho she could not wait for an opportunity to throw herself into her mother's arms and speak to her of what she felt.

But as she drew near the gate, she saw her mother stepping into a chaise which stood there.

"It is an inconvenient time for me to be going away," she said to Janet, looking into her face as if in fear of some petulant objection, "but little Dolly has been taken ill, and your Aunt Eleanor wants me to see her. I will come back as soon as I can. The dinner is all ready for you and father and Will to sit down; and, Janet, my dear, be sure to keep those crab-apples warm on the back of the stove. I was just ready to make the jelly. Good-by, my daughter."

Janet had been marking the lines of care in the dear, patient face as she talked, and as the chaise drove away, she turned into the house with a feeling of discontent.

She had wanted to begin at once to show how she intended to help her, and now she was gone, and things looked cheerless and comfortless without her. Father evidently thought so; for he hurried away as soon as dinner was over.

"It seems lonely," said Will. "I wonder what we'd do if mother was away every day."

Janet was looking at the dishes on the table, thinking how she hated to wash dishes. But Will's words recalled something Helen had said.

"I'll have everything done by the time mother comes back," she said. "I'll run and take off my school dress. I can always work better when I go at it thoroughly. O Will, won't you see if the fire is all right to keep the crab-apples hot till mother comes?"

Returning to the kitchen, she found Will looking at a row of glass jars.

"It's a pity mother couldn't have finished her jelly before she had to go," remarked Janet. "She will be so tired when she comes back."

"Why don't you make the jelly?" asked Will.

"I? Why, I never made jelly in my life."

"It's time you did, then, isn't it?" said Will bluntly but not unkindly. "Doesn't the cookery book tell all about it?"

"Sure enough," said Janet, running to look at it. "Yes, here it is—so much sugar to so much juice. Why, Will, wouldn't it be delightful to have it done when mother comes?"

"Delightful to her, I guess," said Will. "I'll help."

His strong hands gave valuable help in the squeezing. Janet let the other work wait until the jelly was made, and then she declared she was so taken up looking at the glasses of bright-colored jelly that she could scarcely wash the dishes. Will brought a towel to wipe them as she washed, and both made such good use of their time that the kitchen was in perfect order, and Janet had changed her dress again, and was busy over her geometry, when mother drove up to the door.

"How is little Dolly, mother?"

"Doing well now, but Eleanor was too frightened about her to let me come away before."

"Don't put on your kitchen dress again, mother," said Janet. "You must not do any more work to-day."

"Yes, I must, dear; there is that jelly. O, did you keep the crab-apples hot, as I told you, Janet?"

"No, mother, I didn't."

"Dear me! Will, do bring some wood. Perhaps they will do warmed up again."

But she stopped at sight of the clean kitchen and the jelly glasses, with a smile on her face which it did Janet good to see.

"Everything done!"

"Now come and rest, mother," said Janet, taking her arm.

"My dear daughter, what a comfort and blessing you are to me!"

The words were very sweet to Janet.

"And I'm going to deserve just such words and many more such, if God will only let me keep my mother," was her inward resolution. —*Sydney Dayre.*

THE MAKING OF BIG GUNS.

THOSE tremendous engines of destruction, solid pieces of steel, some of them weighing over sixty tons, what a costly piece of mechanism one of them is! Says *Harper's Round Table*:

"It has a chamber running nearly its entire length 13 inches in diameter. At the breech of the gun that chamber is enlarged to a diameter of 15½ inches for 6¾ feet. The long tube of the gun is strengthened by an enormous band, reaching almost half its length, and called a 'jacket,' and in addition it has what is called a hoop or band, with the appliances whereby the gun is fastened or locked to its carriage. Inside the tube of the gun there are about 50 spiral grooves, which give the projectile or long bullet a twist as it leaves the gun. That twist causes the projectile to turn nearly 75 times a second as it plunges through the air. This projectile weighs 1,100 pounds, and it requires no less than 500 pounds of powder to give it its full force. Every discharge of the gun costs in powder and projectile fully \$600. The cost of one of these guns is not far from \$100,000.

"To make one of these implements of war requires not only great skill, but the use of very costly machinery. Not only must the steel be cooked in enormous furnaces, but it must be seasoned as delicately as the most expensive dish for a banquet. Chemistry is called upon to say just when the metal of which the gun is made is of the proper degree of purity. Then the steel is cast into a long casting. When it is cooled it is forged or elongated under pressure while hot. Then it is 'turned' outside and inside on enormous lathes. Then it is tempered, so as to harden the metal and to distribute the molecules evenly through the mass, to prevent dangerous strains and bursting when the gun is fired. Then it is 'turned' again outside and inside with absolute accuracy as to size. Then the powder chamber is finished, and the mechanism for the fastening of the breech-block is made. Then the gun is ready for its carriage, without which, of course, it could do no work."

THE JAPANESE FIREPLACE.

THE *kotatsu*, or fireplace, is a very important feature of the winter life in Japan.

Its beginning is a hole in the floor from one to two feet square; in this an iron pot is sunk, in which live charcoal is piled. Then a wooden frame or rack, big enough to cover the hole, and about a foot high, is placed over this; and over all is thrown a large, thick quilt, the edges of which spread far out into the room. This is the heating apparatus of the house, and around it the family spend all their leisure time. The method of sitting is to put either one's feet or one's knees to the fire, and draw the quilt up as far as possible over lap, hands, and arms. On top of the quilt, where it falls over the frame, is often put a large, square, polished board, which serves as a table.—*Religious Herald.*

THE GREAT SUN TEMPLE AT KARNAK.

In a recent lecture on "Upper Egypt—Karnak," at the American Museum of Natural History in New York, Prof. Albert L. Bickmore said, speaking of the great temple:—

"The temple was dedicated to Ammon-Ra, and is by far the grandest religious structure of the globe. The cathedral of Notre Dame, Paris, could be placed in its inner court, and the area of the temple is three times as great as that of St. Peter's, Rome. Homer calls it 'the hundred-gated Thebes,' and the accuracy

of the description is proved by the majestic ruins. The extreme length of the temple is 1,560 yards, or more than four-fifths of a mile; its breadth is 620 yards, and the circuit of its walls is two and a half miles.

"A single obelisk remains, and it bears the statement that it was erected by Queen Hatasu, in the space of seven months. It was dedicated to Ammon-Ra, and was covered with gold, so that when the sun rose the rays of light were reflected for miles, and kept in memory the name and power of the god. The astronomer Lockyer has shown that the avenue of columns and sphinxes looked out toward the sun as it set during the winter solstice, and the records establish the fact that the temple was oriented with this idea in view. On one of the walls is the inscription of Sheshenk, or Shishak, who conquered Palestine in the time of Rehoboam, and a full description in pictures of the ancient processional of the priests of Ammon."

TRIFLING WITH DANGER.

I WAS sitting at the table of an Irish merchant in S— a few years ago. He had eight beautiful children. He had his wines and brandy on the table, and of course asked me to drink, and I had to give my reasons for declining. This gave me an opportunity to put in a little temperance, and, while I was making my little speech by way of apology, I made this remark: "I would like to see the man who could truthfully say, 'No relative or friend of mine ever fell through intemperance.'" I saw that this had struck him; his knife and fork fell from his grasp, and he remained silent for some seconds.

"Well," said he at length, "I am not that man. My first Sunday-school superintendent was a man of genial spirit and noble mien. He went into the wine trade, and died a drunkard before he was forty. My first class leader, I believe, was a good, intelligent, useful man; but he, too, yielded to the habit of intemperance, and died a drunkard. My own father suffered through intemperance."

"Yes," I exclaimed, "and you yourself are parading before your friends and your children the instruments of death which slew your first Sunday-school superintendent, your first class leader, and your father. The very rope with which they were hung, you are adjusting to catch your own children. I can not afford to put my head in such a halter as that."—*W. Taylor.*

"THE GRUMBLE FAMILY."

DID you ever hear of this family? O, so many belong to it! They are all over the world, and you can tell them just as soon as you see them.

They travel a good deal, too, on steamboats and cars; yes, and they stop in hotels.

The big family are all the time on the watch for something to grumble about. You can't suit them any way, no matter how hard you try.

Don't grow up to be grumbly children; you will never be liked if you do, and the family is too large already.

Look bright and cheerful and happy, satisfied with everything that is done for you. Join that other large company, the "happy family," and so bring comfort and cheer to everybody about you.—*Observer.*

BLASTS FROM THE "RAM'S HORN."

THE devil often wears a white cravat.

The world is full of religion that did not come from Christ.

Joy that isn't shared with somebody else soon becomes moldy.

If God puts mountains before us, it is that we may obtain nearer views of heaven from their summits.

No woman can be a good housekeeper who does not hate dirt.

Missions

"And those who have wisely taught shall shine as the brightness of the firmament; and those who have turned many to righteousness, as the stars forever and ever." Dan. 12:3. *Boothroyd.*

EVERY-DAY WORK.

GREAT deeds are trumpeted; loud bells are rung,

And men turn round to see;

The high peaks echo to the peans sung

O'er some great victory.

And yet great deeds are few. The mightiest men

Find opportunities but now and then.

Shall one sit idly through long days of peace,

Waiting for walls to scale?

Or lie in port until some "Golden Fleece"

Lure him to face the gale?

There's work enough. Why idly, then, delay?

His work counts most who labors every day.

A torrent sweeps adown the mountain's brow

With foam and flash and roar.

Anon its strength is spent; where is it now?

Its one short day is o'er.

But the clear stream that through the meadow flows,

All the long summer on its mission goes.

Better the steady flow; the torrent's dash

Soon leaves its rent track dry.

The light we love is not the lightning flash

From out a midnight sky,

But the sweet sunshine, whose unfailing ray,

From the calm throne of blue lights every day.

The sweetest lives are those to duty wed,

Whose deeds, both great and small,

Are close-knit strands of one unbroken thread

Where love ennobles all.

The world may sound no trumpets, ring no bells;

The Book of Life the shining record tells.

—*Selected.*

THE GOSPEL AMONG THE INDIANS.

BY ARCHDEACON PHAIR,

(Winnipeg, Manitoba.)

THE Gospel is the power of God. Imagine a missionary going without it! Let me give some facts to illustrate the power of the Gospel among the heathen:—

Thirty-four years ago I left England for the great northwest, going by way of New York, and then up through Minnesota into the great lone land, with its mighty forests and its miserable savages. A few months ago I was called to revisit some of the scenes of my early ministry. I looked at an old Indian with gray hair and wrinkled face, but with the light of God's peace upon his countenance, and his hand upon his Bible, that he loved so dearly. I asked the old man why the "big praying Book," as they call it, was so dear to him. The old man answered: "Big night, all dark, no light. Do not know where to put my feet. Dark night, dark above, very dark. Within, big dark night. This Book was like the sun rising. It showed me where to put my feet. Its words were sweet. Everything that I have got is between the covers of this big praying Book; everything I have is within the Book, and so I keep it near me." Will you please tell me what other book I could put into the hands of that Dakota Indian that could give him the comfort and the hope of this blessed Bible?

Much of our work is among the Ojibway and Kree Indians. When I first went to them I had a great big box of books. They said they did not want the books, that they would only bring them trouble. They could not eat the books, and they would make trouble with their wives and conjurers. Most of these people were polygamists and under the power of the witch doctors, and they knew the Bible would break up all these things, and it has. The very physical appearance of the country has been transformed. Peaceful, happy homes and smiling fields and gardens take the place of the once dreary wilderness. And woman, O, how she has been elevated! Under heathenism the Indian woman has to take a back seat everywhere. She paddles the canoe, while the man

sits in a comfortable blanket in the middle of the boat. When they come to a portage, the woman carries the boat. When the time for eating comes, she gets out the fish and cooks it, and then the man sits down and eats it, and if there is anything left she gets it. But when the Gospel comes woman takes her true place.

There was an old Indian who gave me much trouble. He had five wives and he used to beat them cruelly. There was one older than the rest that he disliked most of all, and he had beaten her until she was quite mutilated from his blows. One morning he called them into his wigwam and told them that they were all free, that the big Book had shown him that he was bad. He told them he was sorry and now in a few days he was going to get the praying water put on him (baptism), and then he was going to get married to one of them. And, sure enough, the day he was baptized he married the old, mutilated, despised wife, and set the others free. What power but the Gospel of Christ could ever have made a selfish human heart to act like that?

On another occasion it was necessary to take the missionary from a station and send him far into the interior to a neglected field. I went to the station and called the Christian Indians together and made the proposition to them. I said: "Now, I have a big question, a very big question, to ask you; open your ears wide. I want you to lend me your missionary for six months, that I may send him to the people far away, who know not God and never heard a word about this Book. Do let me have him, and I will promise you that I will let you have him back in six months. Now, what will you do when he is away, about your sermons and meetings?" I waited awhile, and then an old Christian Indian arose and said the white man was very foolish. He said:—

"Now, don't you know that the white man can not take away God's Book? You sermon-making men, you are full of words, you never stop talking, but this Book is God's Book, and there is a boy here that can eat this Book (he meant read it), and so I will have him read it to me the day after the praying day (Monday), and then I will go to the Big Chief in heaven and ask him to make me understand it, and I will think about it all the week until the praying day, and then the Big Chief will go with me, and we will talk to the people all that he has told me."

So the arrangement was made, and the missionary left for the distant station. Two months later I visited the station that had been bereaved of its pastor. They asked me to preach, but I said, "No, I will listen." And the old man said, "Yes, that is very wise, it is a much bigger thing to listen than to preach," and so he began to talk. He said:—

"There were two boys that the big Book tells about. One was foolish and the other was very foolish. One went away and left his father, and did very bad; but the other one that staid home was more foolish, because he grumbled when he ought to have been glad when his brother gave up his foolishness and came back to his father."

I wonder if seminaries can produce as good preaching as that. Ah! it is the God back of the Book that triumphs. How this work brings us in touch with God! Beloved, it is not sitting here and singing that makes us happy, but it is

to go out and make others happy with his love. You must go out and see its triumphs among the heathen.

Let us describe a visit to what we call our baby mission. After a long journey we reached the place about one o'clock in the morning. Our host, Mr John Rattlesnake, got up, made a fire, and gave us some fish to eat. We told him what we came for. We came with a big message that filled our hearts—God loved them and wanted them to know him. So in the morning John went out and beat his frying-pan with a stick, as the church bell, and the people came and we had some hymns. Then we talked to them from the Bible, and then I said:—

"Now let us stop talking and let God talk. Are there any of you that want anything from God? If so, let him stand up and say so." Then an old woman stood up and said: "I do not know anything about God, but your words are good. I want you to tell God who I am, and that I would like him to help me and give me power to keep his words, for I do not know how." Then another woman got up and said: "I want you to tell God about me. I have two boys; I am afraid they will walk crooked. I want him to make them good." And then we prayed. Some of them were converted



and our hearts were so happy. That night we did not go to bed at all, but just talked and prayed all night.

Next day we went over to see some Indians that had not been there. And there was a poor boy lying on a wretched thing called a bed. He had been a year and a half there. I sat down and talked to him and asked him if he ever got anything from God. He said, "Many things." I asked him if he ever thanked God for those things, and he said, "No, I did not know where he was."

"Would you like to thank God?" And then, do you believe it, that poor, emaciated creature crawled off his bed and stood up and stretched up his right hand to heaven, and said:—

"O Big Chief in heaven, I got your things and I never said a word to thank you. I took them and used them. I am so sorry now and thank you. If you will give me more things, I will always thank you. I liked the things, but I would like to know yourself more than the things."

Ah, friends, that poor heathen boy will be nearer to Christ in heaven than some with finer prayer-books and more cultured prayers!

In one station we have 1,200 Indians, and there is not a single heathen on the place. When an old Ojibway Indian becomes a Christian, he is out and out for God.—*The Christian and Missionary Alliance.*

THE WILD NATIVES OF MASHONALAND.

IN Mashonaland there are, besides large numbers of natives who are brought into contact with the whites, tribes of wild natives. The bishop of Mashonaland, in *Mission Fields* for June, tells of an interview with a powerful chief of an ancient race:—

"I had an interesting but sad visit to the perfectly savage chief M'tasa, where we have begun a small work. He had been drinking, and was in a morose and sullen mood. He said the teacher was his friend, but why did the white man take his country and his cattle and his women? I told him that I had nothing to do with the government, and I had to pay taxes, and obey the queen's laws, as well as himself, and that the laws were for his protection as well as mine.

"I then rebuked him for allowing white men to bring whisky amongst his people, and warned him that the great Spirit would take the kingdom away from him unless he protected his people from evil and governed righteously. He said we might teach his people, and the missionary was his friend. M'tasa is the paramount chief in this district, and represents the old dynasty of the Monomotopo, dating from 1000 B.C. at least, but how degenerated by their native worship, their Baal and Astarte, their Chiun and star-gods, their Moloch and five demons, their divinations and their sorceries, their animal and material worship, and their degradation of all national, social, and the individual life by the triple tyranny of slavery, polygamy, and witchcraft!"

ONE of the great barriers in India to the work of prevention of the bubonic plague and the cure of plague patients is the accursed system of caste in vogue in India. One writer says that "a man prefers to die in his windowless, blood-poisoned hut, rather than break his caste by going to a hospital where a man of another caste has previously taken refuge." They know not of the truths, "God is no respecter of persons," and "all ye are brethren."

OUR WORK AND WORKERS.

ELDER A. E. PLACE reports the baptism of five adult candidates at Williamstown, N. Y.

BIBLE-WORKERS report that ten persons have accepted the Sabbath of the Lord in Houston, Texas, within three months.

ELDER M. A. ALTMAN reports the organization of a church of eight members at Fort Morgan, Colo., and the baptism of four candidates at Sterling.

ELDER W. T. KNOX has been chosen to fill the place on the St. Helena (Cal.) Sanitarium board made vacant by the death of Elder Wm. Ings.

A LOCAL camp-meeting will be held at Brenham, Texas, July 14 to 21. The State camp-meeting will be held at Fort Worth, July 30 to August 9.

ELDER D. C. BABCOCK gives notice that he will be at Kilmarnock, Va., July 3 and 4, at which time the new house of worship will be dedicated.

THROUGH an invitation to preach in the Baptist Church at Burton's Creek, Va., such an interest was aroused that Elder J. P. Neff has pitched a tent there, and reports a good attendance.

ELDER L. D. SANTEE notes the organization of a church of eleven members at Peoria, Ill., with as many more ready to unite. A new tabernacle is being erected.

ELDER H. W. DECKER has been elected president of North Pacific Conference. Elder W. M. Healey, who had been president for three years, has returned to his home in California.

In the report of Elder R. A. Underwood in the *Review* we notice mention of the organization of a church of twenty-two members at Erie, Pa. Elder L. S. Wheeler has been laboring there.

TENT meetings have again been instituted in Louisville, Ky., by Elder J. W. Collie and a corps of assistants. Among the number is Sister Hattie Andre, who spent about four years as teacher on Pitcairn Island.

At the recent session of the Upper Columbia Conference, Elder R. S. Donnell was reelected president of the conference and tract society. Elder W. W. Steward was chosen president of the sabbath-school association.

IOWA Conference has reelected Elder C. Santee president of the conference and tract society. Mrs. L. Flora Plummer was chosen secretary of the conference, and Miss Jessie V. Bosworth secretary of the tract society.

ON Sabbath, May 15, fifteen members were added to the church at Omaha, Neb. The Christian Help work and work with the SIGNS OF THE TIMES are receiving special attention. The Bible workers are also kept busy. So says Brother A. J. Howard.

We learn from *Field Tidings* that the following named persons recently left England for South Africa: Elder O. A. Olsen and wife, G. T. Kerr and wife, Prof. J. L. Shaw and wife, and Elder Frank Armitage and wife and child. The last named go to join the Matabele Mission. Elder Olsen will remain in Africa for at least six months, perhaps twelve.

At the general meeting for the Maritime Provinces, held at Hopewell Cape, N. B., in May, there were about one hundred and twenty-five present. As instructors there were Elders R. A. Underwood, R. S. Webber, G. E. Langdon, H. J. Farman, and Brother F. W. Morse of Toronto. During the meeting six candidates were baptized. There was a good outside attendance. There are now two tents in that field.

ELDER D. T. BOURDEAU, who has been laboring among the French on the Michigan peninsula, reports the baptism of eight persons at Wilson, five of whom had been members of the Catholic Church. And others had decided to accept the message he was giving to the people, notwithstanding the fact that there was great opposition by French ministers, who declared that they would "destroy the last rag of Adventism."

FROM Elder C. McReynolds' report in the *Review* we cull some items of interest regarding the work in Texas. Seven were added to the church at Mt. Pleasant, after a ten days' meeting. In Cass County a church of twenty-four members has been established, and a house of worship erected. At Dallas eight were added to the church, six by baptism. At Hutto, where Elder J. P. Lorenz was laboring in the interest of the German population, eight members were added to the church by baptism. There were six accessions to the church at Austin, where Brother Abel Gregory was laboring.

THE officers of the California Conference for the ensuing year are as follows: Conference executive committee, Elders W. T. Knox (president), N. C. McClure, R. S. Owen, M. C. Wilcox, G. W. Reaser, E. E. Andross, and H. F. Courter; secretary, J. J. Ireland; treasurer, Pacific Press; auditor, M. H. Brown. Trustees of the California Conference Association: W. T. Knox, N. C. McClure, H. F. Courter, C. H. Jones, E. A. Chapman, Reuben Gray, and E. E. Parlin. Tract and missionary society: President, W. T. Knox; vice-president, M. C. Israel; secretary, J. J. Ireland; corresponding secretary, Hannah Mott. Executive committee of the sabbath-school association: Henry Scott (president), F. M. Burg (vice-president), Mrs. M. T. Poston (secretary and treasurer), M. H. Brown, A. J. Osborne. The board of control of the Home of the Friendless is composed of W. T. Knox, C. H. Jones, J. J. Ireland, E. E. Parlin, Mrs. E. H. Mattner, Mrs. H. S. Maxson, M.D., and Mrs. C. H. Jones.

PERIODICALS WANTED.

CLEAN copies of the SIGNS and *Sentinel* are greatly desired by Mrs. Carrie Faucher, 404 Holt Street, Fort Worth, Texas. These of course should be sent post-paid, and the earlier they are received the better it will be. Papers may doubtless be used to good advantage as late as July 25.

KEENE ACADEMY CALENDAR.

THE annual calendar of the Keene Industrial Academy is now ready for distribution. The academy enters upon its fourth year as a missionary training school, distinctively. Four courses of study are provided, namely, Ministers' Course and Missionary Teachers' Course of three years each, and the Christian Workers' Course and Business Course, of two years each. The expenses for boarding students are ninety dollars per year of thirty-six weeks, if paid in advance, or ninety-nine dollars when paid monthly. For full particulars address, inclosing stamp, Keene Industrial Academy, Keene, Texas.

CHURCH SERVICES WEST OF THE MISSISSIPPI.

THIS column of church services, especially in our larger towns and cities, will be printed from time to time as we have room, for the benefit of strangers who may read the SIGNS OF THE TIMES, or brethren passing through. We have found it necessary to condense in the smallest possible space. The word "Sabbath" always refers to the seventh day of the week. These services consist of Sabbath-school, preaching, Bible study, missionary, and prayer-meetings. The first Sabbath service is, with few exceptions, Sabbath-school. The first address is that of the church, or place of meeting; the second, if given, that of pastor or clerk.

Alameda, Cal.—Foresters' Hall, cor. Santa Clara Ave. and Park St. Public services: Sabbath 10 and 11 A. M. and 2:45 P. M. W. C. Chamberlain, Elder.

Atchison, Kan.—Cor. 9th and Santa Fe Sts., German M. E. Church. Public services: Sabbath 10 and 11 A. M., Tuesday 7:45 P. M. City Mission, 1124 Atchison St. I. A. Crane, Elder.

Colorado Springs, Colo.—311 Boulder Ave. Public services: Sabbath 10 and 11 A. M., and 3 P. M. Prayer-meeting Tuesday 7:45 P. M. D. H. Soggs, Elder.

Denver, Colo.—Cor. W. 11th Ave. and S. 11th St. Public services: Sabbath 10 and 11 A. M., Wednesday and Friday 7:45 P. M. Ira A. Haskins, Elder.

East Portland, Or.—North Pacific Tract Society, No. 508 East Everett St. Public services: Sabbath 10 and 11:30 A. M. and 7 P. M., Wednesday 7 P. M.

Garden Grove, Cal.—Public services: Sabbath 10 and 11 A. M., Sunday 3 P. M. Harriet A. Rainey, Clerk.

Helena, Mont.—307 N. Warren St. Public services: Sabbath 10 and 11 A. M., Sunday and Wednesday 7:30 P. M. W. T. Henton, Elder.

Kansas City, Mo.—Cor. 12th and Woodland Ave. Public services: Sabbath 10 and 11 A. M., Tuesday 7:45 P. M.

Los Angeles, Cal.—145 Carr St., bet. Main and Hill Sts. Public services: Sabbath 9:45 and 11 A. M., Tuesday and Thursday 7:30 P. M. Belle P. Baker, Clerk, 926 Hill St.

Oakland, Cal.—Cor. 12th and Brush Sts. Public services: Sunday at 7:30 P. M., Sabbath 9:30 and 11 A. M., Wednesday 7:30 P. M.

Omaha, Neb.—Near cor. N. 25th and Indiana Sts. Public services: Sabbath 10 and 11 A. M., Sunday 6 and 7:30 P. M., Tuesday and Wednesday evenings 7:30 P. M. Also at South Omaha Sabbath at 3 P. M. A. J. Howard, Pastor, 941 N. 25th St.

Pasadena, Cal.—Cor. of Summit Ave. and Mountain St. Public services: Sunday 7:30 P. M., Sabbath 10 and 11:30 A. M. Mrs. H. A. Chapman, Clerk, Station 1, Pasadena, Cal.

Phoenix, Ariz.—Cor. 4th Ave. and Washington St., upstairs. Public services: Sabbath 9:30 and 10:45 A. M.; Wednesday 7:30 P. M. (Elder, C. D. M. Williams, absent.) Leader, Eugene A. Browne, 306 N. 2d St.

Sacramento, Cal.—G St. bet. 18th and 19th Sts. Public services: Sunday 7:30 P. M., Sabbath 10 and 11 A. M., Wednesday 7:30 P. M.

Salt Lake City, Utah.—Room No. 30 East 4th St. Public services: Sabbath 10 and 11 A. M., Sunday 7:45 P. M., Wednesday and Saturday 7:45 P. M. J. M. Willoughby, Pastor, 1227 Emerson Ave.

San Diego, Cal.—Cor. 18th and G Sts. Public services: Sunday 7:30 P. M., Sabbath 9:45 and 11 A. M., Wednesday 7:30 P. M. Chas. Sandell, Elder. Hattie Hoff, Clerk, 624 Franklin Ave.

San Francisco, Cal.—914 Laguna St. Public services: Sunday 7:30 P. M., Sabbath 9:45 and 11 A. M., Thursday 7:30 P. M.

San Jose, Cal.—Church, San Salvador St., near Delmas Ave. Sabbath school 10, Bible study 11 A. M.; missionary meeting, Sunday 7 P. M.; prayer-meeting Wednesday 7 P. M.

St. Joseph, Mo.—Cor. 15th and Locust Sts. Public services: Sabbath 10 and 11 A. M., Wednesday 7:30 P. M. Mrs. Harriet W. Talbert, Clerk.

St. Louis, Mo.—2955 Sheridan Ave. Public services: Sabbath 10 and 11:30 A. M., Wednesday 7:45 P. M. Mary S. Yener, Clerk.

St. Paul, Minn.—On Wacouta bet. 8th and 9th. Public services: Sabbath 10 and 11 A. M., Sunday 7:30 P. M. H. F. Phelps, Pastor, 1634 Carroll St.

Stockton, Cal.—Cor. Miner Ave. and Stanislaus St. Public services: Sabbath 10 and 11 A. M., Wednesday 2:30 P. M. Henry Mathews, Elder.

Tacoma, Wash.—Cor. South 16th and K Sts. Public services: Sabbath 10 and 11 A. M., Sunday 6 and 7:45 P. M., Wednesday 7:30 P. M. F. H. Smith, Elder, 1507 South I St.

CHURCH SERVICES EAST OF THE MISSISSIPPI.

Baltimore, Md.—Harlem Hall, North Stricker St. Public services: Sabbath 11 A. M., Sunday 7:30 P. M. S. E. de Bruyn, Clerk.

Birmingham, Ala.—Odd Fellows' Hall, Fox Building. Public services: 2:30 and 3:30 P. M. every Sabbath, Sunday 7:30 P. M. R. D. Hottel, Pastor, 1005 N. 20th St.

Boston, Mass.—694 Washington St. Public services: Sabbath 10 and 11 A. M. George B. Wheeler, Pastor.

Bradford, Pa.—Ladies' Club Room No. 1 Chautauqua Place. Public services: Sabbath 2 P. M. H. T. Morian, Clerk.

Brooklyn, N. Y.—Wurzel's Hall, 315 Washington St. near city post-office. Public services: Sabbath 10 and 11 A. M.

Chicago, Ill.—On 46th St. bet. Michigan and Wabash Ave. Public services: Sabbath 9:30 and 11 A. M. and 12:30 P. M., Sunday 7:15 P. M., Tuesday 7 P. M., and Thursday 7:30 P. M.

Cleveland, Ohio.—249 Cedar Ave., bet. Sterling and Hayward. Public services: Sabbath 10 and 11 A. M. (sun time), Sunday 7:30 P. M., Wednesday 7:30 P. M. Willard H. Saxby, Pastor.

Detroit, Mich.—424 Trumbull Ave., bet. Perry and Baggs Sts. Public services: Sabbath 10 A. M., Sunday 7:30 P. M., Wednesday 7:30 P. M. A. O. Burrill, Pastor.

Duluth, Minn.—123 First Ave., East. Public services: Sabbath 2 and 3 P. M. John Clark, Elder.

Hartford, Conn.—Room 6, 254 Main St. Sabbath-school at 2, and preaching at 3:15 P. M. O. M. Hatch, Clerk.

Jersey City, N. J.—Second S. D. A. Church. Public services: 49 A. South St., Sabbath 2:30 and 3:30, Sunday and Friday 7:45 P. M. A. R. Bell, Elder.

Louisville, Ky.—Second S. D. A. Church (white) mission rooms 2431 W. Broadway. Public services: Sabbath 10 and 11 A. M., Sunday and Wednesday 7:30 P. M. J. W. Collie, Pastor. First S. D. A. Church, Broadway, bet. 8th and 9th Sts. Sabbath-school at 9:30 and preaching at 10:30 A. M. J. R. Buster, Pastor.

Lynn, Mass.—Lee Hall. Public services: Sabbath 1:30 and 3 P. M., Tuesday and Friday 7:30 P. M. A. B. Jernegan, Elder. A. B. Felton, Clerk, 35 Union St.

Nashville, Tenn.—Hall 415 Woodland St. Public services: Sabbath 10 and 11 A. M., Sunday and Wednesday 7 P. M. Minnie M. Hoyt, Lib., 56 Ramsey St.

New Bedford, Mass.—Church at Willow St., west of Cedar. Public services: Sabbath 10:30 A. M. and 12 M. J. B. Hall, Clerk, Box 72, Acushnet, Mass.

New Orleans, La.—Jefferson Hall, cor. Magazine and Philip Sts. Public services: Every Sabbath at 10 and 11:15 A. M. J. E. Evans, Pastor, 6325 Patton St.

Philadelphia, Penn.—Public services at 1724 N. 15th St.: Sabbath 10 (Sabbath-school 11:15) A. M., Sunday 7:45 P. M. E. A. Merrell, Pastor, 1724 N. 15th St.

Pittsburg, Pa.—Hall of Bank Building, cor. 5th Ave. and Stevenson St., entrance on Stevenson. Public services: Sunday 3:00 P. M., Sabbath 10 and 11 A. M. J. G. Excell, Pastor, 211 Dinwiddie St.

Portland, Me.—Williams' Hall, Congress St. Sabbath-school 2 P. M., social meeting 3:15 P. M. H. C. Basney, Elder, North Deering.

Providence, R. I.—Olney St. Congregational (Unitarian) Church. Public services: Sabbath 2 and 3 P. M., Friday 7:30 P. M. Wm. H. Warfield, Clerk, 27 Susan St., Providence.

Richmond, Va.—Meetings at 501 North 25th St. Public services: Sabbath 10 and 11 A. M. J. P. Neff, Pastor.

Washington, D. C.—On 8th bet. F. and G. Sts., N. E. Public services: Sabbath 10 and 11:15 A. M., Sunday 7:30 P. M., Wednesday 7:30 P. M. V. H. Lucas, Pastor, 209 8th Street, N. E.

Wilmington, Del.—Red Men's Hall, 515 Shipley St. Public services: Sabbath 10 and 11 A. M., Sunday 2:30 P. M. Edwin F. Eckel, Clerk.

Worcester, Mass.—118 Austin St. Public services: Sabbath 10 and 11:15 A. M., Wednesday 7:30 P. M. F. C. Bee, Clerk, No. 6 Furnace St.

The Tavern of Castle Crag.

THE Tavern of Castle Crag was built in the heart of the Sierras, almost at the foot of Mount Shasta, and amid the most picturesque mountain scenery accessible to the tourist. The eligibility of the place selected was due to a rare combination of flowing water, inspiring mountain scenery, and inviting forests.

The Tavern of Castle Crag, with its splendid environment, it was believed would appeal chiefly to those who seek a summer resort for health, recreation, outdoor sports, sympathy with nature, and informal sociability. To emphasize this intention and signify the kind of invitation extended, the name TAVERN OF CASTLE CRAG was chosen.

To avoid all implication of sumptuous accommodations or the tyranny of social formalism, and to realize this original conception, the management has decided to make the Tavern of Castle Crag distinctively a family resort, and especially attractive to those to whom health, recreation, and sympathy with nature are paramount considerations. To this end rooms on the first and second floors of this splendid tavern with board will be furnished at a monthly rate of \$65 a person, and rooms on the third floor with board at a monthly rate of \$50 a person.

The accommodations of the tavern are first class in every particular. Its parlors and halls are elegant and spacious. Its verandas are cool and inviting, placing the guest always in the presence of the most attractive mountain scenery to be enjoyed from the balcony of any tavern in the world.

The opportunity for outdoor sports embraces hunting, fishing, riding, bicycling, walking on mountain paths, and driving on picturesque roads. The tavern is located immediately on the main trunk line of the California & Oregon Railroad, and is fourteen hours' ride from San Francisco, twelve hours from Stockton, ten hours from Sacramento, thirty hours from Los Angeles, and twenty-three hours from Portland. The Tavern of Castle Crag is reached from San Francisco and Sacramento without loss of time. The train leaves San Francisco at 8 o'clock P. M., arriving early the following morning for breakfast, which is always ready upon the arrival of the train. Returning, the train time affords equal accommodation. Thus both in going and in coming the comfort of the passenger and the economy of his time have been studied. In brief, the Tavern of Castle Crag realizes to its guests the perfect ideal of that spring-time in the high altitudes of the Sierras which never becomes high summer, and is the comfortable home of pleasing recreation and restful repose. For particulars apply to

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The Sabbath School

International Series.

LESSON II.—SABBATH, JULY 10, 1897.

POWER FROM ABOVE.

Lesson Scripture, Acts 2: 1-21, R. V.

"AND when the day of Pentecost was now come, they were all together in one place. And suddenly there came from heaven a sound as of the rushing of a mighty wind, and it filled all the house where they were sitting. And there appeared unto them tongues parting asunder, like as of fire; and it sat upon each one of them. And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance.

"Now there were dwelling at Jerusalem Jews, devout men, from every nation under heaven. And when this sound was heard, the multitude came together, and were confounded, because that every man heard them speaking in his own language. And they were all amazed and marveled, saying, Behold, are not all these which speak Galileans? And how hear we, every man in our own language, wherein we were born? Parthians and Medes and Elamites, and the dwellers in Mesopotamia, in Judea and Cappadocia, in Pontus and Asia, in Phrygia and Pamphylia, in Egypt and the parts of Libya about Cyrene, and sojourners from Rome, both Jews and proselytes, Cretans and Arabians, we do hear them speaking in our tongues the mighty works of God. And they were all amazed, and were perplexed, saying one to another, What meaneth this? But others mocking said, They are filled with new wine.

"But Peter, standing up with the eleven, lifted up his voice, and spake forth unto them, saying, Ye men of Judea, and all ye that dwell at Jerusalem, be this known unto you, and give ear unto my words. For these are not drunken, as ye suppose; seeing it is but the third hour of the day; but this is that which hath been spoken by the prophet Joel:

"And it shall be in the last days, saith God, I will pour forth of my Spirit upon all flesh; And your sons and your daughters shall prophesy, And your young men shall see visions, And your old men shall dream dreams; Yea and on my servants and on my handmaidens in those days

Will I pour forth of my Spirit; and they shall prophesy. And I will show wonders in the heaven above, And signs on the earth beneath; Blood, and fire, and vapor of smoke; The sun shall be turned into darkness, And the moon into blood, Before the day of the Lord come, That great and notable day; And it shall be, that whosoever shall call on the name of the Lord shall be saved."

QUESTIONS.

1. Where were the disciples on the day of Pentecost, and in what frame of mind were they?
2. What suddenly happened? What was the nature of the sound? Whence did it come? What did it do?
3. What appeared? What were these tongues like? Where did this phenomenon manifest itself?
4. What did the disciples receive, and in what measure? What was the immediate result?
5. Who were at this time dwelling in Jerusalem?
6. What took place as soon as the sound from heaven was heard? How were the multitude affected?
7. What question did they ask?
8. What was it that so astonished them?
9. What different nationalities, or tongues, were represented in the crowd that came together?
10. What did the people say they heard the Galilean fishermen speak in their various languages?
11. By what question did they express their amazement?
12. How did others account for the wonder?
13. Who proceeded to explain the wonderful occurrence?
14. How did he reply to the mockers?
15. What did he say this manifestation was?
16. From what prophecy, and what portion of the prophecy, did he quote?
17. What had the prophet said should be done? At what time was it to take place?
18. How extensively was the Spirit to be poured out? What would be the result?
19. What are God's servants and handmaidens to do in the last days?
20. What will appear in connection with this manifestation of the Spirit?
21. Name some of these wonders and signs
22. What will they immediately precede?
23. What precious promise is sure?

Additional Questions and Suggestions.

1. Note that the Spirit of God comes in fulness and power where there is unity. By what is the Spirit grieved away?
2. Is there in this lesson any instruction as to how to "reach the masses," and to get crowds to listen to preaching? Can we use the Spirit to this end, or must the Spirit use us?
3. With this lesson compare Eph. 5: 18, 19.

What special significance is there in the admonition not to be filled with wine, but to be filled with the Spirit?

4. What time does the Scripture say the Spirit was to be poured out as fulfilled at Pentecost? In what days must we, therefore, be living?

5. The Spirit of God is poured out on "all flesh;" why, then, are not the fruits of the Spirit seen in all? See Acts 7: 51. So with the gifts of the Spirit. In the apostolic church, the Lord confirmed the word with signs following. See Mark 16: 17-20. But when the church departed from the Word, then the signs departed from the church.

The Sunday School

International Series.

LESSON II.—SUNDAY, JULY 11, 1897.

PAUL AND THE PHILIPPIAN JAILER.

NOTE.—Notice the grounds upon which objection was made to the teachings of the apostles, as brought to view in verses 16 to 22 of the chapter in which the lesson scripture is found. It had interfered with the financial affairs of some, had checked their worldly gains. The teacher will place the emphasis of the lesson upon the night song in the prison, or the question which the jailer asked, according to the age of the members of his class. The missionaries in this missionary journey were Paul, Silas, Timothy, and Luke. Commit verses 28-31.

Lesson Scripture, Acts 16: 22-34, R. V.

"And the multitude rose up together against them; and the magistrates rent their garments off them, and commanded to beat them with rods. And when they had laid many stripes upon them, they cast them into prison, charging the jailer to keep them safely; who, having received such a charge, cast them into the inner prison, and made their feet fast in the stocks. But about midnight Paul and Silas were praying and singing hymns unto God, and the prisoners were listening to them; and suddenly there was a great earthquake, so that the foundations of the prison-house were shaken; and immediately all the doors were opened; and every one's bands were loosed. And the jailer being roused out of sleep, and seeing the prison doors open, drew his sword, and was about to kill himself, supposing that the prisoners had escaped. But Paul cried with a loud voice, saying, Do thyself no harm; for we are all here. And he called for lights, and sprang in, and trembling for fear, fell down before Paul and Silas, and brought them out, and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus, and thou shalt be saved, thou and thy house. And they spake the word of the Lord unto him, with all that were in his house. And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, immediately. And he brought them up into his house, and set meat before them, and rejoiced greatly, with all his house, having believed in God."

Golden Text.—"Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." Acts 16: 31.

SUGGESTIVE QUESTIONS.

- (1) What action was taken by the people toward the apostles?
- (2) What was done by the magistrates? Verse 22. Note 1. (3) What punishment was inflicted upon them? (4) What charge was given the jailer? Verse 23. (5) In compliance with the order of the magistrates what did the jailer do? Verse 24. Note 2. (6) As the night advanced, what did Paul and Silas do? (7) Who were listening to them? Verse 25. Note 3. (8) What occurred while the imprisoned missionaries were singing? (9) How severe was this earthquake? (10) How did it afford the prisoners an opportunity to escape? Verse 26. (11) When the jailer awakened, what did he see? (12) What inference did he draw from this? (13) What was he about to do? Verse 27. Note 4. (14) How did Paul prevent this? Verse 28. (15) What did the jailer do? (16) How did he then conduct himself toward Paul and Silas? Verse 29. (17) What did he do with them? (18) What important question did he ask them? Verse 30. Note 5. (19) How did they answer him? Verse 31. (20) What opportunity did this give them for prosecuting their labors? Verse 32. (21) What act did the jailer perform which showed his change of heart? (22) What Christian ordinance was performed for him and his household? Verse 33. Note 6. (23) After his baptism, how did he treat the apostles? (24) What effect did his conversion have upon him? Verse 34.

NOTES.

1. **Rent their garments off them.**—The garments of the apostles, so that they were beaten upon the naked flesh. The word translated "to beat" signifies in the original to beat with rods. This is one of the three times which Paul was beaten in that manner.

2. **The inner prison.**—The prison was composed of two apartments, an outer and an inner. In the outer apartment, which was somewhat commodious and airy, people were herded together to await trial for trivial offenses or in punishment for such. The inner apartment was gloomy, oppressive, and filthy, and here dangerous criminals were confined in chains or in the stocks. This apartment had but one opening, a door, which, when closed, cut off ventilation as well as light.

3. **Prayed and sang praises.**—The stocks then used

were instruments of torture as well as confinement, and the torture in these was sometimes so severe as to cause dislocation of the joints. The wounds inflicted by the rods were still undressed; and yet these Christian men, instead of complaining of their hard lot, prayed and sang praises to God. It was a wonderful object lesson to the hardened criminals of what the Gospel of Christ can do for men. It was a touching testimony under singular circumstances. Bunyan's "Pilgrim's Progress," written in Bedford jail, is another instance of Christian fortitude under trial.

4. **Drew out his sword.**—If the prisoners escaped, the jailer must bear the punishment to which they were condemned. If prisoners were confined there whose lives were forfeited to the state, the jailer's life was also forfeited if they escaped. This jailer preferred to die by his own hand than by the hand of the executioner.

5. **What must I do to be saved?**—The question asked by every repentant sinner. But this man evidently supposed that he must do some great thing in consequence of having done so great a wrong to the messengers of God. He had also connected in his mind the power which wrecked his jail with the power accompanying the work of his wonderful prisoners. His conclusion was very likely correct. The reply of the apostles to the jailer's question is the requirement demanded of every soul that would seek salvation. This is in accordance with Christ's words in John 3: 36: "He that believeth on the Son hath everlasting life;" and in Mark 16: 16: "He that believeth and is baptized shall be saved."

6. **Washed their stripes.**—Notice the change of heart in the man. He gave no evidence of sympathy for them before his conversion or a desire to soothe the pains of their wounded flesh. The change of heart gave him instant sympathy with suffering; for his deed of kindness was performed the same hour of the night. Altho he had never seen Christ, and very likely had never heard of his work among the suffering, yet his first impulse after his conversion was to do the same work which Christ had done where suffering existed.

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News and Notes

FOREIGN.

—By the explosion of a boiler in Puebla, Mexico, on June 7, twenty persons were instantly killed.

—Frank Butler, the "murderer of the Blue Mountains," has been convicted in Australia, and will hang within two months.

—Jose Barrios, the president of Guatemala, has announced himself dictator of that republic, on account of what he claims are irregularities of the government officials under him.

—A severe earthquake shock is reported from southern Mexico on June 16, in which a number of persons lost their lives. The shock was felt over the entire southern part of the republic.

—An excursion train, while on its way from Barmouth to Oldham, England, was derailed at West-hampton at midnight on June 11. Nine persons were killed and twenty-five injured.

—Prof. J. B. Angell, of Michigan, has been notified that the sultan of Turkey has expressed his willingness to receive him as the representative of the United States at the capital of Turkey.

—The temperance women of Norway have been instrumental in the enactment of a law which prohibits a rum-seller from employing any other woman than his wife in connection with his business.

—A Spanish military train running between Havana and Matanzas has been blown up with dynamite by the insurgents, and over one hundred soldiers and civilians are reported killed or seriously wounded.

—One hundred citizens of Matanzas province, Cuba, have petitioned the United States for relief for those of their people who are "bitterly suffering the consequences of a most inhuman way of waging war."

—In the seismic disturbance incidental to the opening of a new volcano about one mile from Tehuantepec, Mexico, the village of Mistequilla was completely destroyed. The fatalities have not been reported.

—A report from Casa Grande, Mexico, states that the remains of Schlatter, the "divine healer," were recently found in the mountains near that place, where it is supposed he had starved to death during a continued fast.

—An attempt was made on June 13 to assassinate Felix Faure, president of France, while he was driving along a public thoroughfare. A bomb was exploded but a few yards in front of his carriage, but no damage or injury was done.

—The stronghold of the Brazilian fanatics has at last fallen before the forces of the federal government, and the rebel army of over 6,000 men was nearly annihilated. The engagement cost the Brazilian Government the loss of 300 soldiers killed and a large number wounded.

—A report comes from the Philippines that twenty-five Roman Catholic monks were roasted alive by the rebels recently on the island of Ilo Ilo, in retaliation for acts of cruelty practised upon the rebels by the Spanish troops. The monks were impaled on bamboo rods and suspended over a slow fire.

—The emperor of Germany has ordered the building of ten new iron-clads and sixteen armored cruisers, notwithstanding the vote of the Reichstag to the contrary. He expects to have these vessels completed by the year 1900, so that his government will at that time be on an equal naval footing with France and Russia.

—Two extensive rebellions have broken out in China, one in the northern and the other in the southern part of the empire. In the southern provinces the rebels number about 10,000, and support themselves by levying taxes on wealthy merchants and by sacking villages. Generals Ting and Tong have been sent out to crush the rebellion.

—A rebellious East Indian priest has stirred up a revolution against the British near the frontier of Afghanistan. Twenty-five soldiers and three officers were killed and about the same number wounded in an attack of the rebels on an English column on June 11. The column sustained a running defensive fight for four miles before reinforcements arrived.

—Dr. Wolfert, a celebrated German aeronaut who had perfected a flying machine, was instantly killed on June 12. With one companion he had made a successful ascent, and when at an elevation of 3,000 feet, the gas used in propelling the aerial craft exploded, and the charred remains of the inventors fell to the earth with the wreckage of their air-ship.

—United States Commissioner Calhoun has returned from Cuba, and brings a sad report of the devastation and starvation in the island. He states that according to the best authority there are now 200,000 starving Cubans in the fortified towns; that the country in the "pacified" provinces is almost entirely depopulated. It is also reported that 1,000 reconcentrados are dying daily in the garrisoned towns. His report on the Ruiz case states that the doctor was arrested on a false charge; that he was kept incommunicado 351 hours in violation of his treaty rights; that he came to his death by congestion of the brain produced by a blow on the top of the

head. The question as to who dealt the blow was not settled and will never be, as it is claimed that the witnesses dared not testify to what they knew. A demand will be made upon the Spanish Government for apology and reparation.

—A report from China dated May 6 states that a terrible storm passed over the Chusan Archipelago on that day, and several Chinese junks and a large number of fishing boats were wrecked. It is stated that the loss of life can not be less than 500. The storm was one of those sudden ones for which the coast of China is noted and the fishermen had no chance to seek shelter.

—A severe earthquake occurred in India recently, the shock being felt over a considerable portion of the empire. In Calcutta, Bombay, Manipur, and many other large cities extensive damage is reported, and many deaths occurred. In some cities whole groups of buildings were utterly destroyed; and in places railway traffic has been suspended because of the damage to the road bed.

—Barney Barnato, the famous diamond millionaire, known as the "Kaffir king," committed suicide by jumping overboard from an ocean steamer en route from Cape Town to England. Depression over heavy financial losses is given as the reason for the act. The occurrence has caused considerable excitement in London stock markets on account of the large securities which he held.

—There is a possibility of serious trouble between Uruguay and Argentina on account of troops being landed in Argentina by a Uruguayan gunboat. The former country is mobilizing her forces and preparing for active operations. A rebellion is in progress in Uruguay, and filibustering expeditions from Argentina have been pouring in to help the rebels. This is supposed to be the occasion for the hostile act of the Uruguayan gunboat.

—A serious uprising of natives in the upper portion of the Kongo State is reported from South Africa. The native troops have revolted and killed about twenty of their white officers. They are said to be marching through the State, increasing their numbers as they go, and it is feared that a desperate engagement will have to be fought before they are subdued. These natives are well armed, and have been patiently drilled in the art of modern war, having rendered splendid service to the government in the war against the Arab slavers.

—Peace negotiations between Turkey and Greece have not yet been concluded. The sultan has not yet decided whether he will retain or evacuate Thessaly. In the meantime the harvest is ripening and the Turks are gathering it, and the Porte has decided to actively continue preparations for war. The government is draining its Asiatic provinces for troops to reinforce its army of occupation in Thessaly and the Balkans, and has ordered an additional 150,000 Mauser rifles. Greece brings against Turkey the charge that she has broken the armistice by mobilizing additional troops, fortifying Volo and Prevesa, and sending troops to various islands. A despatch from Athens states that the Turkish fleet passed out through the Dardanelles on the night of June 11. A despatch from Lamia, Thessaly, states that the Turks are placing artillery at various points in the Othrys Mountains, concealing the guns beneath the branches of trees, and trespassing upon neutral territory. The claim is made that Germany is anxious for the war to continue, for the Greek dynasty to be overturned, and for Turkey to retain Thessaly; but England, France, and Italy have declared their intentions of preventing the retrocession of Thessaly to the Turks. Here is where trouble may be expected between the powers themselves.

DOMESTIC.

—The whaleback steamer City of Everett left San Francisco on June 12 with a cargo of wheat for the starving people of India.

—On June 13 a drunken negro, of Kemper County, Mississippi, ran amuck with a shotgun, killing five persons and injuring a number of others.

—The Ellis Island Immigrant Station at New York was burned to the ground on the night of June 14. All the inmates were rescued, but the buildings destroyed were valued at \$800,000.

—Theodore Durrant, the much-known, accused murderer, was not hanged on June 11, the governor of California having reprieved him until July 9, to avoid possible federal complications.

—A submarine torpedo boat was reported passing the canal locks at Lockport, N. Y., on June 14, on its way to New York, where it will be turned over to the Cuban Junta, for use in Cuban waters.

—Several millionaires of Greater New York have entered into negotiations for the formation of a gigantic gas monopoly in that city, by which they have estimated that their income will be increased \$5,000,000 annually.

—The town of Lyle, Minnesota, was visited by a destructive cyclone on June 10, destroying buildings, tearing down telegraph poles, smashing cars, and injuring a large number of persons. Six are reported killed outright.

—Nicola Tesla, the famous electrician who has been working for many months upon a plan for telegraphing without the use of wires, announces that he has at last accomplished the desired result. He

states that the machine which he has invented for this purpose works very well for a short distance, and he will soon be able to telegraph to any part of the earth by the use of the electric oscillator.

—Georgetown, Cal., one of the most noted mining towns of this State in the early fifties, was almost completely destroyed by fire on June 14. The loss is placed at \$100,000. Two lives were lost during the conflagration by an explosion of dynamite.

—The steamer Volante, which was to have made a trip to Siberia, carrying a number of missionaries, was refused clearance papers at the port of San Francisco by the Russian consul, who stated that the Russian Government wanted no missionaries among the natives of Siberia.

—The air-ship which has made several successful flights at the Nashville Exposition, suffered a serious mishap on June 9. The balloon which furnished the lifting power burst while at a high altitude. The inventor, Professor Barnard, cut loose his parachute, and descended without injury.

—At Urbana, Ohio, on June 4, an infuriated mob attacked the jail in which a negro was confined who pleaded guilty to criminal assault. The militia fired upon the mob, killing three and wounding eight; but they finally secured the negro, and hanged him to a tree in the court-house yard.

—Senator Tillman has given notice that he will offer an amendment to the tariff bill providing for a tax of \$100 on all immigrants to the United States, and making it a misdemeanor for any person to come into this country for the purpose of trade and labor without intending to become a citizen.

—The process of photographing sound waves and from the plates reproducing the original sounds has been successfully carried out by Rev. A. S. Ferguson, a Baptist minister of Brooklyn. His invention is called the lightophone, and the special claim for it is that it reproduces the tone without that distortion which is so manifest in the phonograph and the gramophone.

—On June 16 a treaty providing for the annexation of the Hawaiian Republic to the United States was signed by the representatives of the two governments in the State Department rooms at Washington. The treaty was immediately submitted to the President, who, after a careful study of its contents, sent it to the Senate chamber with a message advocating its ratification by that body.

—The International Postal Congress, which has been in session in Washington, D. C., closed its work on June 15. The next meeting of this kind will be held in Rome in the year 1903. The treaty ratified by this convention will go into effect January 1, 1899. Korea was not admitted to the Universal Postal Union; the Orange Free State expects soon to enter the Union; and the Chinese Empire promises to observe the regulations of the congress as soon as the organization of its service permits.

—The connection of the United States with the Anglo-Venezuelan boundary controversy was formally discontinued on June 14 by the final ratification of the boundary arbitration treaty at the State Department in Washington. Sir Julian Pauncefote signed the document for the British Government, and Minister Andrade for the Venezuelan. The treaty now becomes binding on both governments, and they must immediately begin preparations for the presentation of their cases before the arbitration tribunal, which will meet in Paris the coming winter.

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Signs of the Times

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We regret that our limited space compelled us to postpone Brother Holser's article on the Eastern Question for one week. However, it will not hurt by keeping over a week.

In this issue will be found the first number of Professor Prescott's series of articles on "The Everlasting Gospel and the Unchangeable Sabbath." We hope they may receive the wide reading of which they are worthy.

SINNER, helpless and hopeless as you may be, the blessed Word says to you: "Come now, and let us reason together, saith the Lord; tho your sins be as scarlet, they shall be as white as snow; tho they be red like crimson, they shall be as wool. If ye be willing and obedient." Are you? If not, why not?

"A CATHOLIC society that is undoubtedly destined to do great work for the Church in the United States, known as the Catholic Missionary Union, has been formed in New York City. The scope of the organization will be national, and, as fast as possible, the work will be extended to every diocese in the land."

The California Camp-meeting was a feast of good things, notwithstanding the large amount of business which came in connection with it. The Sabbath days were seasons of great blessing, and many souls found deliverance and peace. The names of those who will lead out in the work of the various organizations the coming year are given in "Our Work and Workers" items. California begins the work the coming year with a large force of laborers; what will be the results of the year's work for souls?

Controllers of the World.—With silver out of the way as a money, how long will it be before a few rich men absolutely control the money metal of the world? The Rothschilds are now the world's greatest mine-owners. They own the El Callos, the great gold mine of South America, where they sent Hamilton Smith as manager when he first entered

their employ, and are said to be the heaviest holders of the Mount Morgan, of Australia. In this country they hold the control of the Anaconda, of Montana, and are owners and operators of some of the biggest mines in nearly every western State and Territory. They own the Almaden quicksilver mines, of Spain, and the Idria, of Austria, and this gives them the practical control of the quicksilver market of the world.

Repressing Crime-breeding.—A correspondent, earnest in reform work, writes us that "all civil governments ought to suppress crime and crime-breeding." But "crime-breeding," by which our correspondent means *sin-breeding*, can not be suppressed by civil law. The great sin-breeder is the human heart, and only the grace of God can heal that. He who depends on an arm of flesh will be disappointed. Evil always takes root in the unregenerate heart. Civil government makes crime of any practise, even that which is good, by passing laws against it. But departure from God's eternal principles of right is sin. Crime may be sinful, and it may not be. To wilfully murder is a crime which is also a sin. But Daniel and many other worthies committed crimes which were not sins. See Daniel, chapters 3 and 6.

HAVE WE A SABBATH?

THE director of police in Cleveland, Ohio, recently arrested a number of baseball players for violating his orders against playing ball on Sunday. Certainly the civil power is assuming extraordinary authority when it presumes to dictate what men may not do on Sunday. There is but one step between that assumption and directing what the people *shall* do on that day. In this connection a certain National Reform organ remarks:—

"The question is fairly on in our country, Shall we have a sabbath or not?"

The inference is that we can not have a sabbath unless it be upheld and enforced by secular authority. But the Lord has not left the world in such a dilemma as that. In the very beginning he established the Sabbath institution (Gen. 2:2, 3), and made it for man (Mark 2:27)—for all men, for all time. So that the question which "is fairly on in our country" is *not*, "Shall we have a sabbath?" but will we observe the Sabbath that God has given us? The Sabbath is a "perpetual covenant," a sign between God and his people "Israel" forever. Ex. 31:16, 17; Eze. 20:12, 20. Who are Israel? Let Paul answer: "We are the circumcision, which worship God in the Spirit, and rejoice in Christ Jesus, and have no confidence in the flesh." Phil. 3:3. This Sabbath covenant is "commanded;" it is not a covenant that is vitiated by the failure of one party to keep it. "He declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone." Deut. 4:13.

There is no question as to whether we shall have a sabbath. Every one who chooses to obey God has a sabbath, given by the immutable decree of the Creator, and no power on earth can take it from him. There is another question, however, that "is fairly on in our country," and in all countries of the earth, namely, Shall we observe the Sabbath that God has given us, that the Saviour himself observed? or shall we ignore his covenant commanded, his specially designated sign between him and his people, and declare that "we have no king but Cæsar"? The Sabbath of the Lord can not be annulled, nor can there be any doubt as to the people's having a sabbath who are willing to recognize it. But those who trust in civil power for all their blessings, and declare their inability to perform what they deem to be their religious duties unless supported by the arm of flesh, never can be certain of anything but eventual failure.

W. N. G.

"Hard Times."—This expression is, we know, a common one in all times of mere commercial dullness. But times are now more than "dull" they are hard. Never, we believe, since the financial troubles began five years ago has business been worse in California than at present. Many large private firms

are running light, and some of the largest private business houses are closing. Promised "prosperity" has not come. Men put off its advent from spring to autumn, and from autumn to spring, but the sound of its coming is yet delayed. And yet the great trusts flourish. In some respects luxuriousness and extravagance were never more manifest. There is no question that if the money expended for mere sensuous pleasure, for drink, for intemperate living in various forms, was used economically for the necessities and comforts of life, there would be much less want and distress. With all the oppression and grasping avarice of the great controlling trusts in impoverishing a people, the drink and tobacco traffics are worse than all of them put together. As an individual a man may be far from both, and his freedom will materially assist in freeing his brother-man.

Inhumanity.—Worse than old-time slavery exists in the State of Georgia in the way that commonwealth treats its prisoners. It lets them out to brutal contractors in the chain-gang, and these contractors use them in digging ditches, draining swamps, etc. Sometimes the convicts are beaten inhumanly, and deaths have occurred from this cause. The *Independent* has the following:—

"A negro girl, as we learn from the Atlanta *Constitution*, by the name of Lizzie Boatright, was convicted a few weeks ago of burglary and recommended to mercy. She was sentenced to six months in the chain-gang. She was sent to Griffin Brothers' camp, in Wilkes County. There she was dressed in men's clothes and made to work along with the other convicts, digging ditches with a shovel, and treated as if she were a man. For failing to do what it was thought she ought to do, she was stripped and unmercifully whipped by a guard, who has since been convicted of whipping a man to death. The governor released her in order to relieve her sufferings."

Of another convict, named Buster Tucker, the Solicitor-General says:—

"He is of a very low order of intellect and has been awfully treated by the guards. His body is a mass of sores from the severe and cruel whippings he has received. He is too weak to work, and the punishment he has had is awful to contemplate."

This convict was also pardoned by Governor Atkinson, who says that the State has no jurisdiction over these convict camps. This is parallelism to Georgia's Sunday law. Both usages had their origin in the barbarism of past centuries.

A Tax on Churches.—The Roman Catholics are complaining of the Dingley Tariff Bill, because of its duty of 45 to 60 per cent. on statuary, laces, and embroidery used for clerical vestments. The *Catholic Home Journal* of New York, edited by "Father" Xavier, is reported as saying:—

"It seems Mr. Dingley and his committee have let nothing escape taxation that is in the vocabulary of things material, and it further appears that their greedy hands have been stretched out to lay heavy burdens on some things spiritual—that is, on ecclesiastical furnishings, and other articles of church service."

"No State we know of has gone so far as to tax church property. The house of God has been left free of official visits from the tax-gatherer, and a man has been allowed to hear the Gospel preached in temples untainted by the presence of the money-changers."

Well, California taxes church property directly, houses and lands, and the churches prosper. But, really, why should not the priests who wish to wear millinery, flowers, and laces, be as willing to pay for them as the ladies? "Things spiritual"! There has been a federal duty on Bibles for years, but we never heard a protest before. Why should Bibles be taxed and laces exempt? Then, too, the priests wear wool clothing, and there is a duty on that. Well, it would be a strange tariff bill which would suit all. The Gospel is free to all.

SUPERSTITION is not confined to the lowly, nor is Satanic delusion confined to the unlearned. The wife of the czar of Russia has given birth to a second daughter, and the czar has about despaired of having an heir to the throne. And to add to his discomfiture, his aunt, the wife of Grand Duke Vladimir Alexandrovitch, has consulted a Gipsy fortune-teller, who has informed her that one of her sons will yet sit upon the throne.