

Signs of the Times.

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

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Editorial.

"All Scripture is given by inspiration of God, and is profitable."—2 Tim. 3:16.

Of that organization connected with the cause of God which takes to itself all glory for good done in its line, one of two things may well be questioned: There is a wrong spirit in the hearts of those who make the claims, or the principles underlying the organization are wrong. The latter will almost surely lead to the former.

God quickens, or makes alive, those who accept his gifts. He does not do this *after* they have attained a certain character or condition by their own efforts, but *when* they are *dead* in trespasses and sins. He does not do it because they are worthy, but "for his great love wherewith he loved us." He does not quicken by our power, but by his Holy Spirit. The when, the why, the how is all of him. All he asks of us is to believe; and if we believe, we choose; and if we choose, we submit. God then works in the submissive soul to will and to do of his own good pleasure. Thus God would do by all, and thus, reader, he would do by you. Why not choose him this day? Now is the accepted time.

THE apostle Paul says that those who hope in Christ should be "to the praise of the glory of his grace;" that is, the work wrought in us by his grace should be such as would redound to God's grace, magnify that grace, and show its wonderful fullness. See Eph. 1:12, 14. What this work is, is shown in verses 4, 5: "In love having predestinated us [marked us out] unto the adoption of children by Jesus Christ unto himself, according to the good pleasure of his will." This is the exalted position (children of God) to which he has called us. This is the exalted character (that of Jesus Christ) to which he has marked us out. This is the benevolent plan by which it is accomplished, "the good pleasure of his will." What wonderful encouragement such assurances should give every Christian! All this

is what God wishes to do, is able to do, and Jesus died to do, in us if we will only yield ourselves to his will that he may. When we yield to God, and choose the good pleasure of his will, we may know that his will will work out that which is only for our good. Rom. 8:28. Such is his grace.

THERE is no greater evidence of a back-slidden church than to see it catering to the world, and seeking for civil power to support its creed or institutions. "Go ye into all the world" is the extent of the mission which Jesus gave his servants. "Preach the gospel," "preach the word," to every creature is the scope of the great commission. "All power is given unto Me in heaven and in earth; go ye therefore," is the assurance that all the church needed to fulfill her mission was power from Christ, and that would be freely given. Why, then, should a church do as did Israel of old, forsake the Fountain of living waters, and hew out cisterns that can hold no waters? The marshaled powers of earth may seem to be a worthy, noble ally, and promise great results, but defeat and disaster are as sure to follow such an alliance as did the wreck of the merchant ships sent out by the idolatrous Ahab and good Jehoshaphat. He who chooses an earthly ally to meet the barriers of wickedness will find himself pierced by the broken staff on which he leaned.

A FORECAST OF POLITICS.

FREDERICK F. WHEELER, a leading Prohibitionist of New York, thinks that out of the Prohibition party and the moral elements which survive the wreck of the Republican party, a new party will be formed, "a clean, new, progressive, and aggressive party, that will take up the questions of the saloon, immigration, transportation, finance, education, and others which have been too long relegated to the rear, and, led by new men of courage, positive and intelligent conviction, will carry them forward to a successful termination."

And then when this is accomplished, he draws this pleasing picture:—

With the moral elements of the nation all centered in one party, and the immoral all in the Democratic, we can certainly soon expect to see the happy day when the American flag will not wave over a single legalized grogshop, from the Atlantic to the Pacific, and no American child will go to bed hungry because a saloon licensed by Christian men has robbed it of its food.

With the politics of this we have naught to do. In the results contemplated we should heartily rejoice, but that time will never come when all the "immoral" elements are found in one political party. A party may vote itself so, but the morals remain the same.

The Pharisees considered themselves the most moral of men, but they crucified the Son of God; and he who spake as never man spake, declared that the "publicans and harlots" would go into the kingdom of heaven before them. Morals in the individual are as good in politics as elsewhere, but as a part of politics, as a matter of legislation, they had better be let alone.

WHAT IS THE CHAFF TO THE WHEAT?

MR. CRAFTS ON THE SABBATH.

In the *Christian Statesman* of November 19 Rev. W. F. Crafts, the editor in chief, and the great Sunday-law champion of the United States, presents the first of a series of six lectures on the Sabbath question. The subject of this one is "The Sabbath before the Decalogue." There are some things in these arguments, presumably the strongest which can be put forth, which we wish to notice. Mr. Crafts as usual first pays his respects to seventh-day keepers as follows:—

Genesis, not the Gospels, is the battle ground on which the champions of the Saturday Sabbath should first establish their claims.

They ask for a "specific command" for the observance of the Lord's day. Let them give a "specific command" for the observance of the Sabbath before the Decalogue, in which they believe as well as we. If God's example is enough in Genesis, Christ's example is enough in the Gospels. If divine acts are to be considered as legislative "acts" that speak louder than words in the one case, they are of like authority in the other.

So it is a waste of time for the champions of Saturday to debate "the change of day" until they can prove they have the original day.

Their doctrine is that it is essential to salvation to keep the same day that God kept, that Adam kept. To prove that they are keeping such a day, one that has come down in unbroken succession from the first Sabbath of God and man, is the first link and most important link in their chain of Sabbath doctrine; and that link, the very one that fastens to the anchor of their hope, is hopelessly lost in the depths of the past. When they claim that not to keep the original day is as bad as theft, or murder, or adultery, that to keep it is a condition of salvation, it becomes essential to prove to a *certainty* that they have the original day. They cannot even prove it a probability. It is scarcely a possibility.

1. True Bible Sabbath-keepers do not hold, strictly speaking, to a "Saturday Sabbath." The Sabbath of the Lord begins at set of sun Friday afternoon, and ends at set of sun Saturday afternoon. This is the Bible method of beginning every day. See Genesis 1; Lev. 23:32; Matt. 8:16; Mark 1:32, etc. The Sabbath of the Bible, therefore, whatever day of the week it may be, includes within itself only about three-fourths of any of our days, according to *Roman* reckoning. If the Bible time of beginning the day is not material, then one-fourth of the day is not material, for the beginning involves one-fourth of a day.

And if one-fourth of a day is not material, then the other three-fourths are not; and by that logic the holiness of the Sunday sabbath utterly falls. But by "Saturday-sabbath champions" Mr. Crafts means those who hold to the seventh day. These we will term seventh-day keepers.

2. Seventh-day keepers do establish their claims to the Sabbath not only by the Gospels, but by Genesis. Gen. 2:1-3 gives the very foundation of the Sabbath in the Creator's rest, blessing, and sanctification. God rested on the seventh day; that made the seventh day his Sabbath, or rest day. He blessed the seventh day of the cycle after he had rested, "because that in it he had rested;" that made the seventh day God's blessed rest day, or Sabbath.

God "sanctified," "appointed," or "set apart" that day. To whom did he appoint it? Jesus says, "The Sabbath was made for man," the father of all the race, hence for all men. The Sabbath was therefore guarded by a command to man to observe the day. Gen. 2:1-3 does not give that command, because it is not a book of law, but a history of what was past; it does give, however, a record that a specific command was then given. Let the reader turn to the following texts to see the force of the Hebrew word "gadesh," rendered "sanctify," "proclaim," and "appoint." Ex. 19:23, 12. Sanctifying the mount was commanding the people how it was to be regarded. Josh. 20:7 (see margin) shows that the sanctifying of the cities of refuge was by specific command or appointment. To "sanctify" a fast is the same as to proclaim or command a fast. Compare Joel 2:15 with 2 Chron. 20:3. Therefore Gen. 2:1-3 in connection with Mark 2:27 positively declares that God proclaimed his Sabbath to man, and appointed it to be kept, even as Jehoshaphat proclaimed a fast, or Joshua appointed the cities of refuge, or God set bounds about Mount Sinai. We have, therefore, not only the example of the Creator, but the record that he gave a specific command to man concerning the seventh-day Sabbath. Language means nothing if it does not mean this. The Sabbath, the seventh-day Sabbath, is therefore established by Genesis.

3. We have just shown that we have not only the record of God's example, but a record of his command, or appointment. We have, however, no example of Christ in the Gospels, for the observance of the first day of the week as a Sabbath or holy day. We have no record that he ever regarded it as a holy day, nor hint of such a record. We ask for no specific command for "the Lord's day;" we have that in the Decalogue; for the only Lord's day the Bible gives is the seventh day. See Ex. 20:10; Isa. 58:13; Mark 2:28. For the example of our divine Lord we have the deepest reverence, but we want the example. He has given us both example and precept in Genesis, or what is equivalent to that. He has given us neither example nor precept with reference to a holy first day in the Gospels. For a "specific command" for the observance of the Sabbath before the Decalogue, take not only what we have given above, but Ex. 16:23-30.

4. Seventh-day observers have proved many times that "they have the original day," the seventh day of the cycle "in unbroken suc-

cession from the first Sabbath of God and man," and we are willing to do it again for the benefit of the honest hearted and Mr. Crafts. Note the following:—

a. If the succession of the days had been lost from creation to the exodus, we are not dependent on man to set us right. The God who gave the Sabbath showed by a threefold weekly miracle for forty years that only one day of the seven, namely, the seventh, was "the rest of the holy Sabbath unto the Lord" (Ex. 16:23), and this was "the seventh day," "the Sabbath" (verses 26, 30).

b. We are not left to man's devices, memory, or fallible records to preserve the unbroken succession of the days of the weekly cycle to the crucifixion; inspiration has identified and confirmed it. It was "the Sabbath according to the commandment" (Luke 23:56), and it was the day just previous to "the first day of the week" (Luke 24:1; Mark 16:1, 2). We therefore are carried by inspiration from the crucifixion back to Sinai and the identification of the Sabbath by the manna; and by God's voice on Sinai and the instruction concerning the manna, we identify indisputably the Sabbath of the Decalogue and the original Sabbath.

c. No scholar will for one moment contend that the order of the days of the week has been lost between now and the crucifixion of Christ. All history is against it; astronomical records are against it; the Jews scattered all over the earth are against it; Sunday-keepers are against it. The first day then is the first day now. Therefore seventh-day keepers are observing in direct succession the original seventh day. We leave the candid reader who believes God's word to judge of its "possibility" and "probability" or *certainty*. It is not man who testifies at these important epochs; it is God. Well might we count it "hopeless" were we dependent on man, but we have God's word, a rock upon which we may rest.

And yet, looking at it from a purely human standpoint, it is not probable, scarcely possible, that the whole world should forget the count of the days. Once in a great while an individual does; rarely, indeed, a family does; but for a neighborhood, to say nothing of towns, counties, States, countries, and the whole world, to forget is preposterous. Upon this we need not dwell; God has spoken.

5. "Their seventh day," continues Mr. Crafts, "is only a play upon words." Indeed! Mr. Crafts says "the seventh day after six of work." So Adam could have had one Sabbath, Cain another, Abel a third, and so on. And according to this logic God did not rest on a definite day. But the word says, and logic and common sense declare it must be true, God rested on a particular day; he blessed a particular day; he sanctified or commanded that particular day, "because that in it he had rested." This particular day, "the seventh day," he indicated by the fall of the manna, and enjoined it in the Decalogue for the same reasons he instituted it in the beginning. See Ex. 20:8-11; Gen. 2:1-3. This "Sabbath according to the commandment" (Luke 23:56) is the day before, as previously shown, "the first day of the week," about which Mr. Crafts sneers. Reader, what day

of the week is that which comes next before "the first day of the week." Well, that day "is the Sabbath of the Lord thy God." God has therefore given as his Sabbath the definite seventh day of the weekly cycle. Whose word, reader, is called in question to say that we know not when the Sabbath comes—the word of God, who gave the Sabbath, or the words of men who believe God enough to obey him?

6. The observance of any day is not a matter of salvation, but a matter of faith. Faith obeys; it cannot do otherwise. The absence of obedience shows that saving faith in the Lord Jesus Christ is also absent.

We shall have more to say on Mr. Crafts' lectures in the future. Decide, reader, not by the word of men but by the word of God. "What is the chaff to the wheat?"

THE FRIENDS OF SUNDAY LAWS.

THE following is from Mrs. J. C. Bateham, the W. C. T. U. superintendent of the Sabbath Observance Department, who has an article in the *Christian Statesman* of November 19, on "The W. C. T. U. and Sabbath Reform." Inasmuch as Mrs. Bateham still retains her position, and this article has been written since the recent national convention at Denver, it may be taken fairly to reflect the position of the W. C. T. U. on the Sunday question. After speaking of the "victory of Sunday closing," over which they "congratulate one another," Mrs. Bateham continues:—

Closed gates on sabbath at the Exposition, now settled as we believe beyond a peradventure, is a moral victory that casts its light down the ages, and is worthy of our highest *Te Deums*. The year now closing has so far broken up the deep sea of apathy and hopelessness among church people, so drawn the attention, aroused discussion, and awakened conscience on the great Sabbath questions, that, if well followed up, we believe it will prove to have been the pivot around which we shall, as a nation, swing back toward a general legal and Christian observance of the sabbath. It is an omen of great future good that all denominations and varied organizations, that capital and labor, that veteran Puritans and young Endeavorers, worked with enthusiasm on the same moral platform, and politicians could do no other than sail with the wind.

It is sad, indeed, to see this great army, numbering in its ranks many noble women, giving itself to such a work. They did run well as long as they were doing a "Christian temperance" work, but they have prostituted their high calling to unholy political ends, and, like the "devout and honorable women" of old, are hindering the work of the gospel of Christ. Their *Te Deums* may well be placed alongside those sung by the armies of the Papacy in their seeming victories over the truth and its adherents in the Dark Ages.

And who are engaged in this work? "All denominations," "varied organizations," "capital and labor," "veteran Puritans," "young Endeavorers"—all on "the same moral platform." What effect did this union have on the politicians? Why, they "could do no other than sail with the wind." It certainly was not moral fear which moved the politicians; it was the wind of popular opinion set forth by the few in these various organizations who constituted themselves representatives of their unthinking (on this subject) fellows. And then Mrs. Bateham declares:—

We are on a vantage ground never before reached.

The highest court of the United States has officially declared this a Christian nation. Congress, by its World's Fair action, has ratified the declaration, and the people, by their petitions, have said, "Amen, so would we have it." Now is the time to "push things."

And how do they propose to do it?—By repeating names and organizations till they "round out if necessary the 40,000,000 represented for the closing of the World's Fair gates on the sabbath." It would be a blessed good thing if the Australian ballot system could be applied to this matter of petition; the millions would be very perceptibly diminished. No political repeater or ballot-box stuffer ever violated the law of truth more than have the promoters of this matter of petitions for Sunday laws. Congress is to be pressed now for a national law, and "Blair's bill," says Mrs. Bateham, "covers the ground" "satisfactorily to us all." And so by every means possible will Sunday bills *galore* be pushed forward.

Say, reader, is all this Christian? Does this union of all these discordant elements on this one thing argue for its righteousness? We can understand how men of widely different motives and aims can consistently protest *against* the unrighteousness involved in it and the wicked results which flow from it. But is it Christian to move heaven and earth, to use and unite with the unchristian, the infidel, the antichristian, to carry forward a so-called Christian institution? Is it in harmony with God? Read 2 Chron. 25:5-9. Would Christ have done it? Read Matt. 16:22-24; John 18:36. Would Peter have engaged in it? Read Acts 8:20-23. The Sunday is coming to be, as it eventually will be, the great rallying point for all branches of apostate Christianity and the unchristian world. Herod and Pilate were made friends over the maltreated and crucified Christ. The foes of the religion of Christ will yet grasp hands over his downtrodden Sabbath, at once the memorial of the power and the token of the redemption which is in Christ Jesus. Reader, on which side will you stand?

Slavery in New South Wales.—The *Voice* prints a letter from Henry Stuart, of North Sydney, New South Wales, saying that slavery practically exists in Queensland and New South Wales. "The black labor traffic," he declares, "means nothing short of kidnapping and compulsory slavery. The wretched blacks are, from well-authenticated evidence, decoyed on board the so-called labor vessels, or if they are not decoyed they are kidnapped and carried off by force. On arriving at the northern Queensland ports the unfortunate islanders are marched up country to the sugar plantations, overseers for the planters keeping them together, and on arrival at the plantations the poor creatures work from sunrise to sunset in the cane, for the paltry sum of \$60 a year and 'keep,' the keep consisting of coffee, molasses, and rice, with occasionally an old sheep thrown in for a change or a treat." It is said many times that slavery ere long will be banished from the earth, but it is suppressed in one form to spring up in another. So it will be till the end; for bondman and freeman will exist together then. See Rev. 6:15-17.

Doctrinal.

"If any man will do His will he shall know of the doctrine whether it be of God."—John 7:17.

"THE VALLEY OF THE SHADOW."

BY JESSIE HOOKER.

THE sunset hour, its mellow radiance lies
Like benediction on yon purple hills.
The sweet, soft sounds of eventide arise
Like plaintive chords whose mystic sweetness
thrills.
The wayside road lies 'twixt those towering walls,
And he who travels there must pass within
Their somber shade, which like a mantle falls
Across the way where sunlight once has been.
Does your path lie to-day within the thrall
The mount of shadows casts across the way?
Does your heart yearn to-day to rend the wall
That shuts without the sweet sunlight of day?
Know then this truth: the road is darkened there
That you may learn to lean upon His arm;
The smile of constant sun you could not bear;
'Twould bring upon your soul a lasting harm.
And wherefore doubt? Hath not the Father led
You safely through the labyrinth of years,
And o'er the path that is behind you spread
Transformed to gleaming rainbows all your tears?
O vale of shade, thy mission is twofold:
Showing the aid which in the light we scorn,
Showing the joy that time will ever hold
If faith within that darkened shade is born,
Showing how feeble was our petty claim
Of strength to walk alone when all was light,
Showing that we alone by Jesus' name
May brave the chilling terrors of earth's night.
So, when the shadows fall across your path,
Shrink not from entering their dark embrace,
Knowing that in this test the Father hath
Appointed it to fill a destined place.
College Place, Wash.

MAN'S SIN AND SAVIOUR. NO. 6.

BY ELDER URIAH SMITH.

Christ Our Sacrifice and Priest.

ONE year's work completed a round of service in the sanctuary in the type. The reason for this is given by Paul in Heb. 7:23. The priests of that dispensation were mortal men, and could not continue long, by reason of death. Hence, in order that the same man might go through the whole round of service in the sanctuary as high priest, and so the more fitly typify Christ, a complete round of service was limited to one year. But Christ ever lives, and so can complete his ministry in one grand round of service, however long the time may be. Heb. 7:24; 9:12, 26; 10:10-12.

To avail ourselves of the merits of the offering of Christ, we come to God and plead Christ as our propitiation, and then we receive pardon through the efficacy of his blood, the same as the penitent who brought his victim to the priest, to the door of the tabernacle of old. But when the ministry of our High Priest is changed to the most holy place, let us consider what will be the nature of the work then to take place.

The work in the most holy of the heavenly sanctuary will constitute the close of Christ's work as Mediator for the world. It will constitute the great work of atonement which he is to perform for men, the putting away of their sin in fact and once for all, through the merits of his own blood. Thus it was figuratively set forth in the type; and this fact shows that the atonement is a specific portion of Christ's ministerial work, and comes at the conclusion of his ministry and not at its beginning.

A great error misleads Christendom on this point. It is generally affirmed that Christ made the atonement on the cross. Two great and most mischievous errors spring from this view. The first is that of universal salvation. Thus, in John 1:29 we read, "The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh [margin, "beareth"] away the sin of the world." And Peter (1 Peter 2:24) says, "Who his own self bare our sins in his own body on the tree." If we make these passages refer to the atonement, it would follow that the sins of the whole world were atoned for on the cross. Then the salvation of the whole world is inevitable; for whatever sins are atoned for, they will be thus disposed of and put away, and can never come up against the sinner to condemn him. Hence the whole world will be found at last free from sin, and be saved. But this will not do; for the Scriptures positively teach that all the world will not be saved; so another error has to be adopted to avoid this one.

The second error is this: that when Christ died upon the cross, he did not die for *all* the world, but only for a favored few, previously chosen and predestinated to this great blessing of salvation. But this is the most ultra doctrine of election or predestination, and equally unscriptural with the other. And, besides, this view contradicts the testimony quoted above from John and Peter, that Christ died for the sins of the whole world.

A correct view of the subject of the sanctuary enables one to avoid both these errors, and makes all the statements of the Bible harmonious and consistent. From this subject we learn that Christ acts in two capacities, first as a sacrifice and then as a priest. It was as a sacrifice, slain by the hands of wicked men, that he died upon the cross. Here the sins of the world were laid upon him, and as a sacrifice provided for all who would accept of him, he bore them. But when he comes to act as priest, to make the atonement, he atones only for the sins of such persons as have by repentance and faith sought pardon from him. So the saved at last are not all the world, nor only a predestinated and favored few, but all who have sought salvation and pardon in the appointed and provided way.

Christ's work of atonement in the most holy place of the heavenly sanctuary will decide the destiny of all men; for before he ceases to act as priest, it must be seen how many have accepted of his offered salvation, and he must confess their names before his Father. Matt. 10:32; Luke 12:8; Rev. 3:5. And when his work as priest is ended, he takes his position as King of kings and Lord of lords. Rev. 19:11-16. But this work of deciding the final destinies of men is the judgment; for it is the province of the judgment first to pass upon the character of men, and assign rewards and punishments accordingly. And this work of deciding all cases must be performed before the second coming of Christ in the clouds of heaven. A moment's reflection will show this; for when he comes he brings his reward with him, to give to every man according as his work shall be. And there is no time then given to investigate anyone's life and character, apportion rewards or punishments, or to do any work of investigative judgment; but a change is immediately accomplished for two classes of people, the righteous dead and the righteous living. The righteous dead

are raised from their graves, separated from all the wicked dead, who still slumber on till the second resurrection (Rev. 20: 5), and the righteousness living are changed in a moment, in the twinkling of an eye, while the living wicked are left to perish beneath the judgments of God (1 Cor. 15: 51, 52; Rev. 19: 21).

THE INVESTIGATIVE JUDGMENT.

How is it known thus instantaneously who are to receive these blessings of a resurrection from the dead and a change to immortality when Christ comes? *Answer*—It has been decided by a previous work of judgment, which is none other than this closing work of Christ as priest in the sanctuary on high. But all judgment is rendered according to what we have done; and what we have done is known from the record of our deeds, which is kept for this purpose. John, describing another judgment scene, presents this feature, which must be the rule in all judgment work. He says: "And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which *were written* in the books, *according to their works.*" Rev. 20: 12.

The decisions of this investigative judgment at the close of Christ's priestly work must also be rendered according to the "things which are written in the books." The work in the most holy place of the heavenly sanctuary therefore involves an examination of the books of record, or the investigation of the characters of all those cases that come before that tribunal. As expressing the great feature of this work, we may therefore call it "the investigative judgment."

By way of dissent from the view here presented, it may be said that this does not correspond with the type; for there were no books of record there examined, nor any rendering of judgment therefrom. Very true, and for the very good reason that that was an earthly, not a heavenly transaction; it was a work performed by mortal men, not by divine beings; it was the nearest approach that could be made to the real investigative judgment, by human agencies. The significance was all there in figure, without the particular and definite acts by which the real work of atonement will be carried out. And in reference to this imperfection, Paul says, "The law having a *shadow* of good things to come, and *not the very image* of the things," etc. Heb. 10: 1.

This investigative work in the sanctuary on high results in one of two ways in every case examined. First, it will be found either that the person has truly repented of his sins and received pardon, and so his sins can be and will be blotted out of the books of remembrance (Mal. 3: 16; Acts 3: 19), or, secondly, it will be found that in his Christian life he has not been an overcomer, and his name will then be blotted out of the book of life (Rev. 3: 5).

The object of this sanctuary work being simply to decide to which class a person belongs, that is, whether he is one who is to be saved, or one who is to have for his portion the second death, only those cases will come up for examination whose names have once been entered in the book of life; for with respect to all others this great question is already decided. If they have never had their names in the book of life at all, they cannot of course have their part among the saved. They are condemned already.

This blotting out of sin is the cleansing of

the sanctuary. This is the atonement. And when all cases have been examined, and the sins of all the righteous have been atoned for and blotted from the books, these sins are to be borne from the sanctuary by the high priest, and laid, according to the type, on the head of the scapegoat. Lev. 16: 20, 21. But we are now looking at the heavenly temple, and in this last great antitypical work who is the scapegoat, upon whom all the sins borne from the sanctuary are at last to be laid?

The view generally held on this point is that Christ is the scapegoat. This idea, like that of the atonement on the cross, springs also, we think, from the vague views of the work of Christ in his priestly office, which so widely prevail. Several reasons seem conclusively to show that Christ cannot act in the capacity of the scapegoat.

OF WHOM IS THE SCAPEGOAT A TYPE?

First, the scapegoat was one of two goats selected, as we have seen, on the day of atonement, for two very different purposes. One was slain and its blood was used to make an atonement in the sanctuary. That goat certainly typified Christ. So it would seem impossible that the other goat, used for an entirely different purpose, should typify Christ also.

Secondly, when Christ bore the sins of the world, it was on the cross, before his work as priest began. But sins are not laid upon the scapegoat, and he sent away with them, till the work of the high priest in the sanctuary is finished. Christ cannot therefore be the scapegoat.

Thirdly, the high priest laid the sins of the people on the scapegoat, and he was sent away by the hand of a fit man, not the priest himself, into the wilderness to perish. But Christ is certainly our great High Priest. How can he then be at the same time the goat upon which the priest lays the sins of the people? He does not lay the sins upon himself, and send himself away with them to perish.

Fourthly, the scapegoat was sent away into a land of separation, or a land not inhabited. So, if Christ is the antitype, he must be sent away from, not to, his people; not into heaven, for that is not a land "not inhabited," but from heaven to some desolate region, to come no more into the congregation of the people of the Lord. This surely will not be Christ's fate. He cannot, therefore, be the antitype of the scapegoat.

Fifthly, the scapegoat retained the sins of the people and perished with them; but when Christ comes the second time, he comes "without sin unto salvation." Heb. 9: 28.

As Christ cannot be the antitype of the scapegoat, the mind naturally turns to a being of just the opposite character, and one better answering to the idea suggested by the name itself, and that is to Satan. When the lots were cast on the two goats on the day of atonement, one was inscribed, according to Mr. Charles Beecher ("Redeemer and Redeemed," page 70), "La Yehovah," that is, for Jehovah, the other, "La Azazel," for Azazel. Who, then, was Azazel? The idea that this was a name for Satan is not a latter-day novelty; for Jenks, in his Comprehensive Commentary on Lev. 16: 8, says: "Spencer, after the oldest opinion of the Hebrews and Christians, thinks *Azazel* is the name of the *devil*, and so Rosenmuller, whom see. The Syriac has *Azzail*, the 'angel (strong one) who revolted.'"

In further confirmation of this view Mr. Beecher (pp. 67, 68) refers to the Chaldee

Paraphrase, the Targums of Onkelos, and Jonathan, the Septuagint, the book of Enoch, the Jewish work, "Zohar," and the testimony of Cabalistic and Rabbinical writers, Origen and Hengstenberg. Professor Bush is also quoted as regarding Azazel as a proper name for Satan.

Against this application of the scapegoat one expression (Lev. 16: 10) is sometimes urged, which reads: "But the goat on which the lot fell to be the scapegoat shall be presented alive before the Lord, to make an atonement with him, and to let him go for a scapegoat into the wilderness." On this it is claimed that if the scapegoat is Satan, then Satan in part makes the atonement. Not by any means. The text does not say that the scapegoat made any part of the atonement, but that the priest made an atonement *with him*; that is, the priest alone makes the atonement, but, in completing the work, he has something to do with the scapegoat; and that which he did with him was only to lay upon him the sins of the people after he had removed them from the sanctuary, and to send him away to perish with them. So it will be most consistent and appropriate for our Great High Priest above, after atoning for the sins of his people with his own precious blood, and removing them from the sanctuary, to roll them back upon the head of the antitypical scapegoat, the father and promoter of all sin, the devil. Thus Satan makes no part of the atonement, but, as he acted a terrible part in the introduction of sin, so he has to act an ignominious and to him fearful part in putting away the evil of his own designing.

And what adds greatly to the strength of this view is the fact that in the experience of Satan, as revealed to us in the Scriptures, there is a scene which answers most fitly to the ancient ceremony of sending away the scapegoat to perish in the wilderness. John, speaking of events attending the close of Christ's work as priest, when he takes to himself his kingdom, and comes as King of kings and Lord of lords, to triumph over all his foes, tells us in the following words what is done with Satan, the head of the rebellious hosts: "And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the devil, and Satan, and bound him a thousand years." And John further declares that at the end of the thousand years he perishes utterly in the lake of fire. Rev. 20: 10, 14. Then sin and sinners are forever blotted out of the universe, and the righteous shine forth as the sun in the kingdom of their Father. Matt. 13: 40-43.

From this view of the subject it will be seen that the moment of greatest interest to the world is the time when the ministry begins in the most holy place of the heavenly sanctuary and the brief and closing work of making the atonement and cleansing the sanctuary is entered upon. Have we any means of ascertaining the time when this takes place? To this question there is an answer which ought to thrill every heart. The answer is, We have. One great line of prophecy, of surpassing interest, is devoted to this very purpose. It reads as follows: "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Dan. 8: 14.

As we have seen that the sanctuary of the Bible is virtually one existing first as the type—the tabernacle of Moses—in the old

dispensation, and then as the antitype—the heavenly sanctuary—in this, we have only to ascertain in what dispensation the twenty-three hundred days end to know to what sanctuary—typical or antitypical—the prophecy applies.

MAN'S FORGIVENESS.

BY ELDER J. H. DURLAND.

BE ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you. Eph. 4:32. See Col. 3:13.

"Even as God hath forgiven you" is the rule we are to be guided by in our forgiveness.* In a previous article we found that God's forgiveness puts the offender in the place that he would have been had he never sinned. Then, when we forgive those who have trespassed against us, we are to put them in the same relation to us as God puts us to himself. Our forgiveness of others must not be partial, but exercised towards all, and multiplied in its times. "If thy brother trespass against thee, rebuke him; and if he repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him." Luke 17:3, 4. We are only authorized to ask the Lord to forgive us just as far as we forgive those that trespass against us. If we ask for more than this, we have no assurance that it will be granted.

But human nature cries out against this. Resentment is so easily cherished. Like the man that owed his lord ten thousand talents, we find it much easier to plead for forgiveness for such a large amount than to grant forgiveness to the one that owes us the small sum of an hundred pence. Why is this?—Self is not dead. We look upon our great transgressions as of less importance than our neighbor's lesser sins. If we do forgive the one who has asked our forgiveness, how easy it is to think of it afterward! How often we suspect the forgiven one, and think he will probably do so again! If God should look upon us the way we look upon others, and we knew it, how miserable would be our lives! There are some that think that God is such an one as themselves, and by fearing he *has not* forgiven them they are continually asking him to forgive, but never have faith enough to believe it is so. There come times when for a few moments they think they believe him and are made to rejoice. But how soon doubts come in and they give up all hope!

How often these same ones speak the word of forgiveness to the offender, but still look upon him in a distrustful manner, expecting him to repeat the offense! How can such persons be happy? They cannot believe God forgives them, because they know they do not grant a full forgiveness to their fellow-men.

We are to forgive as God has forgiven. This means to look upon our neighbor as God now looks upon us. His word of forgiveness justifies us from all sin. Our word of forgiveness should free our fellow-man from all his past offenses against us. This will fulfill the words of the Saviour, which say, "As ye would that men should do to you, do ye also to them likewise." How beautiful, how divine, how far surpassing anything that is worldly and human, is Christian forgiveness! To what a

high standard is he raised who exercises it! He who has never forgiven one that has offended him, has yet to experience one of the richest pleasures of the spiritual life, and to be graced with one of the choicest excellences. When we read of Joseph forgiving his brethren the cruel treatment they had practiced upon him, David forgiving Saul his persecutions and Shimei his curses, Stephen forgiving his murderers, and Paul forgiving his false accusers, what an additional luster it adds to all the other traits of their character! Was not the spirit of forgiveness exercised by Christ one essential proof of his Deity? "Forgiving iniquity and transgression and sin," was one of the attributes of God's glory, as revealed unto Moses. Ex. 34:7.

When Luther had wrongfully treated Calvin, he said, "Well, let Luther hate me, and call me a devil a thousand times, yet I will love him, and acknowledge him to be a precious servant of God." What a happy church, what a peaceful world, if this spirit universally prevailed! May we ever seek the Lord for that holy, forgiving spirit to dwell and rule in all our hearts.

DEAD TO SIN YET LIVING UNTO GOD.

BY ELDER WILLIAM COVERT.

SIN enthroned in the heart proposes to be king, director, and overseer of the actions, not even caring to consult the will of its subjects. It is personified in the Scriptures, standing forth as the husband of the sinner. The person thus united is made a bond servant instead of a free companion, and is compelled to yield to the will of the wicked master. Rom. 7:2, 5, 8: "The woman which hath an husband is bound by the law to her husband so long as he liveth." "When we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death." "Sin, taking occasion by the commandment, wrought in me all manner of concupiscence." Again it is written: "We know the law is spiritual; but I am carnal, sold under sin. For that which I do I know not; for not what I would, that do I practice; but what I hate, that I do." Verses 14, 15, Revised Version. So dreadful is the rule of this tyrant that the afflicted one cries out in anguish of soul, saying, "Who shall deliver me from the body of this death?" Verse 24.

But, thanks be to God, sweet release will come to those who seek for deliverance from this wretched union! The apostle speaks of how relief is given, in verse 6. He says, "Now we have been discharged from the law, having died to that wherein we were holden." Revised Version. Death coming to either party in the marriage relation releases both. In this case it seems that the apostle represents both parties to this union as dying, but the wife revives again and becomes united to another, the second husband being Christ. The Spirit of Christ in the heart puts the old man of sin to death. "They that are Christ's have crucified the flesh with the affections and lusts." Gal. 5:24. "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." Rom. 6:6.

The death of this dominant power of evil and the believer's union with Christ are beautifully blended in the story of the cross as told by Paul in Col. 2:10-12. He says:—

Ye are complete in him, which is the head of all

principality and power; in whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ; buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.

In the above reference the body of sin is declared to be put off, or cut away, by the work of the Holy Spirit upon the heart. The believer also by faith joining with Christ in his death, does also by faith join with him in his burial through the ordinance of baptism, thus signifying his complete separation from all past relations and his entire union with the Lord. Death having ensued, burial must take place. These ordeals discharge the dead from all past obligations and relations. That individual who renounces self and merges into Christ, may remain hid in him, and to the past be dead and buried.

But the apostle carries the figure still further by representing the believer as risen from the dead in Christ. Having in death found his Saviour, he is raised to newness of life by coming in contact with Christ's life. Upon these propositions read the following: "So many of us as were baptized into Jesus Christ were baptized into his death. Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Rom. 6:3, 4.

So far as these figures are concerned, they represent the believer in Christ wholly dead to the body of sin, having all connection wholly severed; therefore he need serve sin no more, nor hear when it calls him. Says the apostle, "He that is dead is freed from sin." Verse 7. Verse 11 says, "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." This is the privilege of the believer. He is called upon to make his reckoning. This admonition implies consecration. He must yield all to Christ, and receive all from him. All bands must be broken, that the captive may go free. The apostle exhorts, "Put ye on the Lord Jesus Christ, and make no provision for the flesh." Rom. 13:14.

These admonitions of the Lord bring us face to face with the greatest question that man is ever called upon to settle. It is the question of his whole life. Will he give all, that in Christ alone he may have all? God gave that which was dearest to him. Jesus gave himself. What is man asked to give?—A corrupt nature, a sin-polluted heart, a state of bondage, a life of shame, a mind of sorrow, a condition of death. What is he to receive in exchange?—Exemption from bondage, freedom from sin, a mansion in heaven, a home in the new earth, with life everlasting. Those who do fully consecrate all, will be so filled with the love of God that the service required will be performed in love for God. They will not depend on what they do to bring them the blessings of heaven. But, instead, the heavenly blessings will so fill the soul that they will not inquire, "What shall I receive for doing this?" but, "How can I glorify my Saviour?" It is written of the death of Christ, and the life of the Christian, "He died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again." 2 Cor. 5:15. Christ, having bought the sinner when he was condemned to die, and having paid all charges that were against him, rightly claims that the

*Two weeks ago, in the SIGNS of November 28, Elder Durland had an article on "God's Forgiveness." To that the present article is somewhat supplementary, or rather complementary, which see. This came just too late for last issue.—Ed.

one thus bought is not the property of himself. He belongs to the Purchaser. He should now live unto the Lord. Having died as the slave of his former owner, and having been raised from the dead by another, his life and his service all belong to the One who raised him into newness of life. So the apostle exhorts:—

Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin; but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. Rom. 6:12, 13.

This exhortation means that your will is surrendered to God, and no mental reserve made by which to serve self. Self is to stand back, or, more properly, to be abandoned, and Christ is to have the affections or place in the mind that self formerly occupied. Doing this, God will work in us to will and to do what is his good pleasure. When you have thus chosen the Lord and yielded all your members to him, you will be dead unto sin and alive unto God in Jesus Christ our Lord.

SUFFICIENT AND NOT SUFFICIENT.

By most people, the evidences of the soon coming of Christ are considered insufficient to base faith upon. But the testimony and acts of one man condemned the people destroyed by the flood. The evidences then were sufficient; otherwise the world would not have been condemned. But a hundred times more convincing evidences come pouring in upon us that the day of the Lord is near and hasteth greatly. We follow down the numerous prophetic chains of Daniel and of the Revelation, and we find ourselves in every instance standing just before the day of wrath. We see the signs spoken of by prophets, by Christ, and in the epistles, fulfilling or fulfilled. And at the right time, and in the right manner, to fulfill certain prophecies, a solemn message arises in different parts of the world: "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain; let all the inhabitants of the land tremble; for the day of the Lord cometh, for it is nigh at hand." Joel 2:1. Wherever we look, we see prophecy fulfilling. While the knowledge of God and the spirit of holiness are departing, spiritual wickedness, like a flood, covers the land.

But these evidences are considered insufficient to rest faith upon. Well, what kind of evidence would the unbelieving have? "When the signs of the end," says the skeptic, "are fulfilled, they will be so plain that no one can doubt." But if the signs are of such a nature, and are fulfilled in such a manner, as to compel all to believe in the coming of Christ, how can it be as it was in the days of Noah? Men were not then compelled to believe. But eight believing souls were saved, while all the world besides sank in their unbelief beneath the waters of the flood. God has never revealed his truth to man in a manner to compel him to believe. Those who have wished to doubt his word, have found a wide field in which to doubt, and a broad road to perdition, while those who have wished to believe, have ever found everlasting rock upon which to rest their faith.—Elder James White.

I AM dissuaded from helping my friend, because, forsooth, I have duties to myself. But I have no duties to myself which should hinder me from helping others.—Ivan Panin.

Miscellaneous.

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—John 3:16.

SABBATH WORSHIP.

BY MRS. J. H. KNOWLES.

Thou God of sovereign love,
In whom we live and move,
Glorious in power,
Blest with thy richest grace,
Grateful, we seek thy face,
Enter thy courts with praise
In this glad hour.

Here to the weary feet,
Longing repose to meet,
Sweet rest be given;
Worn with life's toilsome tread,
We ask for living bread.
Dear Lord, thy table spread,
Foretaste of heaven.

Here may the shadows part
From sorrow's bleeding heart;
Her tearful eye
Beholding through the gloom
A better, happier home,
Where, 'mid a fadeless bloom,
Joy cannot die.

Here let thy light arise,
Piercing the heavy skies
Of sin's dark night,
As, when Creation woke,
Thy voice the silence broke,
Thy word of power spoke,
"Let there be light!"

Hasten, O Lord, the dawn,
Pledge of that blessed morn
When sin shall cease,
When every mountain height
Shall glow with truth's clear light,
And all earth's vales unite
In songs of peace.

—Christian Advocate.

THE WAY TO CHRIST.

BY MRS. E. G. WHITE.

(Continued.)

BUT in repenting of sin we need not go into a cell, as did Luther, imposing penances upon ourselves to expiate our iniquity, thinking by so doing to gain the favor of God. The question is asked: "Shall I give my first-born for my transgression, the fruit of my body for the sin of my soul? He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God." The Psalmist says, "A broken and a contrite heart, O God, thou wilt not despise." John writes, "If we confess our sins, he is faithful and just to forgive us our sins." The only reason that we have not remission of sin is that we have not acknowledged to him whom we have wounded by our transgressions, whom we have pierced by our sins, that we are at fault, and in need of mercy. The confession that is the outpouring of the inmost soul will find its way to the heart of infinite pity; for the Lord is nigh unto him that is of a broken heart, and saveth such as be of a contrite spirit.

How mistaken are those who imagine that confession of sin will detract from their dignity, and lessen their influence among their fellow-men. Clinging to this erroneous idea, though seeing their faults, many fail to confess them, but rather pass by the wrongs they have done others, so embittering their own lives, and shadowing the lives of others. It

will not hurt your dignity to confess your sins. Away with this false dignity. Fall on the Rock and be broken, and Christ will give you the true and heavenly dignity. Let not pride, self-esteem, or self-righteousness keep anyone from confessing his sin, that he may claim the promise. "He that covereth his sins shall not prosper; but whose confesseth and forsaketh them shall have mercy." Keep nothing back from God, and neglect not the confession of your faults to your brethren. "Confess your faults one to another, and pray one for another, that ye may be healed." Many a sin is left unconfessed to confront the sinner in the day of final account; better far to confront your sins now, to confess them and put them away, while the atoning Sacrifice pleads in your behalf. Do not fail to learn the will of God on this subject. The health of your soul and the salvation of others depends upon the course you pursue in this matter. "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time; casting all your care upon him; for he careth for you." The humble and broken heart can appreciate something of the love of God and the cross of Calvary. Ample will be the blessing experienced by him who meets the condition by which he may become a partaker of the favor of God.

We are to surrender our hearts to God, that he may renew and sanctify us, and fit us for his heavenly court. We are not to wait for some special time, but to-day we are to give ourselves to him, refusing to be the servants of sin. Do you imagine you can leave off sin a little at a time? Oh, leave the accursed thing at once! Hate the things that Christ hates, love the things that Christ loves. Has he not by his death and suffering made provision for your cleansing from sin? When we begin to realize that we are sinners, and fall on the rock to be broken, the everlasting arms are placed about us, and we are brought close to the heart of Jesus. Then we shall be charmed with his loveliness, and disgusted with our own righteousness. We need to come close to the foot of the cross. The more we humble ourselves there, the more exalted will God's love appear. The grace and righteousness of Christ will not avail for him who feels whole, for him who thinks he is reasonably good, who is contented with his own condition. There is no room for Christ in the heart of him who does not realize his need of divine light and aid.

Jesus says, "Blessed are the poor in spirit; for theirs is the kingdom of heaven." There is fullness of grace in God, and we may have his spirit and power in large measure. Do not feed on the husks of self-righteousness, but go to the Lord. He has the best robe to put upon you, and his arms are open to receive. Christ will say, "Take away the filthy garments from him, and clothe him with a change of raiment."

But shall we wait till we feel that we are cleansed?—No; Christ has promised that "if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." You are proved of God through the word of God. You are not to wait for wonderful emotions before you believe that God has heard you; feeling is not to be your criterion, for emotions are as changeable as the clouds. You must have something solid for the foundation of your faith. The word of the Lord is a word of

infinite power, upon which you may rely, and he has said, "Ask, and ye shall receive." Look to Calvary. Has not Jesus said that he is your advocate? Has he not said that if you ask anything in his name you shall receive? You are not to depend on your own goodness or good works. You are to come depending upon the Sun of Righteousness, believing that Christ has taken away your sins, and imputed to you his righteousness.

You are to come to God as a repenting sinner, through the name of Jesus, the divine Advocate, to a merciful, forgiving Father, believing that he will do just as he has promised. Let those who desire the blessing of God knock, and wait at the throne of mercy, with firm assurance, saying, "For thou, O Lord, hast said, For everyone that asketh receiveth; and he that seeketh findeth, and to him that knocketh it shall be opened." The Lord longs to have those who seek after God believe in him who is able to do all things. The Lord has sought to show us how ready is God to hear and answer our request by the use of a most familiar and commonplace occurrence. He said: "What man is there of you, whom if his son ask bread, will he give him a stone? or if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?" Christ made an appeal to us concerning the willingness of God to help, arguing from the natural love of the parent to his offspring. What father could turn from his son who asks bread? Should anyone dishonor God by imagining that he will not respond to the call of his children? Would we think a parent capable of trifling with his child, and tantalizing him by raising his expectation only to disappoint him? Will a father promise to give good and nourishing food to his child and then give him a stone? If ye then, being human and evil, give good gifts to your children, how much more shall your Father which is in heaven give good things to them that ask him? The Lord assures those that ask him that he will give them the Holy Spirit.

With the confession of the repenting, believing sinner, Christ mingles his own righteousness, that the prayer of fallen man may go up as fragrant incense before the Father, and the grace of God be imparted to the believing soul. Jesus says, to the trembling, repenting soul: "Let him take hold of my strength that he may make peace with me; and he shall make peace with me." "Come now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Will you let him reason with you? Will you commit to him the keeping of your soul as unto a faithful Creator? Come then, and let us live in the light of his countenance, and pray, as did David, "Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow." By faith apply the blood of Christ to your heart, for that alone can make you whiter than snow. But you say, "This surrender of all my idols will break my heart." This giving up of all for God is represented by your falling upon the Rock and being broken. Then give up all for him; for unless you are broken, you are worthless. When you turn away from the broken cisterns that can hold no water, and in the name of Jesus your Advocate come di-

rectly to God, asking for the things you need, the righteousness of Christ will be revealed as your righteousness, the virtue of Christ as your virtue. You will then understand that justification will come alone through faith in Christ; for in Jesus is revealed the perfection of the character of God; in his life is manifested the outworking of the principles of holiness. Through the atoning blood of Christ the sinner is set free from bondage and condemnation; through the perfection of the sinless Substitute and Surety, he may run in the race of humble obedience to all of God's commandments. Without Christ he is under the condemnation of the law, always a sinner, but through faith in Christ he is made just before God.

(Concluded next week.)

WHAT JESUS SAID OF JOHN THE BAPTIST.

BY ELDER S. N. HASKELL.

JOHN THE BAPTIST was a child of promise, like others mentioned in the Scriptures. God selected John as the forerunner of Christ, because he knew that Zacharias and Elizabeth, like Abraham, would order their household aright. As God is no respecter of persons, John was not arbitrarily chosen for that work, but only from the fact of his being better fitted for the work, from the circumstances connected with his birth and his early life, than any other person then living.

The experience gained by the disciples of John was not such as would lead them, with their selfish natures, to appreciate the advanced experience of those disciples that followed our Lord and Saviour Jesus Christ. It was a wonder to them why they and the Pharisees fasted oft, while the disciples of Jesus did not fast; but the Saviour assured them that his disciples could not fast while he was with them. Their experience was in advance of the disciples of John.

An important question now presents itself before us as to how Christ himself looked upon John. Did he belittle his work by any expression or action on his part? Did he speak of John's work as being inferior to his work? On a certain occasion when there was rising a feeling of jealousy among the disciples of John because of the increasing popularity of Christ, the Saviour "left Judea, and departed again into Galilee." No action of his, therefore, could be construed in any way to belittle the work of John the Baptist.

But this matter is set forth in a very forcible light in the eleventh chapter of Matthew. After John had been cast into prison, and had met with the great disappointment of not seeing Christ take the kingdom, he sent two of his disciples to inquire of Christ, "Art thou he that should come, or do we look for another?" Matt. 11:3. Christ took occasion in this same hour to heal the blind, to cleanse the lepers, to restore the lame, to cast out evil spirits, to raise the dead, and to preach the gospel to the poor. Luke 7:19-22. This was for the benefit of these disciples that had come from John. They would carry the message back to John, and state what they had seen, while John would take the prophecy of Isaiah and read that these very things would happen when Christ came. Thus the prophecies themselves would evidence to his mind that Jesus was the true Messiah. But the Saviour tenderly withheld from them information which he might have given them,

that in a short time John would be beheaded; but he sent them back with words that would rejoice his heart while in his prison cell. This was Christ! He left John to hope on that some day he might be released from prison, and enjoy that to which he so ardently looked forward; but instead of this came the executioner, and he was beheaded. But in the resurrection, to him the next instant, more than his brightest hopes will be realized.

But this was not all. After the disciples of John had departed, Jesus turned to the multitudes that thronged him, and said concerning John: "What went ye out in the wilderness for to see? A reed shaken by the wind?" Did you expect to find a person that, like a reed in the wind, swayed first one way and then another? "But what went ye out for to see? A man clothed in soft raiment?" Did you expect to find a person seeking his ease, desiring a position of honor? Did you expect to find a man that was seeking for some position that would release him from the responsibilities and burdens that God had placed upon him? "Behold, they that wear soft clothing are in kings' houses." Then come the words of Christ, far more wonderful in this respect than any words spoken by him concerning any other person mentioned by inspiration. "But what went ye out for to see? A prophet? yea, I say unto you, and MORE than a prophet. For this is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare the way before thee." These words under these circumstances are peculiarly significant. They were not spoken to the followers of John; they had been sent back with a message of joy; but they were spoken to the multitude. He said further: "Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist; notwithstanding he that is least in the kingdom of heaven is greater than he." Matt. 11:7-11.

These are most wonderful words. No man ever born of woman greater than John the Baptist—"more than a prophet"—and, notwithstanding all this, he that had followed Christ, that had had the least joy in beholding his miracles and his wonderful works, had greater joy than John the Baptist. Are there not lessons here for our most serious thought? John had sacrificed every selfish consideration of ease, personal pleasure, waiting for the time when Christ should take the kingdom, and he with others would share the blessing and honor of reigning with him. Would it not be well for the reader to study the lessons here brought out, meditate upon them, and then imitate in life and character not only John the Baptist as it relates to his work, but the greater and more perfect light—our Lord Jesus Christ?

GO FORWARD.

THE Lord never builds a bridge of faith except under the feet of the faith-filled traveler. If he built the bridge a rod ahead, it wouldn't be a bridge of faith. That which is of sight is not of faith.

There is a self-opening gate which is sometimes used in country roads. It stands fast and firm across the road as a traveler approaches it. If he stops before he gets to it, it won't open. But if he will drive right at it, his wagon wheels press the springs below the roadway, and the gate swings back to let

him through. He must push right on at the closed gate, or it will continue closed. This illustrates the way to pass every barrier on the road of duty. Whether it is a river, a gate, or a mountain, all the child of God has to do is to go for it. If it is a river, it will dry up when you put your feet in its waters. If it is a gate, it will fly open when you are near enough to it and are still pushing on. If it is a mountain, it will be lifted up and cast into the sea when you have come squarely up to where you thought it was. Is there a great barrier across your path of duty just now? Just go for it, in the name of God, and it won't be there.—*The Manna.*

SHALL ROME RULE AMERICA?

SHALL Rome rule America? To a great many Protestants of our country this question has no interest, because they believe there is not the remotest possibility of such a thing. This confidence and complacency is the result of ignorance rather than knowledge. Those who know the purposes and methods of the Papacy say there is need of watchfulness; those who are familiar with the history of Rome in America during the last fifty years tell us we may well be alarmed.

In certain regions of our country Rome rules America to-day. In many places she dictates the policy of government, though it is so silently, and with so little show, that the people at large do not know that they are thus ruled. She works under cover; and only those who are on the alert are aware what is going on. She is thoroughly Jesuitical in her movements, and so is the more dangerous. In her fundamental principles she is opposed to our American institutions. A subject of Rome owes allegiance first to the pope, and afterwards to the civil government. This was well illustrated by a recent occurrence in Newark, N. J. At a public meeting arrangements were making for the Columbus celebration. It had been moved that all national flags be permitted in the parade, provided the Stars and Stripes should lead. An ex-alderman, John Bruder, arose, and, taking his place in the central aisle, said with great earnestness: "We should have the papal flag first. We are Catholics first and Americans afterwards." Straws show which way the wind blows. John Bruder simply said what every loyal Papist thinks and is taught to think. It is a fundamental principle of Romanism that the pope is supreme.

If any have an idea that the motto of Catholicism here is not "Rome first and America afterwards," then remember that the most sacred guarantee of the Constitution of the United States is liberty of conscience. Then, in the light of this fundamental truth, let them read the utterance of Pope Pious IX. in an encyclical letter, in which he says:—

"The absurd and erroneous doctrines or ravings in defense of liberty of conscience are of most pestilential error—a pest of all others most to be dreaded in a State." In 1864 the same pope anathematized "those who assert the liberty of conscience and of religious worship."

That the Catholic Church in America is in accord with these views is abundantly proved by such utterances as the following: "Religious liberty is merely endured until the opposite can be carried into effect without peril to the Catholic world," says Bishop O'Connor.

The *Catholic Review* says: "Protestantism, of every form, has not and never can have any right where Catholicity is triumphant." "No good government can exist without religion," says the *Boston Pilot*, "and there can be no religion without an Inquisition." While the *Rambler*, another Catholic journal, declares: "No man has a right to choose his religion. None but an atheist can uphold the principles of religious liberty."

Thus does Catholicism plant itself in direct and positive antagonism to that Magna Charta of our liberties, the Constitution.

But Rome is as much opposed to free speech and a free press as she is to a free religious conscience. Liberty of the press and liberty of speech the pope already named calls "the liberty of perdition." It was no less a man than Lafayette who said, "If the liberties of the American people are ever destroyed, they will fall by the hands of the Roman clergy."

There is every reason to believe that the pope has recently taken a forward step in his war upon American institutions. The present point of attack is the public school system. To lead the campaign and to give us lessons as to the management of our schools, an envoy from Rome has recently arrived. One of his special qualifications for his duties is inability to speak the English language. If Uncle Sam does not kick him out of the country as an impertinent dog (to speak in mild metaphor), it will be because he has learned the lesson of self-control to an unprofitable degree. Says the *Christian Inquirer*: "If such an insult should be offered us by England, or France, or Germany, it would be instantly and properly resisted." Yet the pope sends his envoy to assist us in managing our educational affairs, as though it were his special prerogative. We must say that we consider it the height of meddlesome impudence, deserving sharp and prompt rebuke.

But this insult from the pope is not the only one that has been offered us as a people. The following came under our eye the other day. "In November, 1889, in Baltimore, at a great Roman banquet, President Harrison was insulted, assigned a place inferior to the seat of honor at the right, which was given to a Canadian cardinal. They drank the first toast in honor of the pope, and the second to the President." Now we have no quarrel with the President on this matter. If he is pleased with such company and such treatment, he is at liberty to enjoy it. But we decidedly object to our chief executive being relegated to the second place with respect to the old man of the Vatican. What was evidently intended to be taught by the proceeding was, Rome first, America afterwards. In 1891, at the funeral of his daughter at a mass-house in Washington, Secretary Blaine was hissed by the congregation because he did not bend his knee to the wafer. This insult passed unrebuked by Cardinal Gibbons.

The greatest barrier to the advance of Romanism in our land to-day is education. Rome can never become triumphant where the masses are equipped with even a common school training. None know this better than the pope and his corps of cardinals and bishops. Their chief point of attack, therefore, is the public school. If she can destroy our public school system, she may hope for success. Till this is done, her hope for supremacy is vain. Every patriotic American should rise to the defense of the public

school, as the mightiest barrier against Romanism.

Figures given by Dr. Josiah Strong in his invaluable little volume, "Our Country," indicate a growth on the part of the Catholic Church that may well startle the most indifferent. He says: "From 1800 to 1880 the population increased nine-fold, the membership of our evangelical churches twenty-seven fold, and the Catholic population sixty-three fold. . . . From 1850 to 1880 the population increased 116 per cent.; the communicants of evangelical churches, 185 per cent., and the Catholic population, 294 per cent." Dr. J. H. Warren wrote ten years ago what is more apparent than ever to-day: "The Roman Catholic power is fast becoming an overwhelming evil. . . . They blow no trumpets, are sparing with statistics, but are at work night and day to break down the institutions of the country, beginning with the public schools. As surely as we live, so surely will the conflict come, and it will be a hard one."—*The Leader (Baptist).*

DR. PORTER ON THE LAW.

BY ELDER GEORGE B. THOMPSON.

DR. PORTER, of the M. E. Church, in his work entitled "Hints to Self-educated Ministers," among other good practical suggestions to the shepherds of his denomination, speaks as follows concerning the Decalogue:—

Suppose they come to a congregation that is dead in trespasses and sins, it is easy to see that they must awaken them to thought and feeling. The natural way of doing this is to present the law, showing what God requires, and what will be the result of persistent rebellion. By holding up this glass before them, they will be likely to see their defects and dangers, and become interested in knowing how they may be saved. . . . And here is one point where we think modern preaching is defective. It leaves the law of God, with its terrible penalties, largely out of sight, and offers the benefits of the gospel on inadequate terms, amounting often to little more than an intellectual acceptance of the atonement, without proper repentance or reformation. Jesus and his apostles preached the terrors of the law, and so do all successful ministers.—*Pp. 79, 80.*

These are truthful words, and we commend them to the prayerful consideration of our Methodist brethren, and ask them to remember the fact that it is impossible to proclaim the law fully without teaching that the seventh day is the Sabbath, for it plainly declares that "the seventh day is the Sabbath of the Lord thy God." Ex. 20:8-11. It is true, as the doctor says, that "Jesus and his apostles preached the terror of the law." It was written in their hearts; they kept it (John 15:10; Rom. 7:7; Heb. 8:8-12); and the keeping of the law led them to keep the Sabbath (Luke 4:16; Acts 16:1-3). It will lead us the same. This fact has led many professed ministers of Christ to fight the law, or to leave it, "with its terrible penalties, largely out of sight."

James represents the law as a mirror (James 1:23-25), in which all may look and see what manner of person they are. The fourth precept is as much of a mirror as either of the other nine. It reveals the fact that those who do work on the seventh day, when God has commanded us to "do no work," are violating one precept, and are condemned as law breakers. James 2:8-11. When Jesus comes in all his glory, he will find a people who are keeping all the law of God. Rev. 12:17. Reader, will you be one of the number? In keeping the commandments there is great reward. Ps. 19:11.

Springfield, Ill.

MY HIDING PLACE.

BY MRS. M. J. BAHLER.

[2 Sam. 22: 2, 3; Ps. 61: 3; Prov. 18: 10; Micah 4: 8.]

WHAT matters though! the wild winds sweep
Across earth's weary way?
Securely resting in my Tower
Night gleams like cloudless day.

Secure I rest in trustful peace;
No fears disturb my breast;
I know my Tower a fortress is
Where foes can ne'er molest.

"Tower of the flock;" no ravening wolf
Can find an entrance here;
I hear their howls, and see their rage,
But know no trembling fear.

A stronghold in the day of woe
This Tower will ever be;
Safe hiding place. O fainting souls,
Quick to this shelter flee.

Blest "Rock of Ages," towering o'er
The angry sea of life,
Thé sheltered cleft within thy breast
Knows not the cank'ring strife.

So here I hide me in sweet rest,
Praising the God above
For this strong Tower of sure defense,
Blest token of his love.

El Paso, Tex.

POWERLESS IN OURSELVES.

BY J. E. C.

IN a certain neighborhood a wealthy man owned several machines, and for a long time had been threshing all the small grain that grew for miles around. On account of his wealth and his long, successful experience in his business, he was able to guarantee satisfaction and no delays in his contracts.

His son assisted him, and he became skilled and successful while under his father's management. There came a time however, when, on account of his skill, the son grew wise in his own eyes, and he thought if he were manager he could do the work a great deal faster and better. For a long time he thought over his bright plans, becoming more and more dissatisfied with the restraints placed upon him by his father, until, finally, he determined to break away from all control and organize and manage a business of his own, in which he could try any changes he desired.

He used all his money and credit to secure a thresher and engine, took a large contract, promising to forfeit its value if he did not give satisfaction, and went to work.

Alas, for his bright hopes for the future, his pride, and his plans! The first hour of his boasted improvement brought him entire failure. His machinery in all its important parts—both separator and power—was broken beyond his ability to repair; and he found himself moneyless, and with a heavy debt on his hands. He was ruined.

His father, hearing of his disaster, and unmindful of his ingratitude and impatience when under parental restraint, came to him to offer him assistance. The broken machinery showed that the warnings he had given were wise.

The father now offers new machinery throughout to his unhappy son, but with this condition: his own well-tried plans must be adopted and faithfully followed in the future. Could he consistently grant such aid on any other conditions?

What will the ruined son now do? He sees himself disabled. Even if supplied with a new thresher, his engine—his power—is en-

tirely unfit to perform the work required, being broken.

Will he proudly refuse to acknowledge his fault, and cling to his own fancied wisdom, and through life suffer the discomfort and disgrace his folly has wrought? or will he, like an honest man, confess his folly and ingratitude to his father, receive his favors, and enjoy the prosperity which will follow?

This imperfectly pictures the case of the unconverted person in the sight of our Heavenly Father.

Even if we were whole again, we have no power to do the work,—to live lives of holiness.

I know, O Lord, that the way of man is not in his own power; it is not in man that passeth away to direct his own steps. Jer. 10: 23, Jewish Version.

Our Father offers to make us new creatures, and to give us his own power to enable us to perform life's duties perfectly.

Look unto me, and be ye saved, all the ends of the earth. Isa. 45: 22. For we are his workmanship, created in Christ Jesus unto good works, . . . that we should walk in them. Eph. 2: 10. Who are kept by the power of God through faith unto salvation. 1 Peter 1: 5.

Shall we allow our vanity and pride to control us, causing our lives to end in sorrow and disgrace? or shall we, like honest creatures, break our proud hearts, confess our faults, and be received into the confidence of our dear Father's family, adopting his ways and accepting his power so freely offered?

His ways are perfect. His plans are tried. The power he offers is almighty. Full written directions for using the power he gives are furnished in his holy word.

PREPARING FOR WAR.

THE prophet of God, eight hundred years before Christ, declared that the nations of earth would beat their plowshares into swords and pruning hooks into spears, the weak would declare himself to be strong, and that even the heathen would be prepared for the battle of that "great day." See Joel 3: 9-16. The following from the San Francisco *Examiner* of recent date presents a fulfillment of the ancient prophet, right in the face of the peace and safety cry of the false prophets:—

EUROPE UNDER ARMS.

How far can Europe go in her preparations for war without running up against universal bankruptcy? When the enormous armaments are considered, it would seem that the end cannot be very far ahead.

The new German army bill increases the "peace effective" to 492,068 men. The total German war force, trained in arms, and liable to be called out under the new law if it is put in operation, is 4,400,000. Russia has a war strength of 4,556,000 already trained. France boasts 4,103,000 ready for service if called out, and a "peace strength" of 570,603. Austria-Hungary has 2,000,000 trained men, and keeps 324,000 of them under arms.

France has spent on her army since the close of the war of 1870-71, the enormous total of \$3,075,000,000. The other countries have spent in like proportion.

The army appropriations of the powers run from \$113,000,000 for France to \$60,000,000 for Austria-Hungary. The total annual military expense of Europe is not far from \$500,000,000.

The number of men kept constantly under

arms by the European powers is near 2,500,000. The total number prepared for war is 18,000,000.

The mischief and expense are not told by the annual cost of the armaments. There is, besides, the loss of the services of the men kept under arms. Two and a half millions of men are withdrawn from productive industry. So far as the wealth of the country is concerned, they are maintained in idleness. Europe loses by the war fury not only the cost of keeping them but likewise the amount that they would produce if kept at work.

Where is it to stop? In 1880 the war strength of Europe was reckoned at 12,000,000 men. In twelve years it has increased to 18,000,000. Every increase has been demanded for the purpose of insuring peace. Yet peace is no more stable now than when the mad race to arm was begun.

Italy has reached the limit of her resources. She remains a member of the Triple Alliance, but can do no more than now. The government is practically bankrupt. Austria-Hungary is in nearly the same condition. France shows the strain of her burdens in the annual deficit in her treasury and the annual increase in the greatest debt that the world ever saw. Russia has yet great reserves of men, but her finances are in a deplorable condition. With a debt of nearly \$3,500,000,000, an unredeemed and unredeemable paper currency, and an annual deficit, the Russian Government has just failed to float a new loan.

The European governments are approaching the point where something must give way. It is a contest of money, a test of which can stand the drain the longest. The smash must come in one way or another. There may be a general agreement to disarm. Possibly some power will seek a road out of the difficulty by war, as the shortest way of disposing of a burden that has become intolerable.

THE WOODCUTTER'S BIBLE.

A POOR woodcutter in the Hartz Mountains, whose children needed a Bible to use at school, bought for a few cents a very shabby copy, which they took home every night to let their father have the pleasure of reading after his hard day's work. Once, while thus reading the Book of books by the flickering light of a wretched oil lamp, he found two pages pasted together, and when he had carefully separated them, there lay a hundred thaler bill, with a slip of paper on which was written: "This money is intended for the pious reader who seeks instruction from this book. May it bring a blessing." To the poor woodcutter the sum was a little fortune.—*Selected.*

LET IN THE LIGHT.

SUPPOSE you were in a dark room in the morning, the shutters closed and fastened, and only as much light coming through the chinks as made you aware it was day outside. And suppose you should say to a companion with you, "Let us open the windows, and let in the light." What would you think if he replied, "No, no, you must first put the darkness out, or the light will not enter?" You would laugh at his absurdity. Just so we put sin out of our hearts to prepare for entering; we must open and take in the light, or sin will flee. Fling the window open, and let Christ shine in.—*Dr. Edmond.*

The Home Circle.

"Whatever things are true, whatever things are honest, whatever things are just, whatever things are pure, whatever things are lovely, whatever things are of good report; if there be any virtue, and if there be any praise, think on these things."—*Phil. 4:8.*

A WORD TO THE MOTHER.

SEND the children to bed with a kiss and a smile; Sweet childhood will tarry at best but a while, And soon they will pass from the portals of home, The wilderness ways of their life work to roam. Yes, tuck them in bed with a gentle "good-night;" The mantle of shadows is veiling the light; And, maybe—God knows—on this sweet little face May fall deeper shadows in life's weary race.

Yes, say it, "God bless my dear children, I pray." It may be the last you will say it for aye; The night may be long ere you see them again, And motherless children may call you in vain; Drop sweet benedictions on each little head, And fold them in prayer as they nestle in bed; A guard of bright angels around them invite, Whose names kiss the shores of the land of no night.
—*Selected.*

THE BAKER'S SERMON.

BY SALLY CAMPBELL.

"It is all very well to talk; but he doesn't know anything about it!"

And Mary Brette gave an extra hard wring to the dishcloth, to lend emphasis to her words.

"What's the use," she went on, "of telling me to convert the neighborhood, when it takes every bit of time and strength I have to keep things going right here at home? They are dreadfully material things, I know, that perish with the using; they don't save anybody's soul; but they have to be attended to just the same, and there's only so much of any one girl, I suppose. You can't do general house-work, and go out into the highways and hedges and compel them to come in, at the same time. I must get mother's lunch next. It seems to me it's been about half a minute since she had her breakfast. The whole morning is gone and not half the work done."

In spite of her hurry and impatience, the thin slices of toast were very carefully browned, the egg cooked to a turn, and the tea just of that clear amber which Mrs. Brette liked. It was a very dainty meal which she carried up to the sick room, and silently arranged on the little table by her mother's bed. This done, she crossed over to the window and stood looking moodily out. Mrs. Brette's appetite was not very great, and the sight of Mary's clouded face did not increase it.

"I am sorry that my little girl has to work so hard," she said, with a sigh, when she had finished.

"Oh, some people are meant to be drudges!" was the not very gracious answer.

She smoothed the invalid's rumpled pillows and sheets, drew the blinds together where the afternoon sun was beginning to shine in, and opened the other window, brought her a fan and a book, asked whether she wanted anything more, and then went back to her work. Presently Ben came in with a rip in his baseball.

"Say, sis, couldn't you take a wink of time and sew this rip up for me? If I leave it, it will spread like the measles."

"As if I didn't have enough to do already!" said Mary fretfully, taking it from his hand with a jerk. "If I just could get through one day without anything extra turning up!"

However, she mended the ball for him very quickly. Daisy was her next visitor.

Willis has invited me to her house for tea, Mammie, and I tried to fix myself up without disturbing you. But I guess I made a few mistakes, didn't I?"

"You should say so," said Mary, looking at

the zigzag row of buttons down her small sister's back and at the almost equally zigzag plait of hair. "Of course you can't go that way."

Daisy had brought the brush and comb with her as a precautionary measure, and Mary proceeded to remedy her toilet with no gentle hand.

"How on earth did you get so many tangles? Please, next time, don't try experiments. It gives twice as much trouble in the end."

"I don't care. You needn't be so cross, and you needn't pull my head off. I was just trying to help you."

So the day went on. In the afternoon Mr. Thomas, the baker, who had been bringing bread to the house on week days and sitting in front of her in church on Sundays ever since Mary could remember, came with his usual quota of loaves.

"Well, Miss Mary," he said, "how are things moving up this way to-day?"

"Just as usual." "You don't say! Why, now, I kind o' thought they'd be different."

"Why?" asked Mary, surprised.

"On account of the sermon we had yesterday. That was an elegant sermon, wasn't it?"

"I suppose so."

"Preaching like that ought to awaken us every one up to do our duty better, seems to me."

Mary's only answer was a sigh. Mr. Thomas looked at her for a moment, with shrewd, kind eyes.

"After I got home from hearing that sermon yesterday morning, I says to myself: 'You're only a plain working man. Your business is to bake bread, and to take it around to your customers, and when that's over with, you don't get many hours off in the week. But never mind about that; don't you be so foolish as to let it worry you a mite. All you've got to do is to do your duty. No person can do that but what he helps along somehow. Maybe you don't just see how, but God does, and that's enough. He wants missionaries to China and India very bad, but he don't want you for one; he wants you for a baker. So, now, don't you go to spoiling your vocation by any kind of discontent or crankiness. Live right up to it. Do your duty, my man; that's the idea every time, and it's a good one to come back to over and over. But look out that you do it from a spirit of love and not from a spirit of bondage. It's awful wicked to take the beauty out of goodness so. It's like passing round an ugly picture of a handsome lady. The folks that see that aren't going to believe much in her looks. And you don't want anyone believing less in the loveliness of the Almighty from the likeness you're giving them of him.' That was what I said to myself, and I guess I was right, wasn't I, Miss Mary?"

"Why, Mr. Thomas," said Mary, with almost the first smile that had visited her face that day, "I like your sermon better than I did the minister's."

"Now you're laughing at me," said Mr. Thomas, picking up his big basket. "Now I'm going."

After this the days went on as before, with a difference.

"Mammie," said Ben, sitting on the edge of the kitchen table one Saturday morning, and watching Mary mix a cake at the other end, "it strikes me that the train that's taking you to the kingdom runs lots smoother than it used to. It takes an up grade or slips round a curve now any time as if it liked it. You must have been greasing the machinery with something, haven't you?"

"I've tried," said Mary meekly. "It needed it;" and then, getting flushed and excited, "Do you really mean it, Ben?"

"Fact," said Ben, with an energetic nod which nearly toppled him off the table. "There are so many flowery beds of ease

round this place nowadays that, if a fellow isn't careful, he'll be carried to the skies on one of them sometime, in spite of himself."

There was a little silence, and then Mary said softly:—

"Ben, why don't you start?"

Ben whistled, looked all around the room and out into the shed, plunged his hand into his pocket, drew up a varied assortment of objects, which he scrutinized closely, cleared his throat, and answered:—

"I guess I will."—*The Advance.*

MOUNT ATHOS.

WHEN Xerxes invaded Greece with his army of a million men, he paused at Mount Athos. Dreading the damage which might be wrought if he attempted to sail around the stormy promontory, he had a canal cut through the narrowest part of the isthmus which connects Mount Athos with the mainland. This is familiar to all schoolboys and readers of ancient history. Traces of that canal have been found in recent times.

There were in the times of Greek glory some villages on the peninsula of which Mount Athos is the lofty termination, but they make no figure in history.

Mount Athos is of pure white marble, about seven thousand feet high. The whole peninsula abounds in most romantic and picturesque scenery. Waterfalls leap down the verdant sides of the mountains, groves of odoriferous trees perfume the air, lovely valleys invite to repose, and every prospect is more beautiful than the last. Over all is the blue sky that poets in every age have delighted to praise, and the Ægean is in view from every side.

On this peninsula there are said to be nearly a thousand churches, chapels, and oratories, and between two and three thousand monks and hermits. In the monasteries, which are built on the sides of the mountain range running the length of the peninsula, are libraries of great value, especially rich in illuminated manuscripts. But the monks seem not to know much of the contents of the books and rolls which they preserve so carefully. The earliest reference to these monasteries is 885 A.D., when a decree was passed forbidding any molestation of the "holy hermits" residing in them. During the Middle Ages many new monasteries were built; some of them have fallen into decay, and none of them seem to contain the numbers they are large enough to accommodate.

The monks cultivate the soil in the valleys and in the gardens of such of the monasteries as have gardens.

There is not a woman allowed on the peninsula, and many of the monks know the face of women only from the paintings in their churches of the Virgin Mary, and some woman patron of the monastery whose face is in their illuminated books.—*Selected.*

HIS IDEA OF A LADY.

THE following incident illustrates a poor boy's idea of a true lady. As a young lady walked hurriedly down one of our city streets upon a bleak November day, her attention was attracted to a deformed boy coming toward her carrying several bundles.

He was thinly clad, twisted his limbs most strangely as he walked, and looked before him with a vacant stare. Just before the cripple reached the quick pedestrian, he stumbled, thus dropping one bundle, which broke and emptied a string of sausages on the sidewalk. The richly dressed ladies(?) near by held back their silken skirts and whispered quite audibly, "How horrid!" while several who passed by, amused by the boy's look of blank dismay, gave vent to their feelings in a half

suppressed laugh, and then went on without taking further interest.

All this increased the boy's embarrassment. He stooped to pick up the sausages, only to let fall another parcel, when, in despair, he stood and looked at his lost spoils. In an instant the bright-faced stranger stepped to the boy's side, and said in a tone of thorough kindness:—

"Let me hold those other bundles while you pick up what you have lost."

In dumb astonishment the cripple handed all he held to the young Samaritan, and devoted himself to securing his cherished sausages. When these were again strongly tied in the coarse, torn paper, her skillful hands replaced the parcels on his scrawny arms, as she bestowed on him a smile of encouragement, and said:—

"I hope you haven't far to go."

The young fellow seemed scarcely to hear the girl's pleasant words, but, looking at her with the same vacant stare, he asked:—

"Be you a lady?"

"I hope so; I try to be," was the surprised response.

"I was kind of hoping you wasn't."

"Why?" asked the listener, with curiosity quite aroused.

"Cause I've seen such as call themselves ladies, but they never spoke kind and pleasant like, 'cepting to grand uns. I guess there is two kinds—them as thinks they's ladies and isn't, and them as what tries to be and is."—*Selected.*

AN ICELANDIC SCHOOL.

THE only high school in Iceland is at Seykjasik, and it has been in operation for over a year. The principal subjects taught are Icelandic in its grammar and literature, Danish, English, Slojd wood carving, arithmetic, and singing, to which from two to eight hours a week are devoted; but the foremost place in the educational system is given to tailoring, by which the hours from ten to two are occupied during four days a week. This is because there are no tailors in Iceland, and that the women must make the men's clothes as well as their own. Cooking is also practically taught.—*Chicago Herald.*

THE BEDBUG MUST GO.

A "SUBSCRIBER" asks, "What will get rid of bedbugs?" I have recently discovered by experimenting (probably somebody else knew it long ago) that gasoline is "sudden death" to bedbugs and all other insect pests, so far as I have tested. Do not hesitate to pour it freely over the infested wall or bedstead, as it penetrates the tiniest crevice, and evaporates quickly without injuring furniture, wall paper, or anything else. Of course it must not be used near a fire, neither should a lamp be lighted until the room has been well ventilated.—*The Voice.*

"My wife is a professor of religion," said a healthy and apparently sensible man of the world, "and I am standing off to see what good it is doing her." The exquisite meanness of the remark escaped his blunted faculties of perception. Is it the wife's business to have and exhibit all the religion in the family? The husband who does not realize that he also ought to lay to and give her all possible help, is a selfish churl. If his wife were rowing a boat against a stiff current, and her life depended on the result, would it be wise or manly for him to sit on the bank of the stream and coolly pass judgment on the skill of her strokes? And yet this is just about what some husbands are doing. Shame on such thoroughgoing smallness of soul!—*Selected.*

Health and Temperance.

"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."—1 Cor. 10:31.

STARTLING FACTS.

BY ELDER J. O. BEARD.

THE SIGNS OF THE TIMES has often pointed out to its readers the injurious effects of tobacco upon the human system. These evil effects are well known, and publicly declared by many of the ablest physicians of the land. Scientists have again and again pointed out the shattered nerves, the flabby muscles, the palpitating heart, the unsteady hand, the dulled ear, the faded eye from the use of the weed. Many newspapers, preachers, teachers, and public lecturers cry aloud in warning against its insidious effects upon the delicate machinery of the human body. Parents object to their sons learning to use it. Most churches object to their members using it, and at least one church entirely prohibits its use. Many colleges and academies prohibit its use by their students; and the United States Government will not receive into either its military or its naval school those who use the weed, or are diseased by a previous use of it. Yet, notwithstanding all this outcry and warning, its use not only continues, but increases at a truly startling rate. As an evidence that such is the case look at the following table, which is taken from the books of the Internal Revenue Collector for the St. Louis district:—

1878.....	5,890,801	lbs.
1879.....	8,670,466	"
1880.....	12,889,784	"
1881.....	17,234,869	"
1882.....	17,170,190	"
1883.....	23,835,729	"
1884.....	22,631,104	"
1885.....	28,517,401	"
1886.....	32,443,936	"
1887.....	40,284,675	"
1888.....	40,009,303	"
1889.....	44,964,667	"
1890.....	52,452,852	"

These figures are furnished by a firm that is perhaps the largest manufacturer of tobacco in St. Louis. No doubt the Louisville district and others would show a like increase.

The population of the United States increases at the rate of about two and five-tenths per cent. per annum. But this table shows an increase for the time specified in the table thirty times greater than that of the population. And the circular above referred to says that the sales in 1891, and for the present year, will show about the same increase. These facts are indeed startling; and if the wheels of time should continue to roll, when would the limit be reached, and what would that limit be?

HEAT AND VENTILATION.

INSEPARABLY connected with the subject of heating is that of ventilation—a topic of vast moment, and one which in its broader lines engages the attention of leading scientists of the world. But for the dwelling house the matter need not be a complicated one. It cannot be too constantly impressed upon those who would live long and happily that the very first requisite for that consummation is pure air. Let this air, if possible, be of a comfortable temperature, but at any rate let it be pure.

And yet the matter of ventilation is subject to abuse. A stream of colder air, amounting practically to a draft, pouring down upon the heads of the inmates of an apartment, is not ventilation—it is an invitation to colds, catarrhal affections, and all the deadly evils which follow in their train. Fresh air can be admitted almost anywhere, in sufficient vol-

ume to replace all the vitiation and consumption, without the creation of a draft or annoyance to even the most sensitive. It should not come, as is sometimes the case with the hot-air furnace, from a musty cellar, but should be taken from without, in such manner that it shall be as free as possible from contamination.

The details of such arrangement necessarily vary so much, and will depend so much upon individual circumstances, that few inflexible rules can be laid down, and it is not the method upon which results will depend. A window slightly raised, with such provision that the incoming cool air shall not rush in a compact column across the room, will give the supply of oxygen which the human lungs require, as certainly as the most elaborate "system" which has ever been devised, though the operation may not be quite so convenient.—*Good Housekeeping.*

THE MAINE LAWS.

I DO believe that, under the wise laws that have been enacted in Maine for the suppression of the liquor traffic, the use of intoxicating liquors has vastly decreased. It is no longer a leading article of commerce at every grocery store; it is no longer included in the hospitalities of every kind of social event, from a corn husking to a grand ball. It is no longer a reputable and legitimate article of trade.

To-day one can walk the streets of any Maine city without seeing a single shop window filled with intoxicants to invite and tempt our young men to ruin. The traffic that once flaunted itself in the public gaze has been driven into dark corners. Popular sentiment and constitutional law are alike arrayed against it. It is carried on by stealth, in fear and in secret, behind barred doors, and with every device that ingenuity can invent to avoid the vigilance of the officers charged with the enforcement of the law.—*Governor Burleigh, of Maine.*

TEMPERANCE NOTES.

THERE are persons who are amused by the grotesque antics and absurd acts of drunken men, but the drunkards they laugh at are not members of their own families. It is no joke to have a man or child come home drunk; and what wonder is it that a man, finding his son in a drunken stupor, should gird on the armor to fight a traffic which can work such horrible results. And it is well to remember one thing: if it is not your boy who is drunk, it is somebody's boy.—*The Christian.*

THIS is the way the New Jersey *Temperance Gazette* puts it: "If prohibitory laws are wrong in principle, then all license laws are wrong in principle, as every license law implies prohibition; all are prohibited who do not obtain license. If it is right to prohibit 299 men from selling rum, why is it wrong to prohibit the 300th man? The principle of prohibition is the same under the license system to all except licensed venders as it is under a universal prohibitory law, inasmuch as all are prohibited from selling except those to whom license is granted."

THERE is not one man or woman in ten thousand who can afford to do without seven or eight hours' sleep. All those stories written about great men and women who slept only three or four hours a night make very interesting reading; but I tell you, my readers, no man or woman ever yet kept healthy in body and mind for a number of years with less than seven hours' sleep. Americans need more sleep than they are getting. This lack makes them so nervous, and the insane asylums so populous. If you can get to bed early, then rise early. If you cannot get to bed till late, then rise late.—*Talmage.*

Mission Fields.

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

THE ANSWERED PRAYER.

BY EMILY TOLMAN.

I PRAYED that I the love of Christ might know,
And little dreamed for what I made my prayer.
Could he on me this priceless boon bestow?

Could I know love like his so passing fair?
Who would such wondrous grace attain
Must tread, like him, a path of pain.

He showed me those I counted friends could sleep
In midst of my most dread Gethsemane;
That they for whom my yearning heart would weep,
In selfish fear could flee, nor think of me;
And said, "Wilt thou my suffering share,
Thou shalt find answer to thy prayer."

A crown of thorns was placed upon my head;
They pressed it hard upon my bleeding brow.
"Tis ever thus that men crown love," he said;
"A little of my love thou may'st know now.
In patience, then, this chaplet wear,
And thus find answer to thy prayer."

And yet my love grew still more deep and strong,
Till day and night I raised one ceaseless cry:
"Forgive, and lay not to their charge this wrong;
Oh, save these, Lord, though for them I should die!"

"That thou," he said, "the cross would'st bear,
Is proof that thou my love dost share."

And now I thank him for the lesson sweet,
The lesson learned through sacrifice and pain,
Since it has brought me nearer to his feet—
Nor count the loss for the far greater gain.
In heart enriched with treasure rare
I find the answer to my prayer.

—Sel.

THE GOSPEL AND OTHER RELIGIONS.

THE following, under the above heading, is taken from the *Independent* of June 16; it gives a good though brief review of the present condition of the religious world:—

Three facts of great importance and significance to the work of foreign missions are now prominently before the churches.

The Brahmins of India are considering the wisdom of admitting pariahs to caste privileges; the mandarins of China are again instigating the circulation of the outrageous placards that led to the riots in the Yang-Tse Valley; the Moslem Government is seeking by every means to circumscribe the work of the missionaries both in teaching and preaching. Similar reports come from other fields—in Uganda, in West Africa, in the South Pacific. What does all this indicate?

In a certain sense there can be no crisis in missions. They never reach a point beyond which their work becomes easier. On the contrary, with every vantage point gained, new difficulties, new opposition will become apparent. In another sense each new phase constitutes a crisis. Such an experience is now upon the church. At no time has there been such a stirring among the great religions which for centuries have dominated Asia. Mohammedanism, Buddhism, Hinduism, Confucianism are recognizing that in the new faith which has come to them from the West they are meeting a power that will overcome them unless they can by some means stop the headway they see it making among their followers. Missionaries, too, realize that they are approaching what will prove an even harder fight than any before in their effort to establish the religion of Christ in India, China, and the Levant. It becomes, then, of paramount importance that every step be taken wisely.

The people of these lands may be, for missionary purposes, divided into four classes:

Those who recognize spiritual need and are dissatisfied with their old faiths and ready to accept a new one; those so closely identified with the old faiths, whether by belief or self-interest, that they are bound to uphold them; those who have little or no religious belief of any sort and look upon the various systems merely as means to the end of national and social well being; those who, with true oriental conservatism, accept the doctrines of their fathers, and look with dread on any invasion that threatens them.

This last class contains the immense majority of the people. To it both missionaries and hierarchies of whatever name look for support. So far it has been greatly affected by Christianity, but as one by one converts have been drawn from its numbers, it is becoming evident not only to the leaders, but to the people themselves, that the power of the old faiths has been already seriously undermined. It is not that these millions are yet anxiously waiting for the gospel, far from it, but the number among them who are reaching out after the truth as it is in Jesus is not only great but widely scattered. The wonderful sales of Scriptures, too, and the wide diffusion of European manners and customs, recognized as the outcome of Christianity, have been seeds whose fruit is already apparent, so that there are few places where there is not some knowledge about, if not of, the gospel.

It is significant that at just this time comes the proposal for a parliament of religions in connection with the Columbian Exposition at Chicago, next year. What effect it may have cannot easily be told.

One thing is certain, Christianity will be on trial as never before. From every quarter of the world there will come men to see for themselves the results of the religion of our missionaries, in a land where it has had every advantage. The reading of papers, the discussions of a few hours will be of comparatively little value beside the great object lesson of a Christian nation. We have sent out our heralds to proclaim the gospel. Now those to whom they have gone will come to judge for themselves as to our sincerity in sending them.

A manifestation of Christian life here will do more to move the masses there than all the sermons of our preachers. A conviction forced upon these representatives from the Eastern world that we ourselves care little for the truth that we preach to them, may set back the cause of missions many years. Let us see to it that at this time, when so much is at stake abroad, we be not found wanting at home.

LEPROSY IN LAOS, SIAM.

BY THE REV. E. B. M'GILVARY.

[Missionary of the Presbyterian Board.]

ONE of the most constant drains upon one's pity here is the omnipresent leper. Go where you will about the city, you will be almost sure to see one or more of these miserable unfortunates making his rounds begging. There is practically no quarantine put on the disease, except in the matter of permanent dwelling. Here and there villages are set apart for their use, and all lepers are presumably required to live in these villages. But there is absolute freedom of egress. In fact, it is necessary that they should be allowed to go where they will in search of food and clothing so long as the authorities make no provision for them. In front of my house, less than a stone's throw from the bank, there is a small island, and, except at highest water, some three or four boats full of lepers are always to be seen. They come up from the leper village some distance below, Chieng-Mai, and make this island the basis of their begging operations. Those who have no boats come afoot.

It would be hard to say how many are in and about the city every day, but many times I have seen as many as seventy collected outside the gate of some missionary's house, waiting for some charity. Those that thus come are in all stages of the disease—the little nursling, sometimes as healthy looking as any babe can be, sometimes already showing signs of blood taint; little boys and girls, some with very attractive faces, some already loathsome in deformity; young men and maidens, and the aged, some without eyes, ears, nose, fingers, or toes, just a mass of living putrefaction. They come just as long as they can move their suffering bodies. And nobody here thinks of fearing them. So utterly foolhardy are the natives in their contact with these lepers that many sound persons go to live in the leper villages, in constant touch with the diseased, merely to enjoy the immunities from government impress that are accorded to the inhabitants of these villages.

When there is such gross carelessness, it is unnecessary to say that there is no attempt made to lessen the dangers of contamination. The barefooted leper with festering feet walks across the bridge, and his track is followed by thousands of other barefooted passengers. He takes his change in his mutilated hands and buys food; the money finds its way into everybody's house—the coppers of the realm are *leprous coppers*. There are hundreds of ways in which the contagion is spread, and the disease attacks new families every year, and the authorities do nothing. It would cost them too much money to seclude, and feed, and clothe the hundreds of victims, and the common people have to bear the burden of supporting by alms a pitifully large and pitifully suffering class, who give nothing but disease in return.—*The Independent*.

A FRIEND reproached Dr. Judson for speaking only of Christ to an American audience, saying, "They have heard that before; they wanted something new from a man who has just come from the antipodes." "Then," said Judson, "I am glad to have it to say that a man from the antipodes had nothing better to tell them than the wondrous story of the dying love of Christ. When I looked upon these people to-day, and remembered where I should meet them, how could I furnish food for vain curiosity, tickle their fancy with amusing stories, however strung together on a thread of religion? and how could I hereafter meet the fearful charge: 'I gave you one opportunity to tell them of Me, and you spent it in describing your own adventures?'"—*Sel.*

A MISSIONARY of the Baptist Kongo Mission says that there is an area in Central Africa larger than the whole continent of Europe, by 4,000 square miles, in which there is not a single missionary, and also that the center of Africa cannot be permanently evangelized by white men, but that the greater part of the work will have to be done by natives themselves, and that they are showing their fitness for the work.

TWENTY-ONE missionaries left New York for foreign fields November 24. Seventeen were sent out by the Women's Foreign Missionary Society, and four by the Society of Friends.

THE South India Conference of the M. E. Church will be convened at Bombay on the 15th inst. Bishop Thoburn will preside.

THERE are seventeen mission stations in Zululand, of which six belong to the English Church; the other eleven are Lutheran.

THERE are 1,500 communicants in the mission churches, established along the Kongo by English and American missionaries.

Our Work and Workers.

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

NECESSITY OF PRAYER.

THE Majesty of heaven, while engaged in his earthly ministry, prayed much to his Father. He was frequently bowed all night in prayer. His spirit was often sorrowful as he felt the powers of the darkness of this world, and he left the busy city and the noisy throng, to seek a retired place to make his intercessions. The Mount of Olives was the favorite resort of the Son of God for his devotions. Frequently after the multitude had left him for the retirement of the night, he rested not, though weary with the labors of the day. In the Gospel of John we read, "And every man went unto his own house. Jesus went unto the Mount of Olives." While the city was hushed in silence, and the disciples had returned to their homes to obtain refreshment in sleep, Jesus slept not. His divine pleadings were ascending to his Father from the Mount of Olives that his disciples might be kept from the evil influences which they would daily encounter in the world, and that his own soul might be strengthened and braced for the duties and trials of the coming day. All night, while his followers were sleeping, was their divine Teacher praying. The dew and frost of night fell upon his head bowed in prayer. His example is left for his followers.

The Majesty of Heaven, while engaged in his mission, was often in earnest prayer. He did not always visit Olivet, for his disciples had learned his favorite retreat, and often followed him. He chose the stillness of night, when there would be no interruption. Jesus could heal the sick and raise the dead. He was himself a source of blessing and strength. He commanded even the tempests, and they obeyed him. He was unsullied with corruption, a stranger to sin; yet he prayed, and that often with strong crying and tears. He prayed for his disciples and for himself, thus identifying himself with our needs, our weaknesses, and our failings, which are so common with humanity. He was a mighty petitioner, not possessing the passions of our human, fallen natures, but compassed with like infirmities, tempted in all points even as we are. Jesus endured agony which required help and support from his Father.—*Testimony for the Church, No. 19.*

FIELD NOTES.

ELDER W. B. WHITE recently organized a church of fourteen members at Grand Island, Nebraska.

THE permanent address of Elder R. S. Donnell, president of Upper Columbia Conference, is College Place, Wash.

BATTLE CREEK (Mich.) COLLEGE has now an attendance of 550 students, and Union College, at Lincoln, Nebraska, has over 400 students.

BROTHER GEORGE W. HOWARD reports four converts to the faith at Mariaville, Hancock County, Maine, and his meetings were continuing with good interest.

SISTER DELLE MAY, Cathay, Mariposa County, Cal., writes: "I would be very glad to have some more of our papers for missionary work, with many thanks for past favors."

BROTHER WM. HUTCHINSON is conducting a series of meetings at Belleville, West Virginia, and his wife has commenced Bible work in Parkersburg. He speaks very encouragingly of the new primary school now being conducted at Newark by Seventh-day Adventists.

CAPTAIN C. ELDRIDGE, who has been in California for a few weeks past in the interest of the *Pitcairn's* second voyage, started for his home in Battle Creek, Mich., on the 30th ult.

THE brethren of the California Conference are again reminded that canvassers' institutes will be held, in Oakland, December 15 to 27, and in Los Angeles, December 29 to January 8.

THE Review and Herald Publishing Company, of Battle Creek, Mich., has shipped a car load of bound books to the Pacific Coast, to be taken as part of the outfit for the missionary ship *Pitcairn*.

A LETTER from Whim, Ulverson, British Guiana, to the International Tract Society, reports a school of fourteen members. Also the fact that our papers and tracts are being used to good advantage in attracting attention to the truth.

THE *Youth's Instructor*, a handsome illustrated paper, published at Battle Creek, Mich., and the best of its class, will enter upon a new volume the first of the new year. Now is the time to subscribe. Eight pages; seventy-five cents a year.

THE following missionaries have been chosen to accompany the *Pitcairn* on her next voyage to the South Sea Islands: Elder B. J. Cady and wife, of Wisconsin; Elder J. M. Cole and wife, of Washington; Dr. M. G. Kellogg, and Brother E. C. Chapman and wife, of California; Brother J. R. McCoy, of Pitcairn Island, and Sister Andre, of Ohio.

AN encouraging open-air meeting was held in this city the evening after Sabbath, 3d inst. Elders J. H. Durland and M. C. Wilcox delivered short addresses before a large concourse of people attracted together by the singing of some of our stirring songs which refer to the second advent of our Lord. Good order prevailed, and many heard words of truth entirely new to them.

ORDERS for the *General Conference Bulletin* should be addressed to Elder A. O. Tait, Battle Creek, Mich. The *Bulletin* will be issued daily during the institute which precedes the Conference, as well as during the Conference—about six weeks in all—and will be furnished for fifty cents. The full file will make an important volume. Orders should be forwarded at as early a date as possible.

"MOTHERS' MEETINGS AND THEIR IMPORTANCE" is the title of a little tractlet which has been prepared by Mrs. Dr. Maxson, on this important subject. It gives instructions on how to awaken an interest, how to conduct meetings, and also tells other things which one wishing to engage in work of this kind ought to know. Mothers among us who are interested in their children's welfare would do well to write for one of these leaflets. It would be well to inclose a stamp. Address Mrs. H. S. Maxson, M. D., Crystal Springs, St. Helena, Cal.

ELDER J. D. RICE, of Ogden, Utah, and Brother J. H. Bahler, of El Paso, Texas, both report interesting progress in labor for the Chinese, in connection with their other work. There are many individuals, even among those whose occupation is not directly in the line of religious work, who might get at least one Chinaman or other foreigner interested to learn to read English, and with it weave in the truth. Brother and Sister Rice use nothing but the Bible in teaching them to read, the object being to get them interested in that particular book.

ANGELS; THEIR NATURE AND MINISTRY. Contains also some hints on the origin, history, and destiny of Satan as gleaned from the Scriptures. *Bible Students' Library*, No. 83. Pacific Press Pub. Co., Oakland, Cal. 140 pp.; 20 cents.

BIBLE QUESTIONS AND ANSWERS CONCERNING MAN. By Alonzo T. Jones. *Bible Students' Library*, No. 76. Pacific Press Pub. Co., Oakland, Cal. 16 pp.; 2 cents.

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

LESSON XIII.—DECEMBER 25, 1892.

THE QUESTION SETTLED.

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

Lesson Scripture—Acts 15: 12-31.

12. And all the multitude kept silence; and they hearkened unto Barnabas and Paul rehearsing what signs and wonders God had wrought among the Gentiles by them.

13. And after they had held their peace, James answered, saying,

14. Brethren, hearken unto me: Symeon hath rehearsed how first God did visit the Gentiles, to take out of them a people for his name.

15. And to this agree the words of the prophets; as it is written,

16. After these things I will return, and I will build again the tabernacle of David, which is fallen; and I will build again the ruins thereof, and I will set it up;

17. That the residue of men may seek after the Lord, and all the Gentiles, upon whom my name is called,

18. Saith the Lord, who maketh these things known from the beginning of the world.

19. Wherefore my judgment is, that we trouble not them which from among the Gentiles turn to God;

20. But that we write unto them, that they abstain from the pollutions of idols, and from fornication, and from what is strangled, and from blood.

21. For Moses from generations of old hath in every city them that preach him, being read in the synagogues every Sabbath.

22. Then it seemed good to the apostles and the elders, with the whole church, to choose men out of their company, and send them to Antioch with Paul and Barnabas; namely, Judas called Barsabbas, and Silas, chief men among the brethren;

23. And they wrote thus by them, The apostles and the elder brethren unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia, greeting:

24. Forasmuch as we have heard that certain which went out from us have troubled you with words, subverting your souls; to whom we gave no commandment;

25. It seemed good unto us, having come to one accord, to choose out men and send them unto you with our beloved Barnabas and Paul,

26. Men that have hazarded their lives for the name of the Lord Jesus Christ.

27. We have sent therefore Judas and Silas, who themselves also shall tell you the same things by word of mouth.

28. For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things;

29. That ye abstain from things sacrificed to idols, and from blood, and from things strangled, and from fornication; from which if ye keep yourselves, it shall be well with you. Fare ye well.

30. So they, when they were dismissed, came down to Antioch; and having gathered the multitude together, they delivered the epistle.

31. And when they had read it, they rejoiced for the consolation.

MEMORY VERSE, 11.

Golden Text.—Prove all things; hold fast that which is good. 1 Thess. 5:21.

SUGGESTIVE QUESTIONS.

1. Tell what led to the conference in Jerusalem. See Acts 15:1-3.

2. What was the importance of the question? *Ans.*—The erroneous teaching was subverting the souls of the believers, and perverting the gospel of Christ. See Acts 15:24; Gal. 1:7.

3. Give Peter's argument in the case.

And when there had been much questioning, Peter rose up, and said unto them, Brethren, ye know how that a good while ago God made choice among you, that by my mouth the Gentiles should hear the word of the gospel, and believe. And God, which knoweth the heart, bare them witness, giving them the Holy Ghost, even as he did unto us; and he made no distinction between us and them, cleansing their hearts by faith. Now therefore why tempt ye God, that ye should put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? But we believe that we shall be saved through the grace of the Lord Jesus, in like manner as they. Acts 15:7-11.

4. When Peter had finished, what did Barnabas and Paul tell? Verse 12.

5. Who spoke next? Verse 13.

6. To what did he refer? Verse 14.

7. To whom did he refer as authority for their preaching to the Gentiles? Verse 15.

8. What prophecy did he specify? Verses 16, 17; Amos 9:11, 12.

9. How long had God had it upon his mind to save the Gentiles? Verse 14. Note 1.

10. What, therefore, was James' decision in the case? Verse 19.

11. What did he suggest that they should write to the Gentile converts? Verse 20. Note 2.

12. Why was it not necessary to specify more particularly the things that pertain to the Christian life? Verse 21. Note 3.

13. Why was it necessary to specify even these? Note 3.

14. Were these things of minor importance? Verses 28, 29.

15. Are these things to be observed in these days as well as then? Note 2.

16. What steps did the brethren take to relieve the minds of the new converts who had been troubled? Verses 22, 23.

17. What commendation was given to Barnabas and Paul? Verses 25, 26.

18. What did the apostles agree was evidently the work of Barnabas and Paul?

But contrariwise, when they saw that I had been intrusted with the gospel of the uncircumcision, even as Peter with the gospel of the circumcision (for he that wrought for Peter unto the apostleship of the circumcision wrought for me also unto the Gentiles); and when they perceived the grace that was given unto me, James and Cephas and John, they who were reputed to be pillars, gave to me and Barnabas the right hands of fellowship, that we should go unto the Gentiles, and they unto the circumcision. Gal. 2:7-9.

19. How was the result of the conference received by the brethren at Antioch? Verses 30, 31.

NOTES ON THE LESSON.

1. **God did visit the Gentiles.**—The facts concerning the Gentiles were arguments that could not be overcome. God had abundantly blessed the labor that had been done among them, as shown by Peter and Paul and Barnabas. This showed that God was not only willing to save the Gentiles, but that he would save them by simple faith. When God poured out his Spirit upon them, so that they spoke with tongues, no one who revered the Lord could say that there was something still lacking that the Gentiles must do before they could be saved. That the salvation of the Gentiles was not a new thing in God's plan is shown by the promises to Abraham, by the prophecy of Amos, which James quoted, by Joel 2:28, by Isa. 45:22, 23; 49:6; 60:1-5, etc.

2. **That they abstain from, etc.**—The four things specified in the letter to the brethren are declared by the Spirit to be "necessary things." They are as necessary now as they were when written, and had been necessary from the beginning. The blood is the life (Gen. 9:4, 5), and therefore the prohibition against it comes under the sixth commandment. The prohibition against things strangled comes in the same list. The relation of the other things to the law of God is obvious. These things, being forbidden by the law of God, are consequently inconsistent with the life of Christ, for his life is the law in its perfection.

3. **For Moses from generation of old hath, etc.**—It should be understood that the apostles did not lay these four necessary things upon the disciples in addition to their faith in Christ. These things were specified only because they were things that people from among the heathen would not so readily perceive as necessarily embraced in the Christian life. Fornication was among the heathen a commonplace affair, and even required by their religion. The eating of blood was a common thing. Everything in ordinary life was so immediately connected with idolatry that it was necessary for the converts from among the heathen to be especially on their guard to avoid pollution of idols. These things, in which the Gentile converts might sin without realizing it, so common were they, were especially noted; but it was necessary for the apostles to go further into particulars concerning the Christian life, for the disciples had constant access to the writings of Moses, in which the Christian life is set forth, for he wrote of Christ. John 5:46, 47. One point may be referred to as showing that, in setting forth the law, Moses was describing Christ, through whom alone the righteousness of the law is fulfilled. In Deut. 30:11-14 Moses, after having set forth the law, says: "For this commandment which I command thee this day, it is not hidden from thee, neither is it far off. It is not in heaven, that thou shouldst say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it? Neither is it beyond the sea, that thou shouldst say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it? But the word is very nigh unto

thee, in thy mouth, and in thy heart, that thou mayest do it." But in Rom. 10:5-9 Paul tells us that this refers to Christ. This was not left obscure by Moses, so that the Jews would think that the commandment must be kept by them apart from Christ, for just before the verses quoted Moses tells them that God would circumcise their heart to keep his law (Deut. 10:6, 8), and just afterward he said: "That thou mayest love the Lord thy God, and that thou mayest obey his voice, and that thou mayest cleave unto him; for he is thy life, and the length of thy days." Deut. 30:20.

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News and Notes.

FOR THE WEEK ENDING DECEMBER 5.

RELIGIOUS.

—At a National W. C. T. U. Convention at Denver, Charles N. Crittenton, the evangelist, gave to Miss Willard \$5,000 for social purity work.

—At the World's Convention of Christian Workers recently held in Boston, the "gospel wagon," in all its forms, met with warm approval.

—The New York *Christian Union*, one of the most prominent religious papers of the day, "wishes to be regarded not merely as a reporter of the work of the Salvation Army, but as believing in that work, and wishing it Godspeed."

—J. H. Thompson, secretary of the World's Fair Sunday Opening Association, has received a letter from his eminence Cardinal Gibbons, of Baltimore, favoring the opening of the Fair on Sunday, provided the machinery be stopped.

—Dr. Emil G. Hirsch's *Reform Advocate* says: "Perhaps to-day Baltimore is one of the few cities where proportionately Saturday is observed to a large extent as Sabbath, not merely in the synagogue, but actually by a considerable number of our co-religionists."

—Since the directory of Union Theological Seminary has so decidedly taken sides with Professor Briggs as to withdraw its connection with the General Assembly of the Presbyterian Church, wealthy sympathizers have donated \$175,000 toward its maintenance.

—A dispatch from Baltimore is authority for the statement that Mgr. Satolli, the papal delegate who has been in this country some weeks, has been empowered by the Holy See to hear and decide without appeal all religious questions between bishops and priests in the United States.

—The *Jewish Exponent* says: "A Rothschild has become a Roman Catholic on account of her marriage ties. Matrimony is a high social duty with which religious considerations ought not to clash at all. But it is the testimony of deep thinkers that where there are creed differences *ab initio*, there are sure to be unhappinesses in subsequent relations."

—The New York State Central Sabbath Committee says, "The American rest day [Sunday] must be preserved for the poor as well as the rich." But while the rich man's carriage may be run with impunity on Sunday, the "Sabbath Committee" would put an embargo on the poor man's carriage—the street car. The religion of Jesus Christ, which recognizes no such innovation as a Sunday law, is the only principle on earth which places the rich and poor on an absolute equality.

—The boys in the choir of St. Paul's Episcopal Church, Cincinnati, went out on a strike November 25, because girls were brought in to sing. The occasion was the visit of Bishop Dudley, and the house was full. The boys were on hand ready to sing, when the girls were also marched in, and the former refused to sing unless the latter were withdrawn. Their demand being refused, the boys immediately left. There is said to be hard feelings arising among the interested parents.

—Miss Ray Franke, a Jewish lady of this city, who has occasionally done acceptable pulpit work, proposes to enter a Hebrew college, and make full preparation for the ministry. Regarding her intention, the *Jewish Exponent* says: "The female Jewish preachers of the past have confined their work to their own sex. But there ought to be no objection to a woman in the pulpit teaching God's words in the larger house of learning, when there is none to her instilling religious thoughts in smaller rooms to children of a lesser growth."

—The Catholics have been making a great outcry against Indian Commissioner Morgan because of his alleged hostility to their Indian school interests. The facts, as shown by the appropriations of the government for Indian schools, show that their complaint is selfish in the extreme. Out of a total of \$525,881 set apart for all contract schools the current year, the Catholics are to receive \$369,535—more than twice as much as all the Protestant denominations combined. And for the past eight years about two-thirds of the amount thus appropriated have gone to the Catholics. On the principle that the government has no right to appropriate money for sectarian purposes, the Baptists have consistently declined to ask for it or to receive it. The Methodists have also abandoned the practice, but they did so presumably in hopes to bring about a cessation of the system because the Catholics were getting the lion's share of the appropriations. The Presbyterians have also publicly condemned the principle, but they still receive a small sum, and the same may be said of the Congregationalists and Episcopalians.

SECULAR.

—It is said that a colony of 1,000 Japanese is about to settle in Sinaloa, Mexico.

—It is said that of the 100 teachers in the new Chicago University 94 are native Americans.

—A Paris journal states that cholera has again broken out in the Cherbourg, and several deaths have occurred.

—It is said that the Indians in the vicinity of Gorham, Ontario County, New York, are building wigwams for the Columbian Exposition.

—All the newspapers of Charlottenburg, Germany, have been fined fifty marks each for having falsely reported a death by cholera in Berlin.

—The police of Cleveland, Ohio, have discovered that there is a branch of the murderous Italian Mafia Society of at least 200 members in that city.

—The public debt statement issued December 1 shows a cash balance in the treasury of \$130,328,918. Decrease of the debt during the month of November, \$1,079,935.

—A Berlin correspondent states that the governments of Germany, England, and the United States have agreed to take common action in restoring order in Samoa.

—Of the 60,803 votes cast at the late election in San Francisco, 2,150 did not show any choice for presidential electors at all, and 9,400 ignored all congressional candidates.

—During the month of November Inspector Noyes, of San Francisco, captured \$30,000 worth of smuggled opium, and began the month of December by a \$6,000 find on the 1st.

—Great suffering in parts of China is predicted during the winter. The cause is the continued concentration of all the wealth in the hands of a small minority of the people.

—The Treasury Department has decided that a Chinese boy may enter the United States for the purpose of receiving an education, provided he has the permission of his government.

—Russia is not alone in the anti-Jewish sentiment. It is cropping out prominently in Austria and France. In these countries, however, the movement is of a financial rather than a religious character.

—The Santa Fe Railroad system has made a cut of eight cents on wheat, corn, and flour rates from Kansas City to Galveston, Texas, which puts Galveston on an equal basis with New Orleans.

—Striking miners paraded the streets of the city of Liege, Belgium, and raised a riot, on the 1st inst. The gendarmes fired on the mob, and the fire was returned. One miner was killed and three wounded.

—The Russian Nihilists are trying to stir up the Volga peasantry, by means of pamphlets and letters, to revolt against the government. The police have been instructed to suppress any insurrectionary attempts.

—The trial by court-martial of persons concerned in the cholera riots in Saratoff, Russia, in July last has ended. Twenty-three prisoners were sentenced to be hanged and fifty-six to be imprisoned in Siberia.

—The factory of the Chochi Gallipo Company, in Berini, was burned on the 1st inst. This establishment was the principal manufactory of street organs in Europe, and the chief business was with the itinerant Italians.

—Jay Gould, the great railroad owner and speculator, said to be "the greatest money spinner in the world," died on the 30th inst. He has gone where "the rich and the poor meet together," and left all his gettings behind.

—California passed through a five days' wind and rainstorm from November 27 to 31. The wind did considerable damage both in city and country, but the good results of the rain will many times compensate for all the damage.

—Miss Mary Allen West, senior editor of the *Union Signal*, organ of the W. C. T. U., died in Tokio, Japan, on the 1st inst. She had been in Japan nearly a year, having gone there primarily for the benefit of her health, but was engaged in temperance work.

—The Treasury Department of the United States, acting in cooperation with the Marine Hospital Service, has sent a corps of physicians to Europe to survey the field of the possible breaking out of cholera in the spring and to inaugurate protective measures there.

—In Taleville, St. Lawrence County, New York, last week, miners attacked the shanties of a gang of Italian railroad hands, over which an Italian flag was waving. The flag was pulled down and burned, and in the fight which ensued several persons were injured. The attention of the Italian Minister at Washington has been called to the affair.

—Burglaries, sand-bagging, highway robberies, and other crimes are being committed in such numbers in Chicago, and the residents are so thoroughly aroused that orders have been issued by the police inspectors to the captains of the divisions to suppress all mention of such misdeeds.

—The Oakland, Cal., *Tribune* offers to the school-children of Alameda County eight prizes for holiday stories. There are chances for high school, grammar, and primary grades, as also for private schools or seminaries. It is expected that a great many young authors will come to the front. The *Tribune* is prolific in plans to incite young minds to action.

—The nomination of the czarowitz to the presidency of the Russian State Council is hailed as an indication of the desire of the czar to infuse a more liberal spirit into the administration. No immediate change in methods is possible, however; but under the presidency of the czarowitz the repression of the Jews and Catholics will eventually be relaxed.

—The Nicaragua Canal Convention, held in New Orleans last week, declared it to be the paramount duty of the government to aid in the construction of the canal as the cheapest means of national defense, as it would shorten the distance by water between our Atlantic and Pacific seaboard by 10,000 miles. As a matter of self-defense, the canal should not be allowed to fall into the hands of European nations.

—A press correspondent thus describes the eviction of a tenant near Kanturk, Ireland: "The sheriff's party and twenty policemen went to evict Caretaker Murphy. They found the crops trampled down, the trees and orchard uprooted, and the houses barricaded. The inmates kept the party at bay for two hours with red-hot irons and boiling water. The bailiffs, having finally effected an entrance, had to fight their way from room to room, and eventually succeeded in arresting eight persons. Several of the bailiffs and policemen were burned and scalded."

—Exciting times are again reported from Madrid. It seems that the municipal authorities in some way embezzled part of the funds appropriated for the Columbus celebration, and trouble in the ministry is the result. Rioters to the number of 12,000 crowded the streets on the 1st inst, and several shops were looted. The mob shouted, "Down with the government!" "Down with the city thieves!" "Crush the upper ten thousand!" "Give us our rights!" After a stubborn resistance, the crowd was dispersed by the police and military. Several people were wounded, and the leaders were arrested.

—An earthquake, October 18, did great damage to the city of La Union, San Salvador. Many houses were entirely wrecked, and scarcely any escaped damage. Although there are 5,000 inhabitants, and the shock occurred in the night, no one was killed, but several persons were more or less injured by falling buildings. Being warned by a lighter shock, most of the people had fled from the houses before the heavier shocks came. Latest reports state that the people were camped on the beach of Lake Fonseca, and were greatly terrorized. Parts of islands in the lake had disappeared, and the old volcano of Conchagua, long supposed to be extinct, was again smoking. This adds to the terror of the people, as the town is situated at the base of the mountain.

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SUNDAY LAWS OF THE STATES AND TERRITORIES. A comprehensive collection of laws and decisions regarding Sunday observance, especially useful as a compendium of information. Paper covers, 25 cents. *Pacific Press Pub. Co., Oakland, Cal.*

Signs of the Times

OAKLAND, CAL., MONDAY, DECEMBER 12, 1892.

We send no papers from this office without pay in advance unless by special arrangement. When persons receive copies without ordering them, they are sent by other parties, and we can give no information in regard to them. Persons thus receiving copies of the SIGNS are not indebted to the office, and will not be called upon for pay. Please read the papers and hand them to your friends to read.

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READ "Preparing for War," in another column, and then read Joel 3:9-16 and see if what the prophet predicted is not coming to pass in our days.

NEXT week we begin a new series of Sabbath school lessons in the SIGNS on the "Word and Spirit of God." These lessons are not simply designed for Sabbath schools, but will be invaluable studies for all our readers.

THIS number of "Man's Sin and Saviour" may seem a little long to the average reader, but we did not wish to break by a week's time the subject with which it deals, namely, "The Ministration of Christ." It is a subject of intense interest, and we hope it will be faithfully studied.

WE are sure that among our more than twoscore and ten poems, notes, and articles, our readers will find much good food. Say, reader, does not the SIGNS OF THE TIMES present more Bible truth than any other paper with which you are acquainted? Should it not be more widely circulated? Will you not help us?

SOME of Mr. Crafts' strong arguments (or statements), and replies thereto, are presented in an article beginning on the first page of this paper. Being the foremost advocate on the Sunday side of the Sabbath question, he presumably presents the strongest arguments that can be presented. We wish to examine them in the light of the sacred record.

THE *Prohibitionist* thus voices its sentiments in reference to the vote cast for the presidential electors of the Prohibition party:—

One of the saddest things to contemplate in the face of the returns is the realization forced upon all, of the vast number of professed Christians who voted with the whisky parties. It looks now that the principal work to be done the next four years will be the conversion of the Christian church, before any further advance can be made. It is a fearful charge to make, but with only 300,000 votes against the saloon polled November 8, in a land professedly Christian, it looks very much as though the church is responsible for the open legalized saloon and all its awful results.

And we do not know why our earnest contemporary does not speak the truth. But if our Prohibition friends would place the Prohibition question on

its merits and not make it a church or religious question, with which politics of a right have naught to do, the party would be much more successful. A backslidden church will never vote prohibition unless it comes to be popular.

ELDER COVERT's article, "Dead to Sin, yet Living unto God," properly follows his last on "Justification." The sinner is justified that he may be free from his old master, sin. Mrs. White continues the interesting subject of "Coming to Christ," which we hope will be thoroughly read. Elder Haskell discusses "What Jesus Said of John the Baptist." These articles of Elder Haskell's, though not immediately connected, have a thread thought running through them all of the principles manifest in God's work in all ages.

WE call attention to an article from the Baptist *Leader*, in another column, entitled "Shall Rome Rule America?" We are glad to see an outspoken utterance once in a while; but we should like to see some of our professedly liberty-loving contemporaries lifting warning voices against the very unprotestant movement of our great so-called Protestant churches, by which they are seeking to dominate the State, and compel the State through political boycotts to compel observance of the institutions of the church. This is notably true of the Sunday, a day the "sacredness" of which is wholly of Rome. The difference between the rule of Romanism and a corrupt Protestantism is the difference indicated in the prophetic word between the beast and his image in Revelation 13.

SAYS the *Christian Statesman* of November 19: "The strongest argument against woman suffrage that we have seen is the action of woman suffragists of late, personally and by associations, favoring Sunday opening of the World's Fair. Is that the way their votes would help 'moral issues' by advocating sabbath breaking and law breaking?" The foregoing is illustrative of the liberty which the *Statesman* would grant to others, as well as its standard of citizenship. Its liberty to others would be to think and do just its way; its standard is its own opinion. The class under consideration might think that the strongest argument against granting the right of franchise to the W. C. T. U. women was the fact that they favored Sunday closing. And are not their rights in the matter just as sacred as those of the *Christian Statesman* and its supporters?

AN IRATE "CHRISTIAN" YOUNG MAN.

IT is thus that the general secretary of the Y. M. C. A. of Winsted, Conn., writes us:—

MR. EDITOR—Dear Sir: Will you please drop our name from your free list. Don't want your paper (SIGNS OF THE TIMES), and am tired of throwing it in the wastebasket. I suppose all my fellow secretaries feel the same way. Think your treatment of Rev. Mr. Crafts deserves a rebuke from every decent man in this land. Would rather put dime novels on our table than your paper. Respectfully,

E. B. PHILLIPS.

WE would cheerfully grant Mr. Phillips' request if we could, for we believe the SIGNS has a more worthy mission than the wastebasket. And from many letters received from various parts of the country we are sure that there are not a few secretaries of the Y. M. C. A. who agree with us. The SIGNS OF THE TIMES, however, does not send the paper. It has evidently been ordered sent by some friend of the paper and the association from some regular news agency, the managers of which if they see this notice will act accordingly.

AS to our treatment of Mr. Crafts, the SIGNS is not aware that it ever treated him in any other way than courteously, and more than justly. For his pronounced National Reform opinions we have only the utmost abhorrence, as we are sure he will sometime, when he reaps the harvest if not before. We pity him; we are sorry for his dupes, and we feel this way simply and solely because that upon which he largely expends his unbounded energy is contrary to the gospel of our Lord Jesus Christ. We oppose his principles because they are a perversion of the gospel of Christ and of the civil liberties granted under the Constitution.

As to the preference which Mr. Phillips has for dime

novels as compared with our paper, we have only to say that that is his privilege. We are sorry that he feels thus; we would that he could see the gospel of Christ as it is, and greatly regret the influence which such feelings as Mr. Phillips cherishes must have upon the young men, Christian truly, we hope, who frequent the rooms in which he holds official position.

THERE is no question but what Congress will be asked to repeal that part of its action relating to the World's Fair which demands that the Fair be closed on Sunday. The directors are in favor of Sunday opening. The *Chicago Herald* and many Chicago officials are putting forth great efforts to have it opened. Bishop Potter and other Protestants favor it if the machinery is not run; and Cardinal Gibbons and Master Workman T. V. Powderly favor it. These influences, especially that of the Catholic cardinal, which command so many votes, may assure the weak-kneed congressmen that it is safe to reverse their former decision. Some of those newly elected may have the boldness to do what is right now and vote to repeal the Sunday-closing act, knowing that Congress had no right to meddle with the matter anyway. Still others may vote the same way under the impulse of right, even though they make "provision for the flesh to fulfill the lusts thereof" by hastening to get on the side of the Sunday advocates when their term of office is about to expire. Others still will stick by Sunday thick or thin. Sunday laws are wrong; let that be settled; but let us not oppose them in wrong ways or by wrong methods. We hope that every true Christian will take such a course as he will be willing to meet at the bar of God.

THE *Advance* of December 1 has the following in its leading editorial, entitled "Congress Again on Sunday Opening":—

BUT the action of nearly all the religious bodies in the United States, with the exception of the Roman Catholics and perhaps the Episcopalians, in all their several assemblies, conferences, associations, conventions, and so on, from largest to smallest, local and national, had nothing to do with any "Sabbatarian associations," but was the direct expression of the most considerate convictions of the members, and through them of the great mass of those whom they represented.

Indeed! "Had nothing to do!" "Considerate convictions!" Is the *Advance* so ignorant? or does it design to willfully misrepresent the facts in the case? Almost every paper of note knows, and the *Advance* ought to know, that all the religious bodies nearly which have taken any action at all relative to Sunday closing are part and parcel of the "American Sabbath Union," the energy of which has been exerted through comparatively few individuals. It may be said that "American Sabbath Union" and "Sabbatarian associations" are different terms, which is true, but the former is a latter in the sense intended by the *Advance*. How many who have petitioned for Sunday laws have any convictions at all about the matter?—Few indeed.

SOME writers have said that Paul thought that Christ might come the second time in his day, because he said to the Corinthians, "We shall not all sleep, but we shall all be changed." 1 Cor. 15:51. But there is nothing in this text which would necessarily imply any such thing as that. By the "we" the apostle meant the entirety of the members of Christ's body, or church. He was a part of the "we" not less than every Christian living when Christ comes. So also was Stephen, the martyr. But Paul did not believe that Christ was coming in his day. See 2 Thess. 2:1-9. The great apostasy must first come before Christ should appear. The apostles wrote for all time, and especially for the last days. This is a fact that should be kept in mind.

THE California Prohibition organ says:—

The reason the San Jose ministerial union, "representing twenty different denominations," gave for advising their folds to support men for supervisors who would license the saloons six days each week, was "because they would close them one day each week!!!"

Exactly, and that is the measure of every Sunday temperance man and movement. All Sunday closing is in the interests of the Sunday and not of temperance. Will our true Prohibition friends ever get to see this fact as it is?