

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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M. C. WILCOX, EDITOR.

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Editorial.

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

"Not that we have dominion over your faith, but are helpers of your joy; for by faith ye stand." 2 Cor. 1:24.

MATTERS of religion lie wholly between man and his Maker, because they are matters with which civil government cannot in the very nature of the case deal. Religion has to do with the motive, the conscience, the heart. Government can only deal with outward acts between man and his fellow, not between man and his God.

JESUS, in speaking of the signs of his second coming, said: "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear and for looking after those things which are coming on the earth." Luke 21:25, 26. All these we see now. Just before lies the next event: "For the powers of heaven shall be shaken. And then shall they see the Son of Man coming in a cloud with power and great glory." Blessed are those whose loins are girded about, whose lights are burning, who are prepared to meet their Lord.

ONE precious promise given by our Lord is, "Blessed are they that do hunger and thirst after righteousness; for they shall be filled." There is one thought right here which we wish to notice, and that is, that the truly hungry man does not stop to criticise the dishes on which his food is placed nor the person who brings it, providing ordinary cleanliness is observed. The truly thirsty man is even more eager to satisfy his needs than the hungry man. He will not ask whether the vessel be pewter, tin, or silver; whether it be china, common porcelain, or gold. He will not care whether the dispenser of the precious nectar be German, Scotch, or English. It is the water he wants, and grateful he is to the one who

gave it. So those who really hunger and thirst after God's precious truth, his food and drink of righteousness, will not criticise the humble garb, the slowness of speech, nor the sometimes bad grammar or faulty pronunciation of the one who dispenses the word of life. His need is met. The truth and not the preacher will be his theme. How is it, reader?

PROFESSOR WALTHER, of Germany, has recently been making researches as to the number of German Bible translations before Luther. He has found as many as eighteen complete editions of the Bible in German and one in Dutch, and thirty-one editions of portions of the Bible. Besides these, two hundred and two manuscripts. Judging from other data, he thinks that as many as three thousand six hundred manuscripts of the Bible, or parts of the Bible, were in German. Most of these translators worked independently of each other. There was no organized movement to give the Bible to the people; it seemed rather a spontaneous impulse in many quarters. These translations did not originate with the Waldenses, neither did the Catholic Church give them to the world. "In not a single case," says Professor G. Kawerau, "can it be shown that a Roman Catholic ecclesiastic had anything to do with the printing of any one of these translations." It was not profitable for Rome to give the people the light.

DOES HE BELIEVE THE GOSPEL?

THE teaching of Jesus Christ concerning his church was, "They are not of the world, even as I am not of the world." John 17:16. He says again, "I am from above." John 8:23. But Joseph Cook, in *Our Day*, speaking of "Fraud at the Ballot Box," says of its influence upon the church:—

It has been found in the Southern States that tricking in secular elections is swiftly initiated even in church elections. When fraud dominates in the political field, it very soon obtains a controlling influence in the courts, and the poison drips from these heights of secular authority upon the bases of trade, with the result that at last civilization is diseased, so that the church obtains only unsound material with which to build a sanctuary for human hope.

According to this statement, the world, the civilization of the world, is the workshop which gives character to the materials by which the church builds. "The civilization," and back of that the courts and politicians, is responsible; and upon their failures "the church" is dependent. This may be the case with the church of Mr. Cook, but it is not with the church of Christ. His words are a clear confession, though not so designed, that the church has lost the power, the power of Christ, to rise above the world. Christ placed his church

here to take just such elements as exist in the world everywhere and raise them by his power above the putridity of politics, the corruption of courts, and the tricks of trade, to the high plane of the righteousness of Jesus Christ. His power to do this is thus shown in the corrupt city of Corinth:—

"Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you; but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." 1 Cor. 6:9-11.

It would be a blessed good thing if some of our preachers who are consecrated to politics, and who are looking to politics for the salvation of the country, would consecrate themselves to God and the service of his gospel. But do they really believe the gospel? If they did, how could they write such words?

MR. CRAFTS ON THE SABBATH. NO. 2.

WE noticed last week some of Mr. Crafts' statements of what was and what was not concerning the seventh day in Genesis. He further says, in the *Christian Statesman* of November 19:—

In order to displace the Lord's day, which has the contested seat, the advocates of Saturday, on whom now rests the whole burden of proof for their proposed "change of day" from that generally accepted to their own, must prove: (1) That God's original Sabbath was a twenty-four-hour day.

In the first place let us notice the word juggling which is here presented. No Seventh-day Adventist ever endeavored "to displace the Lord's day." The only day which the WORD OF GOD recognizes as the Lord's day is the seventh-day Sabbath. See Mark 2:27; Isa. 58:13; Ex. 20:10. For the observance of the only Lord's day recognized in the Bible we are contending.

2. No Sabbath keeper is advocating "Saturday," as we showed last week. The Bible week does not know the Roman Saturday.

3. As regards "the contested seat" we have only this to say: The seat of God's law on earth is in the hearts of his people. He demands open hearts to his claims and willing service to his commandments. If one, one million, or one trillion people prefer the pagan holiday of the sun to the Sabbath of the Lord, no man or set of men has the right to compel them to do otherwise. If they have enthroned Sunday in their hearts, it will remain there till they themselves cast out the usurper. What we are contending for is that in that Book which expresses God's will to man, and which all Protestants profess to take as the rule of faith and life, Sunday has no "seat," no throne,

no sacredness whatever. It is not a matter of occupancy in the so-called Christendom; it is a matter of title deeds, of legitimate documents, of the records and decisions of the last Court of Appeal.

In this "Christian" church where Sunday as a "holy" holiday was first given existence, all the errors of apostasy held "the contested seat" for hundreds of years, but the Reformation contended for the faith, not on that basis, but on the basis of God's eternal truth. On that basis we plead for the Sabbath of the Lord. We do not ask or wish that that Sabbath shall be recognized by law; we do not ask for it a general recognition by unsanctified lips, which in words would honor God, while their hearts were as far removed as sin could separate; but we do ask that Christians, those who love God, those who profess to do God's will, who profess to follow his word, and who profess to be walking in the footsteps of Jesus Christ,—we do ask that these, one and all, will yield themselves to do what they profess to do, and not stand as stumbling blocks in the way of those who are anxiously, earnestly, honestly inquiring, "What is truth?" This we ask. Yes, Sunday has "the contested seat" in a corrupted and corrupting Christendom; but the Sabbath of the Lord, the Lord's day, the seventh-day Sabbath, has the title deeds of a proved-up claim from the ever-living Jehovah.

4. But Mr. Crafts says that those who have all the Bible on their side "must prove that God's original Sabbath was a twenty-four-hour day." In reply we would say that they must prove nothing of the kind. If all the proof the Bible furnished was in Gen. 2:1-3, there might be a little more reason in Mr. Crafts' demand; but we have the commandment in the Decalogue, and the threefold-miracle-marked day, from sunset to sunset, for forty years. That was the day God enjoined on man. That is the day now obligatory. Mr. Crafts continues:—

Nearly all Christian scholars make the word "day" mean a period of time in connection with each of the seven days, as it certainly does in the very next verse after those in which the seventh day is named, where the six days are all spoken of together as "the day that the Lord God made earth and heaven." Gen. 2:4. That view harmonizes both with Scripture usage and scientific facts. In that case the Sabbath of God is the period of redemption, the age of man, in which God has ceased his creative week-day work among minerals, vegetables, and animals (science so declares) and is doing nothing save works of necessity and mercy for the sustenance of his great household, except the great sabbatic work of redemption. Man's imitation of God's Sabbath in this case is in miniature, as indeed it must be in every other case. In our little human week we work our six human days and rest the seventh, as God has done in his divine week. Our doctrine of the Sabbath does not require us to prove this theory; but the doctrine of the Saturday keepers requires them to disprove it beyond a doubt.

But all Christians do not so consider it. Dr. H. L. Morris, in his "Science and the Bible," or "Work Days of God," proves conclusively that the six days of Genesis 1 were natural twenty-four-hour days. And this is the obvious meaning of the record. The sun was to "rule the day." Gen. 1:14-19. The evening and the morning, a dark part and light part, composed the day. On one of these days, the seventh of the cycle, God rested. But Mr. Crafts makes that Sabbath of the Creator "the period of redemption" now going on.

But the record places the rest of the Creator *in the past* when the blessing was placed upon the day, and it was set apart to man's use. God blessed the seventh day, and sanctified it, *because that in it he HAD RESTED*. Of course this places Mr. Crafts' theory of God's indefinite rest, now going on, against the Bible, but that is not our fault.

It is true that their doctrine of the Sabbath does not require them to prove any theory of creation, for their "sabbath" had no more to do with it than has Monday or Tuesday. To say that the Sabbath which God gave man was not the day upon which the Creator rested, which he hallowed and sanctified, is not a charge against seventh-day observers, but against the record of Inspiration, and the wisdom and justice of his law. Read the following:—

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

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

"This is that which the Lord hath said, To-morrow is the rest of the holy Sabbath unto the Lord." Ex. 16:23.

"Six days ye shall gather it; but on the seventh day, which is the Sabbath, in it there shall be none. And it came to pass, that there went out some of the people on the seventh day for to gather, and they found none. And the Lord said unto Moses, How long refuse ye to keep my commandments and my laws? . . . So the people rested on the seventh day." Verses 26-30.

"Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel forever; for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed." Ex. 31:16, 17.

"And when the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him. And very early in the morning the first day of the week, they came unto the sepulcher at the rising of the sun." Mark 16:1, 2.

We do not believe that any candid reader will study the above passages and come to any other conclusion than this, that the day which God enjoined upon man is a definite day, and the identical day in the septenary, or weekly cycle, upon which the Creator rested. If otherwise, language means nothing, and the words of God become the merest shuttlecocks for theological jugglers. Every lover of the Lord Jesus Christ, everyone who regards His reverence for the word of God, ought to cry out against such perversions of God's word as are seen in the common treatment of the Sabbath question. Which is the better, Christian friends, the illegal squatter's claim of the Sunday or the title deeds of the Lord God of Israel? "What is the chaff to the wheat?"

God does not demand forced service. The willing hearted, the loyal, the courageous, are what he calls for. He who serves God through fear does not serve him at all; he simply serves self, doing what he does to save himself from greater disaster. God wants willing, loyal, loving service.

CHRISTMAS.

An old couplet, in speaking of the country boor, runs somewhat on this wise:—

You may starch and may straightlace a man as you will,
The scent of the stables will cling to him still.

And this is more emphatically true of the ancient pagan festival which many good souls in our day would fain make Christmas. The same profusion of flowers is now witnessed on Easter Sunday as was seen when our pagan ancestors brought them as offerings to the vernal goddess *Eostre*. And there is but little difference in the motives in the majority of cases now and then. It was fashionable then; it is now. Christmas is not an exception; in fact, it is a notable example of this very thing.

December 25 in pagan times was one of the great days of the old Roman Saturnalia, noted for its gluttony, drunkenness, and licentiousness. In another column we give an article from the *Christian at Work* of some time ago on "Christmas Feasting" in Christian lands three hundred years ago. How far removed is the picture then presented from that of the old Saturnalian orgies as revealed by the classic writers? And what is Christmas to-day but a day of revelry, drunkenness, and gluttonous gorging and feasting. Of course much is said and printed about the Christ child, some of which is very good, but in all Christian lands the mythical Santa Claus is mentioned ten times to the Christ child once. The gifts of the day, while many times tokens of love and results of self-denial among the poor, are based on selfishness, knowing little of the Spirit of Christ, in whose honor the day is said to be celebrated.

We do not wish to deprive one soul of any pure, wholesome enjoyment, but, as judgment-bound men and women, it is well to face the facts. The truth is that December 25 is not the day of Christ's birth, neither is that day kept by the people generally in honor of that event. It is safe to say that the day will have more heartaches, headaches, and stomachaches than it relieves.

To those who do what they can to relieve distress and bring joy to the lonely homes and wretched worse than homes on that day, or any other, we bid Godspeed; but in this work so much is sometimes paid out for ostentation and trimmings that but little good is done for the amount invested. If Christians would really remember Him who became poor that we might be made rich, let them remember the neglected, bleeding, suffering cause of Christ, in the homeless, houseless, joyless dwellings of the poor, in the rayless, sinsick heathen all around, into whose souls the light of the gospel never broke. In other words, let Christians be partakers with Christ in self-sacrifice for others, and thus carry the glad tidings of—

Glory to God in the highest,
On earth peace
And good will to men.

Let every day be a day in which Jesus in all his glorious work shall be remembered, and then indeed will there be joy because of his birth. Such a happy, joyous Christian life we wish all our readers.

Evangelicalism in Germany.—Professor Harnack, the learned and liberal occupant of Neander's chair at Berlin, Germany, contends in a recent publication that a new creed ought to be framed for the Evangelical Church in place of the "Apostles' Creed," as the former does not show progress, as many ministers of the Protestant Church in Germany cannot accept its teachings. Among the things taught by the Apostles' Creed to which he objects, are the following:—

That one proposition, namely, "resurrection of the dead," cannot, also, according to the principles of the Evangelical Church, be maintained in its literal meaning.

"Conceived by the Holy Ghost, born of the Virgin Mary." Here something is maintained as a fact which is not believed by many faithful Christians, and which cannot be adapted to their present faith. Here there is an actual rock of offense (Notsland) for every upright Christian who desires to use this symbol as his confession, and yet does not believe this statement.

But many other conservative evangelicals protest zealously against these opinions of Professor Harnack, and hence comes war. It will be difficult to tell in not a little time whether it is necessary for a "Christian" to believe in Christ at all or not. Truly the gospel of Christ is a "rock of offense" to those who "stumble at the word." We do not defend the "Apostles' Creed," which the apostles never saw, but it is the truth of the Scripture in that creed to which Professor Harnack and the liberals seem to object. Where is the end?

ALEXANDER HERMANN discourses in the current number of the *Cosmopolitan* on "Spiritualism and Hypnotism." Spiritualism he denounces as humbug, pure and simple, while hypnotism he regards "a strictly legitimate science, destined in the future to occupy a large share of attention from the savants of the world." He claims it is electric and natural. "The roll call of Spiritualists," he says, "is not a long one." All this sounds well, and doubtless reflects the honest opinion of the gentleman, but he does not even *know* what he has declared of hypnotism, and of the number of Spiritualists he is at least grossly ignorant. We do not mean professed Spiritualists, but those who hold to the essential doctrines of Spiritualists, namely, that the dead live, and that they can communicate with us. Saint worship in the Catholic Church is but a form of Spiritualism. Millions of Protestants are no better. And to our mind all these occult "sciences" which seek to shut out God and his word, because that word condemns them, are of that old deceiver, Satan. Of these delusions the prophet spake eighteen centuries ago. 2 Tim. 3:1-4.

A LIVE Christian is an active Christian, a working Christian. Life demands action; it is action. Action, growth, doing, is the normal condition of life. It costs greater effort to refrain from doing than to do. What is true of the individual Christian is true of the church. On the other hand, prolonged idleness, abnormal inaction, is sure to breed disease and death in the spiritual man as in the physical.

Labor is life; 'tis the still water faileth;
Idleness ever despaireth, bewaileth.

Let faith grasp the life of God in Christ Jesus;
let that life work for God.

Doctrinal.

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

"LOOKING BACKWARD."

BY JESSIE HOCKER.

"Ah, yes, in that long agony trial I know
The power of the Lord attended me!
I can see how his great arm reached below
To snatch me from that which would fatal be.
But to-day I stand neath this crushing weight;
I feel that his presence cannot be here,
For my care and sorrow do not abate,
While with every hour comes a quickening fear."

But the days that wait not for joy or sigh
Bore onward upon their waves the soul
Whose heart gave vent to that bitter cry
From the depths of the billows which round it roll,
And, standing to-day far beyond the place,
Looks backward and views that trying time,
So clearly can see God's sustaining grace
Upheld him that day by its strength sublime.

Do you, friend, look back from to-day's deep grief
To some epoch of life, where God has sent
The balm of the Spirit's sweet relief
To heal the sad heart by deep sorrow rent?
Oh, look not backward to find his love!
It attends you through every phase of life.
Omnipotence dwells in the world above,
That can cope with the wildest storms and strife.
College Place, Wash.

THE POWER OF FAITH.

BY ELDER WM. COVERT.

INSPIRATION says that "faith is the substance of things hoped for, the evidence of things not seen." Heb. 11:1. The Revised Version says, "Faith is the assurance of things hoped for;" margin, "The giving substance to." Faith is the appropriating element of the soul. By it truths are grasped and retained. It becomes the channel of understanding by indorsing propositions made for our information.

The child learns that A is A, not because the teacher demonstrates to him that it is, but because he believes the teacher knows, and that he will tell the truth about it. Without simple faith in the teacher, the child had better remain out of school. Just so must the one who comes to God have faith in him. For saith the Lord, "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Heb. 11:6. Of course we understand that there must be evidences by which the mind has become satisfied as to these propositions even before the first step can be taken. God gives these.

God is seen in all his works. The heavens declare his glory. Ps. 19:1-6. All things in heaven and earth sing his praise. Ps. 148:1-13. It is only the fool who hath said in heart, "There is no God." Ps. 14:1. As to his disposition to benefit all, Paul declared to a heathen congregation: "He left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness." Acts 14:17. And again: "That which may be known of God is manifest in them [or unto them]; for God hath showed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse." Rom. 1:19, 20.

But we did not design to write of God as seen in nature. We wish to treat upon the

theme of redemption. It is here that faith is especially helpful. The apostle says, "Through faith we understand that the worlds were framed by the word of God." Heb. 11:3. We understand this proposition, not because we comprehend the process, but because we believe the testimony of God. This testimony was given that we might have knowledge of an important fact. But the testimony that God has given us concerning his Son is of the greatest consequence to us. "If we receive the witness of men, the witness of God is greater; for this is the witness of God which he hath testified of his Son. He that believeth on the Son of God hath the witness in himself." 1 John 5:9, 10.

Having received the witness of God, we shall ask for no other testimony; for nothing can be added to it. The person having the testimony which is truth itself is safe. His faith anchors him securely.

Faith is an active element, gathering the truths and appropriating the promises, while at the same time it performs the Christian responsibilities with becoming cheerfulness. "For in Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love." Gal. 5:6. Does a man have good works?—They are only the fruit which faith produces.

By faith man is admitted to God's grace; by faith he is justified; and by faith he enjoys peace with God. The apostle states these propositions in the following beautiful language: "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ; by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God." Rom. 5:1, 2. When writing concerning Enoch, the statement is made that "without faith it is impossible to please Him." Heb. 11:6. Every step acceptable to God must be taken by faith—the first, the last, and all that intervene between the beginning and the end. God's children are born by faith. Gal. 3:26. They feed upon the living word by faith. Rom. 10:17; 1 Peter 2:2. They stand by faith. Rom. 5:2. They live by faith. Hab. 2:4; Rom. 1:17; Heb. 10:38. They walk by faith. 2 Cor. 5:7. By faith they are made righteous. With the heart man believeth unto (or into) righteousness. Man, having no righteousness of his own, and by sin having fallen so far below God's standard of righteousness that it becomes impossible for him of himself to reach it, is lifted into God's righteousness by faith. His faith becomes the medium of access into this righteousness. Through this life-giving connection God imparts more and more of himself to those who believe.

Very many heathen have entered upon a life of faith by believing the simplest elementary statements of the gospel, and from this rudimentary beginning have grown into strong men in the Lord. In fact, this statement in a measure applies to all who fight the good fight of faith. There was Rahab (Heb. 11:31), a heathen woman leading a life of sin, but she had access to God's grace through faith, and became in time a character strong in the Lord, even becoming a mother in the royal line of Israel, through whom the genealogy of Christ is traced (Matt. 1:5, Revised Version).

But faith must increase in order that there be Christian growth. "The path of the just is as a shining light, that shineth more and more unto the perfect day." Prov. 4:18. The church at Thessalonica is presented by the

apostle as a model church. The secret of their excellence is revealed in 2 Thess. 1:3, where Paul says: "We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth." If faith grew with all Christians in the same measure noted above, there would be no church trials nor backslidings to rend the hearts of those who labor in the Master's cause. But, going from strength to strength, God's children would mount upward, scaling the heights of difficulty as the eagle soars above the mountain fastnesses.

FAITH IS VICTORY.

In 1 John 5:4 it is written: "Whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith." At every step Christ overcame the enemy and obtained the victory. In him we overcome by faith. Our faith joins us to him in the contest, and if we remain in him through the battle, we also overcome with him. Should the Christian turn to one side, place his back to the foe, or depend on self, he breaks away from faith, and loses the victory that would be his in Christ. As certainly as the electric car stops still upon the track when the connection is severed from the living wire, so certainly will the child of God cease to advance when he severs his connection with the power of the living God by faith in Christ. His mind must be as constantly connected by faith with Christ, the living Vine, that he may bear fruit to God's glory, as the branch is connected to the parent stem, that it may produce fruit to satisfy the husbandman. John 15:1-6.

As the branch by its connection with the vine draws its life from the vine, so does the Christian by faith receive the life of Christ into himself. As the vine produces its fruit upon its branches, so Christ, the true vine, will produce the fruit of righteousness in his branches. By this life of faith Christ dwells in his people, and fulfills the righteousness of the law in them. This faith never staggers, never wavers, never doubts, never worries, never fears. In the greatness of its strength it embraces the love of God with all its majesty and its sweetness, and rests securely under the shadow of the Almighty.

MAN'S SIN AND SAVIOUR. NO. 7.

BY ELDER URIAH SMITH

The Twenty-three Hundred Days.

To THIS question, then, we now turn our attention. Where do the twenty-three hundred days, the termination of which marks the cleansing of the sanctuary, begin and end? The statement concerning the twenty-three hundred days is made in connection with a prophecy of paramount interest to the people of God. One angel was heard by Daniel addressing another, and asking him this important question: "How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden underfoot? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed."

The whole prophecy, as an examination of the chapter will show, spans the duration of three great kingdoms, Medo-Persia, Grecia, and Rome, which are explained in the latter part of the chapter; but nothing further is

there said in regard to that important period of time, the twenty-three hundred days. In chapter nine, however, the subject is again taken up. The same angel, Gabriel, appears, to give Daniel an understanding of what he did not understand at the close of chapter eight. He refers him back to the vision at the beginning (the vision of chapter eight), taking up the time and devoting himself to that, as recorded in verses 20-27.

In now causing Daniel to understand the vision, Gabriel was but carrying out the instruction he had received, as recorded in chapter 8:16. He tells him that seventy weeks are cut off from the twenty-three hundred days, the word "determined," in verse 24, being from a word which means "cut off." Then the angel tells him where the seventy weeks were to begin: "Know therefore and understand," he says (verse 25), "that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks; the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for himself; and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. And he shall confirm the covenant with many for one week; and in the midst of the week he shall cause the sacrifice and the oblation to cease," etc.

Here we have the seventy weeks (seven weeks and threescore and two weeks and one week) subdivided to mark the separate events by which the application of the prophecy can be determined without danger of mistake. The seventy weeks are, therefore, the first part of the twenty-three hundred days; for the angel came to explain the days; and the first thing to do in explaining the period is to tell where it begins. Where the seventy weeks begin, therefore, the twenty-three hundred days begin,—from the going forth of a commandment or decree to restore and to build Jerusalem.

The date of this vision was B.C. 538. The Jews were captives in Babylon, the dominion of which had just passed over to the Medes and Persians; for it was in the first year of Darius that this vision was given. Dan. 9:1. Two years afterward, in the year 536 B.C., the decree of Cyrus was issued (Ezra 1:1-4) for as many of the Jews as were so disposed to go up to Jerusalem and build the temple of the Lord, thus beginning a series of movements which finally resulted in the full reestablishment of the Jewish nation in their own land. The prophecy says "to restore" as well as "to build;" and that can mean nothing less than the full reestablishment of the religion, polity, and policy of that people as a nation. The decree of Cyrus, which provided only for the building of the temple, was too limited to fulfill the prophecy. The Jews returned in large numbers, and began to build the temple, but, being hindered in their work by their adversaries (Ezra 4:7, 21), the decree of Cyrus was reaffirmed by a subsequent king named Darius (Ezra 6:1-12), B.C. 519; but this, like that of Cyrus, providing only for the building of the temple, not for the restoring of the nation, was too limited to meet the specifications of the prophecy.

At length, in the seventh year of King Artaxerxes Longimanus, a decree was issued to Ezra the priest, as recorded in Ezra 7, as broad

and ample as could be given without granting the nation entire independence. Here was the command in full to restore and build Jerusalem; and the seventy weeks could not begin until this point was reached; but from this point they must date; for here the specifications of the prophecy were fully met. The question now is, then, to determine in what year the seventh year of Artaxerxes Longimanus fell; and this, fortunately, can be clearly ascertained, as it is one of the best established dates in all history. It was B.C. 457. See Hales, Prideaux, Bliss, etc.

Before looking at the intermediate dates, let it be noticed that the time we are now considering is symbolical, or what is called "prophetic" time; and when time is used symbolically in the Scriptures, a short period is taken to represent a longer one, the rule given being this, that a *day* stands for a *year*. Num. 14:34; Eze. 4:6. Aside from the eminent authorities who have adopted this method of the application of time, which is called "the year day principle," the events of the prophecy itself demonstrate that this is the right method of application; for the prophecy has been fulfilled on this very scale. Thus, we have in the prophecy forty-nine years allotted to the building of the wall, or the restoration of the city in its material aspects. Dating this period from 457 B.C., seven weeks allotted to the building of the wall, or forty-nine days, that is, forty-nine years, would reach to 408 B.C.; and in that very year (the fifteenth of Darius Nothus) the last act of reformation by Nehemiah completed the reestablishment of the Jewish society in Jerusalem. (See "Prideaux' Connexion.") Then there were to be sixty-two weeks, that is, 434 years, more to the Messiah the Prince. The word "Messiah" means the "anointed one;" and the expression refers to Christ, and applies to him when he was anointed with the Holy Ghost and with power to preach the gospel. This took place at his baptism. Acts 10:37, 38; Luke 4:18. This period would terminate in A.D. 27, and in that very year Christ was baptized and entered upon his ministry (Mark 1:10, margin) and prefaced his message with the solemn declaration, "The time is fulfilled." Verses 14, 15.

The statement of Luke 3:1 further confirms this date for the beginning of Christ's ministry. Christ was six months younger than John. Luke 1:36. They both, of course, entered upon their ministry at the age fixed by the law of the Jewish priesthood, that is, thirty years; and it is expressly declared of Christ that he "began to be about thirty years of age" when he began to preach. Luke 3:23. John would commence his work six months before Christ, and Luke tells us when John began his work. It was in the fifteenth year of Tiberius Cæsar. Luke 3:1. This date is doubtless to be reckoned from the time when Tiberius was associated with his stepfather, Augustus, on the throne of the Roman empire, which was in August A.D. 12. This would bring the close of Tiberius' fifteenth year in August A.D. 27. John must have therefore begun his ministry as early as the spring of that year, which brings the beginning of Christ's ministry, of course, six months later, in the autumn of the same year.

The ministry of Christ was three years and a half in length, as is indicated by John's record of the four passovers which he attended (and he has presumably mentioned them all), in the following passages: John 2:13;

5:1; 6:4; 13:1. At the last of these passovers Christ was crucified; and this was in the spring, the time to which the passover was fixed. But, according to the prophecy, he (Christ) was to cause the sacrifice and the oblation to cease in the midst, or middle, of this week. Dan. 9:27. The terms "sacrifice and oblation" doubtless refer to the typical offerings and services of the Jewish system; and these Christ did cause effectually to cease, by dying as their antitype on the cross. The crucifixion, therefore, was the middle of the last week of the seventy, three years and a half from the beginning of that last week. But we have seen that the last or seventieth week began in A.D. 27, and now we learn that it must have been in the autumn, inasmuch as the middle of the week was in the spring. From the autumn of A.D. 27 we therefore count forward six months, which would bring us to the spring of A.D. 28, when Christ attended his first passover. His second passover would be in the spring of 29, his third in the spring of 30, and his fourth and last in the spring of 31, when he was crucified, just three years and a half from the autumn of A.D. 27, when he was baptized and entered upon his ministry.

The year A.D. 31, as the year of the crucifixion, has in its favor almost the whole weight of chronological authority. See Dr. Hale's Chronology, vol. 1, pages 69, 70; vol. 3, page 230.

Thus we find, so far, the utmost harmony and the most satisfactory historical support for the application of the prophecy. Now to find the close of the 70 weeks we have only to go forward three and a half years (the last half of the week) from the crucifixion, in the spring of 31. We find ourselves by this calculation in the autumn of A.D. 34, as the termination of that period which was cut off for the Jewish people. And here we should look for what the prophecy indicates to take place, namely, that that people would no longer be considered the separate and peculiar people of God, but that his work would then extend to all nations. And we find events strikingly in harmony with this view. In the martyrdom of Stephen in that very year the Jewish people, in the deliberate action of the Sanhedrim which condemned him, may be said to have formally and finally rejected the gospel of Christ. This was the first of a series of events which led to the conversion of Paul the following year, the great apostle to the Gentiles. And a little later the apostles declared in a formal and deliberate manner that since the Jews put away from themselves the word of God, and judged themselves unworthy of everlasting life, they would turn to the Gentiles. Acts 13:46. But one more conclusion remains to be drawn respecting the 2,300 days; but it is one of tremendous import, and should thrill with interest every heart. It is simply this: The first 490 years of the 2,300 having ended in the autumn of A.D. 34, we inquire how many years remain to complete the whole period; 490 from 2,300 leaves 1,810, and 1,810 added to A.D. 34, autumn, where the 490 ended, brings us to the autumn of A.D. 1844! There the great period, in our own generation, reached its termination; and there the prophecy said that the sanctuary should be cleansed.

What sanctuary is referred to we now know; for the days have ended far down in the gospel dispensation, and the term must therefore refer to the sanctuary of this dispensation,

which is the sanctuary in heaven. And what its cleansing is we have also seen. It is the work of atonement, the closing up of Christ's mediation in behalf of the world. There the books are being examined and the investigation is going forward, beginning, of course, with the first generation, and to continue until it reaches the generation of the living, with the judgment of whom the work of Christ for the world will close. In so momentous a period in the world's history have we been living for the last forty-eight years. Alas! how few know it; and fewer still realize it.

FALSE PROPHETS.

"AND many false prophets shall rise, and shall deceive many." Matt. 24:11.

In the common use of the word, a prophet is one that foretells; but the word sometimes means simply a teacher. Prophets of God declare the future, being instructed by good angels and the Spirit of God. False prophets make predictions by the agency of wicked spirits and the power of Satan. And while this is true of those who are under the direct inspiration of superior beings, good or evil, consecrated teachers of divine truth may be regarded as God's prophets; and teachers of error may properly be called false prophets. True and false prophets may be known.

The prophets of God are teachers of purity, reprovers of sin, and faithful in warning the people of coming dangers. The duties of those whom God calls to speak in his great name are clearly expressed by the sacred writers. We here quote from three of them:—

"Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins." Isa. 58:1.

"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.

"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine." 2 Tim. 4:1, 2.

False prophets do not reprove the people for their sins, and do not warn them of coming danger; but they proclaim peace to the sinner. Their teachings lead from God and his word, and are such as please the unconverted mind. The inspired writers have also spoken definitely of the testimony and work of false prophets. We here give several for example:—

"And mine hand shall be upon the prophets that see vanity, and that divine lies; they shall not be in the assembly of my people, neither shall they be written in the writing of the house of Israel, neither shall they enter into the land of Israel; and ye shall know that I am the Lord God. Because, even because they have seduced my people, saying, Peace; and there was no peace; and one built up a wall, and, lo, others daubed it with untempered mortar." Eze. 13:9, 10.

"For from the least of them even unto the greatest of them every one is given to covetousness; and from the prophet even unto the priest every one dealeth falsely. They have healed also the hurt of the daughter of my people slightly, saying, Peace, peace; when there is no peace." Jer. 6:13, 14.

"Then said I, Ah, Lord God! behold, the prophets say unto them, Ye shall not see the sword, neither shall ye have famine; but I will give you assured peace in this place. Then the Lord said unto me, The prophets prophesy lies in my name; I sent them not, neither have I commanded them, neither spake unto them." Jer. 14:13, 14.

After stating the duty of the faithful serv-

ant of God to preach the word, to reprove, to rebuke, and exhort with all long-suffering and doctrine, the apostle says: "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." 2 Tim. 4:3, 4. That time has now fully come. The people choose pleasing fables, which do not disturb them in their sins, rather than the reproof, searching declarations of the word of God. They love to be deceived by the teachings of false prophets, and "say to the seers, See not; and to the prophets, Prophecy not unto us right things, speak unto us smooth things, prophecy deceits." Isa. 30:10.

"Shall I not visit for these things? saith the Lord; shall not my soul be avenged on such a nation as this? A wonderful and horrible thing is committed in the land; the prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so; and what will ye do in the end thereof?" Jer. 5:29-31. The ears of the people are filled with the pleasing fables of the world's conversion, a good time coming, and that we are just entering the golden age. The threatenings of God's word on the proud, the haughty, the vain, the rich, the sinners in Zion, and those out of Zion, are kept back by the false teachers of these times. Many of them even dare to teach that the moral code of the ten commandments is abrogated. And as the result of such a course, and of such teaching, we see in the professed church of Jesus Christ that iniquity abounds.—*Elder James White.*

WHAT IS THE MATTER?

BY G. D. BALLOU.

HAVE you not frequently noticed when in society if the name of God or Christ were mentioned in a sincere, reverential manner, even sometimes in professedly Christian society, what a hush came over the conversation and over the feelings, almost if not quite a sense of shame? It seemed so untimely and out of place to introduce such thoughts. And what a relief came as soon as someone started off glibly on some other theme. But how does it affect society in general to hear a man take the name of God in vain? Does any hush come over the hearts of the hearers, any sense of shame? Is the one who uttered the oath made ashamed without a reproof?—No; and often not even by one.

Again, when the pious heathen falls down and worships his god of wood or stone in the market place, and thousands of his fellow heathen are crowding past, does any sense of shame intrude on his feelings of devotion? Are any of his friends shocked at his untimely and out-of-place conduct?—Ah, no! And what does all this mean?—Simply this, that the devil has the control of human thought and sentiment, and is working with all his power to crush out of the hearts of men all sense of reverence and worship for the true God—to make them ashamed to speak or even think of God or his works. But he makes men bold to blaspheme and practice idolatry. And what is your duty in view of this?—"Resist the devil, and he will flee from you." "In all thy ways acknowledge God, and he shall direct thy paths."

Grant's Pass, Or.

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.

OUR PETITIONS.

I saw a little child with trustful look
Run to his father's knee and gently say,
"Father, I thirst; give me to drink, I pray,
Some water from yon clear and sparkling brook."
The father brought a cup of milk and smiled.
"Drink this, 'tis better for thy thirst," he said;
"And if thou hungerest, lo, here is bread!"
Ah! would, methought, that, like that little child,
We to our Father went in simple love,
And, though he give us not the very thing
That we had asked for, vainly fancying
That it was best, yet will he hear our prayer,
And pour a richer blessing from above;
His grace our feet to guide; his strength our
cross to bear.

—A. H. Perry.

THE WAY TO CHRIST.

BY MRS. E. G. WHITE.

(Continued.)

It is impossible for man to save himself. He may deceive himself in regard to this matter, but he cannot save himself. Christ's righteousness alone can avail for his salvation, and this is the gift of God. This is the wedding garment in which you may appear as welcome guest at the marriage supper of the Lamb. Let faith take hold of Christ without delay, and you will be a new creature in Jesus, a light to the world.

Christ is called "the Lord our righteousness," and through faith each one should say, "The Lord my righteousness." When faith lays hold upon this gift of God, the praise of God will be upon our lips, and we shall be able to say to others, "Behold the Lamb of God which taketh away the sin of the world." We shall then be able to tell the lost concerning the plan of salvation,—that while the world was lying under the curse of sin, the Lord presented terms of mercy to the fallen and hopeless sinner, and revealed the value and meaning of his grace. Grace is unmerited favor. The angels, who know nothing of sin, do not understand what it is to have grace exercised toward them; but our sinfulness calls for the exercise of grace from a merciful God. It was grace that sent our Saviour to seek us as wanderers and bring us back to the fold.

Have you a sense of want in your soul? Do you hunger and thirst after righteousness? Then this is an evidence that Christ has wrought upon your heart, and created this sense of need, in order that he may be sought after to do those things for you through the endowment of his Holy Spirit which it is impossible for you to do for yourself. The Lord specifies no conditions except that you hunger for his mercy, desiring his counsel, and long for his love. "Ask!" The asking makes it manifest that you realize your necessity, and if you ask in faith, you will receive. The Lord has pledged his word, and it cannot fail. That you feel and know that you are a sinner is sufficient argument in asking for his mercy and compassion. The condition upon which you may come to God is not that you shall be holy, but that you shall ask God to cleanse you from all sin and purify you from all iniquity. Then why

wait longer? Why not take God at his word, and say:—

Here, Lord, I give myself to thee,
'Tis all that I can do?

If Satan comes to cast his shadow between you and God, accusing you of sin, tempting you to distrust God and doubt his mercy, say: "I cannot allow my weakness to come between me and God; for he is my strength. My sins, which are many, are laid upon Jesus, my divine Substitute and Sacrifice.

"Nothing in my hand I bring,
Simply to thy cross I cling."

No man can look within himself and find anything in his character that will recommend him to God, or make his acceptance sure. It is only through Jesus, whom the Father gave for the life of the world, that the sinner may find access to God. Jesus alone is our Redeemer, our Advocate and Mediator; in him is our only hope for pardon, peace, and righteousness. It is by virtue of the blood of Christ that the sin-stricken soul can be restored to soundness. Christ is the fragrance, the holy incense which makes your petition acceptable to the Father. Then can you not say:—

Just as I am, without one plea,
But that thy blood was shed for me,
And that thou bid'st me come to thee,
O Lamb of God, I come.

Coming to Christ does not require severe mental effort and agony; it is simply accepting the terms of salvation that God has made plain in his word. The blessing is free to all. The invitation is, "Ho, everyone that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do you spend money for that which is not bread? and your labor for that which satisfieth not? hearken diligently unto me, and eat that which is good, and let your soul delight itself in fatness."

Then come, and seek, and find. The reservoir of power is open, is full and free. Come with humble hearts, not thinking that you must do some good work to merit the favor of God, or that you must make yourself better before you can come to Christ. You are powerless to do good, and cannot better your condition. Apart from Christ we have no merit, no righteousness. Our sinfulness, our weakness, our human imperfection make it impossible that we should appear before God unless we are clothed in Christ's spotless righteousness. We are to be found in him not having our own righteousness, but the righteousness which is in Christ. Then in the name that is above every name, the only name given among men whereby men can be saved, claim the promise of God, saying, "Lord, forgive my sin; I put my hands into thy hand for help, and I must have it, or perish. I now believe." The Saviour says to the repenting sinner, "No man cometh unto the Father but by me, and him that cometh unto me I will in no wise cast out." "I am thy salvation."

When you respond to the drawing of Christ, and join yourself to him, you manifest saving faith. To talk of religious things in a casual way, to pray for spiritual blessings without real soul hunger and living faith, avails little. The wondering crowd that pressed close about Jesus realized no accession of vital power from the contact. But when the poor, suffering woman, who for twelve years had been an invalid, in her great need put forth her hand and touched the hem of his garment, she felt

the healing virtue. Hers was the touch of faith, and Christ recognized that touch. He knew that virtue had gone out from him, and turning about in the throng, he asked, "Who touched me?" Surprised at such a question, the disciples answered, "Master, the multitude throng thee, and sayest thou, Who touched me? And Jesus said, Somebody hath touched me; for I perceive that virtue has gone out of me. And when the woman saw that she was not hid, she came trembling, and falling down before him, she declared unto him before all the people for what cause she had touched him, and how she was healed immediately; and he said unto her, Daughter, be of good comfort; thy faith hath made thee whole; go in peace." The faith which avails to bring us in vital contact with Christ expresses on our part supreme preference, perfect reliance, entire consecration. This faith works by love and purifies the soul. It works in the life of the follower of Christ true obedience to God's commandments; for love to God and love to man will be the result of vital connection with Christ. "If any man have not the spirit of Christ, he is none of his."

Jesus says, "I am the vine, ye are the branches." Can we conceive of a more intimate relation than this implies? The fibers of the branch are identical with those of the vine. The communication of life, strength, and nourishment from the trunk to the branches is unobstructed and constant. The root sends its nourishment through the branches. Such is the believer's relation to Christ, if he abides in Christ and draws his nourishment from him. But this spiritual relation between Christ and the soul can be established only through the exercise of personal faith. "Without faith it is impossible to please him;" for it is faith that connects us with the power of heaven, and brings us strength for coping with the powers of darkness. "This is the victory that overcometh the world, even our faith." Faith familiarizes the soul with the existence and presence of God, and, living with an eye single to the glory of God, more and more we discern the beauty of his character, the excellence of his grace. Our souls become strong in spiritual power; for we are breathing the atmosphere of heaven, and realizing that God is at our right hand, that we shall not be moved. We are rising above the world, beholding him who is the chief among ten thousand, the one altogether lovely, and by beholding we are to become changed into his image.

(Concluded next week.)

SALVATION IN THE LIFE OF CHRIST.

BY ELDER S. N. HASKELL.

THROUGHOUT the ceaseless ages of eternity the life and work of Christ will be an incomprehensible mystery, for "without controversy great is the mystery of godliness; God was manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." 1 Tim. 3:16. "For in him dwelleth all the fullness of the Godhead bodily; and ye are complete in him." Col. 2:9, 10.

There was not an act in Christ's life, nor a word that he spoke, but what that act and that word were a revelation of God the Father, and therefore they contained salvation. The apostle speaks of God commending his love toward us in that while we were yet sinners, Christ died for us; and then he makes a statement,

which we believe because he says so, and the mind grasps the fact without comprehending how it can be: "For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life." See Rom. 5:6-10.

The question may be asked, How much of the life of Christ contains salvation? Was there salvation in his infancy, before he could have knowledge of good and evil? Was there salvation when he went to and from the place of labor carrying the tools for his father, Joseph? Was there salvation in his laboring as a carpenter? or was it simply when he entered upon his ministry? If there was no salvation in the infancy of Christ, how can infants be saved? Is there salvation in the parents? Was it not upon this point that the Jews failed to believe in Christ? They said, "This is of a truth that prophet that should come into the world," but they could not believe that he was "the bread which came down from heaven;" and they reasoned, "Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven?" John 6:14, 41, 42. Who will dare to draw the line and say that salvation began at a particular time in his life, or that there were certain acts in his life or particular words which he spoke that did not contain salvation? Let those who get their authority from God and can comprehend the mystery of godliness draw the line.

It was upon this point the Jews stumbled. They saw the humanity, but not the divinity. Hear Christ's words to the Pharisees: "Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself; but the Father that dwelleth in me, he doeth the works." John 14:10. Again, "If any man hear my words, and believe not, I judge him not; for I came not to judge the world, but to save the world. He that rejecteth me, and receiveth not my words, hath one that judgeth him; the word that I have spoken, the same shall judge him in the last day. I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak." John 12:47-49. And again: "If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works; that ye may know, and believe, that the Father is in me, and I in him." John 10:37, 38. Again, "I have greater witness than that of John; for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me. And the Father himself, which hath sent me, hath borne witness of me." John 5:36, 37.

As the Saviour entered upon his public ministry, he revealed himself as the Son of God; but from his birth he was the same Son of God as when he entered upon his ministry. His life was practical, and from his life are sent forth rays of light which lighten every man that comes into the world. "In him was life; and the life was the light of men." "That was the true Light, which lighteth every man that comes into the world." John 1:4, 9. To receive and work out these rays of light is salvation. "Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure." Phil. 2:12, 13.

This life covered every period, from his first

inception in humanity until he expired on the cross; and thus the entire period of humanity is covered by the salvation of the life of Christ. To receive Christ by faith is but to open the heart to the reception of all the character of our Lord and Master; and Christ's righteousness covers the entire period. When David describes himself in his sins, he says, "Behold, I was shapen in iniquity; and in sin did my mother conceive me." Ps. 51:5. Again of the wicked he speaks, "Let the iniquity of his fathers be remembered with the Lord; and let not the sin of his mother be blotted out." Ps. 109:14. This is as the unrepentant sinner appears before God; but when forgiven, entirely different expressions are used: "My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being imperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there were none of them. How precious also are thy thoughts unto me, O God! how great is the sum of them! If I should count them, they are more in number than the sand; when I awake, I am still with thee." Ps. 139:15-18. Again: "But thou art he that took me out of the womb; thou didst make me hope when I was upon my mother's breast. I was cast upon thee from the womb; thou art my God from my mother's belly." Ps. 22:9, 10.

Who can then say that there is one single act or word in the entire life of Christ but that contains salvation; for it is his righteousness by faith that is imputed to the sinner. "Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness; that he might be just, and the justifier of him which believeth in Jesus." Rom. 3:25, 26.

Truly salvation is in the life of Christ, and by its virtue all men are enlightened. This enlightenment is a conviction of right and wrong; "for when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves; which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another." Rom. 2:14, 15.

This conviction of right and wrong, however perverted the acts themselves may be, exists in the heart of every person that lives, from the most benighted Hottentot to the most enlightened Christian; and though their works oftentimes are in direct opposition to God's law, yet when faithful to the inner voice which convicts them of sin, the righteousness of Christ makes them acceptable in the sight of God; for "God is my strength and power; and he maketh my way perfect." 2 Sam. 22:33. Truly there is no righteousness like Christ's righteousness; there is no Saviour like Jesus Christ, the Son of God, "who forgiveth all our iniquities, who healeth all our diseases," and who in himself meets all the needs of humanity, from birth to old age.

WHEN thou hast thanked thy God
For every blessing sent,
What time will then remain
For murmurs or lament?

—Trench.

THE LAW OF GOD.

BY ELDER GEORGE B. THOMPSON.

THIS is the greatest document ever committed to mortals. It is summarily contained in the ten commandments, written by the finger of Omnipotence upon two tables of stone.

When God had delivered his chosen people from beneath Egyptian bondage, and had led them out into the wilderness, in order that they might sense more fully the sacred character of his law, he proclaimed it orally, and wrote it upon the imperishable agate of the mountain. How sublime the scene! He commanded Moses to set bounds about the mount. This done, the third day the Maker of the universe, Jesus, the Son of God, in sovereign majesty, amid fire and smoke, and glory unapproachable, descended, and, in tones which caused this solid earth to quake, he thundered forth to quailing humanity the principles of his own loving perfection. Such a scene the world had never before witnessed. It never will again, until Jesus shall arise from the mediatorial throne, lay aside his priestly robes, and, in "all the glory of his Father," and a retinue of holy angels, come the second time to vindicate his insulted authority, by saving those who kept his law, and visiting everlasting destruction upon its transgressors.

This law is but a reflection of the character of God, and is no more subject to change than its Author. It is the foundation of God's government, and all the intelligences in the eternal domain, from blazing sun to glimmering nebula, are amenable to its everlasting principles.

When Moses was commanded to erect a sanctuary in the wilderness, he was shown a pattern, and the sanctuary, with all the instruments, was made after the pattern. Ex. 25:9, 40. Among other things made was the "ark of the testimony." This was placed in the sacred apartment, or most holy place of the sanctuary, and in it was placed the ten commandments. This, too, was a "pattern of things in the heavens."

The seer of Patmos, when beholding things in the heavens, saw among other things the great original from which this was fashioned. "And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament." Rev. 11:19.

From this it is clearly demonstrated that the law of God and its sacred coffer are in heaven, and that the copy given to Moses was but a transcript of the great original. Upon this citadel of truth the fragile arguments of Antinomianism are as nothing. Conscious of the impregnable character of the fortress, they but rarely attack it. Not until man can ascend into the third heaven, rush into the most holy place of the heavenly sanctuary, take Jehovah from his place between the two cherubim, burst open the "ark of the testament," and, seizing with his wicked hands the code of heaven, grind it to atoms, can he change a jot or tittle of these immutable precepts. Let Antinomianism ponder well this fact, and behold the everlasting pillars that support the law of the mighty God. It has been truly said that long should pause the erring hand of man ere it seeks to chisel with human philosophy a single iota from these ten words.

Springfield, Ill.

A BAPTIST PROTEST AGAINST STATE AND CHURCH LEGISLATION.

BY REV. ENOCH H. SWEET.

[From the Baptist Watchman.]

TO THE EDITOR OF THE *Watchman*: A petition is in circulation in the State of Vermont, in which the petitioners memorialize "the honorable Senate and House of Representatives of the Vermont Legislature" for the passage of "a law regulating the running of railroad trains on Sunday." The petition is addressed to pastors of all denominations in the State—Protestant and Roman Catholic—to be circulated among their churches and congregations.

Everybody in Vermont will probably admit the existence of the evils which the petitioners deprecate. Christian people generally will sympathize with the avowed purpose to "lessen" the desecration of the Sabbath day. But the writer wishes hereby to express an emphatic opinion against the method adopted for attaining this purpose, and to expose the subtle error underlying such a movement. The churches cannot, without adopting an anti-scriptural policy, implore the State for aid to support the Sabbath as a religious institution. To understand fully the purpose of the petition, we should note the following significant facts:—

1. The petition emanated from an ecclesiastical gathering. In the preamble it is stated that action was taken to memorialize the Legislature by the "General Convention of Congregational Ministers and Churches of Vermont."

2. The petitioners are asked to subscribe to the following: "We, the undersigned, in behalf of the churches and Christian sentiment of the State, do hereby respectfully petition your honorable bodies for the passage of a law curtailing the complained-of abuse." The design is here confessed to be a law "in behalf of the churches and Christian sentiment," etc.

3. "The committee appointed by the convention" have sent uniform copies of the petition to the pastors, with the following direction: "Will you not kindly see that the accompanying petition is circulated among your church and congregation, and all others it is desirable to reach?" Thus the signatures shall be secured by the pastors from their churches and congregations, etc.

This movement is, therefore, seen to be nothing less than a petition emanating from an ecclesiastical body, drawn up in behalf of the churches, to be circulated by the pastors among the churches, etc. The following considerations are suggested to the *Watchman* readers in Vermont: Are churches justified in invoking Legislatures for laws in the interests of religion? Shall they appeal to the secular powers to support a religious institution? Shall they take up the sword to defend the sanctity of the Sabbath day? God forbid! "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds" (Paul). "My kingdom is not of this world; if my kingdom were of this world, then would my servants fight" (Jesus).

Let not the hydra-headed monster of the past—the union of Church and State—be resurrected, by Protestants, at least, in these last days. Let not Christian hands be put to a memorial for State legislation in support of religious institutions. May our appeals be directed rather to the throne of God, whence

cometh the help of the saints. "Not by might, nor by power, but by my Spirit, saith the Lord of hosts."

Winsor, Vt.

FROM ROMANISM TO CHRIST.

[Translated from the Spanish by F. C. Kelley. Taken from *El Abogado Cristiano Ilustrado*, published in the City of Mexico.]

CLEMENT MAITLAND, once a monk in the Oratory of Brompton, describes his recent emancipation from Romanism in the following terms:—

I have just abandoned the Church of Rome, and, by the power of God, have become a Christian and a Protestant. My experience may be of interest to your readers, and perhaps a means to awaken an indifferent church, and showing at the same time the horrors and wickedness of the Papacy.

My father was a well-known minister of the ritualistic Church of England, and rector of a pretty village in Kent. In 1866, when I was about one year old, he left his church and united with the Church of Rome, and I suppose I was received into the church at the same time. In a short time my father became a Roman priest, and entered the order of "Sacrificers of St. Charles" in Bayswater, where he resided until his death, which occurred when I was five years old.

During this time I lived in a convent school of the Dominicans, in Staffordshire, and it was there I commenced my acquaintance with Romanism. Only one Protestant relative visited me; but as her visits did not please the monks, they lied to my aunt by saying that I did not wish to see her again, thus cutting off my relation with Protestants and with the world.

At the age of fourteen I was transferred to the Oratory of Brompton, in order to begin the career of a priest. I should observe that this order of oratory is the richest, the most powerful and severe, in England, and, at the same time, the most dangerous. Their special work is the conversion of England to the Papacy. Their recruits come from the ritualistic clergy and the members of the Anglican Church, and they let nothing pass that will help to accomplish this end. To judge by the results, their efforts are successful, for each week several converts are received into the Roman Church through the work of this order.

My daily duties consisted in the study of theology and some regular religious exercises. My religious opinions were those of a hypocrite and a fanatical Romanist. I believed implicitly all the church taught, and that all those out of the Church of Rome could not be saved.

At the age of sixteen, after having served as a novice, I took the vows of obedience, poverty, and chastity, and became a monk of the oratory. All went well for two years. I was at the point of being ordained a priest, having previously been admitted to the sub-deaconship, when doubts commenced to trouble me in respect to the truth of religion. I thought: "In a few days I will be a priest, and will be invested with the power of God, and can pardon the sins of my companions." And the more I thought of this admirable power the more I doubted its reality. My confessor told me that my doubts were the suggestions of the devil, and I sincerely believed it. My mind being thus troubled, I applied myself to my religious duties with more care and

diligence; I imposed severer penance, but all in vain; my doubts increased, and I saw that the Roman Church is a cheat and an impostor.

I could not believe the teachings of this church, so I became an atheist. Notwithstanding the condition of my mind, I was obliged to comply daily for eighteen months to a series of religious practices, masses, litanies, and ministry, in which I did not believe.

Last March my superiors, with the object of removing my doubts, and also taking me for a time from the surroundings in which I lived, resolved that I should make a journey to Rome and to the Holy Land, in company with three priests. For two months I remained in the monastery of the Franciscans of Jerusalem, subject to observation. I scarcely need to say that if I have met Romanism in England as a corrupt, bewitched, and superstitious system, in Jerusalem it is a hundred times worse. For example, the traffic Romanism makes with the sacrament and relics in the holy places is still more scandalous.

They obliged me upon my hands and knees to run over great distances, and made me kiss pieces of marble and different parts of wood, iron, and old bones which they had for sacred relics. They gave me a parchment, signed and sealed by the Latin patriarch, in which they granted me an indulgence and a pardon of all my sins for future years.

At Jerusalem, in the monasteries, I met the focus of corruption, for everywhere abounded laziness, drunkenness, and immorality. There they said and proposed to me things not found in Sodom.

In the month of May they took me to Nazareth by way of Mount Carmel, where I was in retirement for a time. At Nazareth I found all of the city, except a few Protestants, given to the veneration of Mary. The cry of the Nazarenes is, "Great is Mary of Nazareth." Little or nothing is said of God or Christ. Some of their frauds are shameful; they put them into games, or plays, in order to impose them on the credulity of the devout; for example, the image of Mary, which they say was found near the supposed place of annunciation; it has two small lamps within its head, in order to give the effect that the eyes have life. I was appointed helper of the brother who had charge of cleaning these lamps.

While I remained at Nazareth, I resolved to escape. Until then I had continued a firm adherent to Romanism, nourishing the vain hope that some day my doubts would vanish. Now I was determined to renounce a system to me intolerable. Already I was commencing to lose the respect that a man ought to have for himself. Therefore, one Sunday afternoon, in place of going to my cell, I went to the church of the Protestant missionary society in search of the native pastor, who resides in Nazareth. After a long conversation with him I returned to the monastery, where I remained until Tuesday morning, when I repeated my visit. He gave me at this time the address of the missionary society's English minister, who resides at Acca, and advised me to stay with him.

On returning to the street I was met by the priests, who had discovered my intentions, and had stirred up the Arabs against me. They were all very angry and excited, and wanted to take me by force to the monastery. I fled like a slave seeking life and liberty, and fortunately reached Acca.

The missionary received me kindly, and

directed me to the Bible, which until that time had been to me a sealed book. I told him that I was an atheist, and did not wish anything that came from his religion. Nevertheless, God, by his Spirit, guided me to the reading of the blessed word, and there I found Jesus as the only way, the truth, and the life, and I found that the religion of Christ was very different to that of the pope. It convinced me of Christianity. I believed the word of God, and to-day I rejoice in "the truth as it is in Christ Jesus." Behold a new creature in Christ Jesus! See a slave made free! Yes, free indeed, because the Son hath truly made me free.

The 25th of May, 1892, which I passed in Acca, was a happy day for me, because it was there that I found rest, peace, and joy in a living and personal Saviour. It was no illusion, nor a mere emotion, that gave me these things. Blessed reality! something that Romanism could not give me, simply because it knows nothing of these things.

Praise God with me for having liberated me from the power of unholy Rome, and brought me to the glorious light, to the liberty and truth of the gospel. I have suffered much from persecution excited against me by the priests, but God is with me, and by his grace I can proclaim a good profession of faith before men.

Jerusalem, Palestine, August, 1892.

ONLY A BOY.

MORE than half a century ago a faithful minister coming early to the kirk, met one of his deacons, whose face wore a very resolute but distressed expression.

"I came early to meet you," he said. "I have something on my conscience to say to you. Pastor, there must be something radically wrong in your preaching and work; there has been only one person added to the church in a whole year, and he is only a boy."

The old minister listened. His eyes moistened, and his thin hand trembled on his broad-headed cane.

"I feel it all," he said, "I feel it, but God knows that I have tried to do my duty, and I can trust him for the results."

"Yes, yes," said the deacon, "but 'by their fruits ye shall know them,' and one new member, and he, too, only a boy, seems to me rather a slight evidence of true faith and zeal. I don't want to be hard, but I have this matter on my conscience, and I have done but my duty in speaking plainly."

"True," said the old man; "but 'charity suffereth long and is kind; beareth all things, hopeth all things.' Aye, there you have it, 'hopeth all things.' I have great hopes of that one boy, Robert. Some seed that we sow bears fruit late, but that fruit is generally the most precious of all."

The old minister went to the pulpit that day with a grieved and heavy heart. He closed his discourse with dim and tearful eyes. He wished that his work was done forever, and that he was at rest among the graves under the blooming trees in the old kirkyard.

He lingered in the dear old kirk after the rest were gone. He wished to be alone. The place was sacred and inexpressibly dear to him. It had been his spiritual home from his youth. Before this altar he had prayed over the dead forms of a bygone generation, and had welcomed the children of a new generation; and here, yes, here, he had been told at last that his work was no longer owned and blessed.

No one remained—no one? "Only a boy." The boy was Robert Moffat. He watched the trembling old man. His soul was filled with loving sympathy. He went to him, and laid his hand on his black gown.

"Well, Robert?" said the minister.

"Do you think if I were willing to work hard for an education I could ever become a preacher?"

"A preacher?"

"Perhaps a missionary."

There was a long pause. Tears filled the eyes of the old minister. At length he said: "This heals the ache in my heart, Robert. I see the divine hand now. May God bless you, my boy. Yes, I think you will become a preacher."

Some few years ago there returned to London from Africa an aged missionary. His name was spoken with reverence. When he went into an assembly, the people rose; when he spoke in public, there was a deep silence. Princes stood uncovered before him; nobles invited him to their homes.

He had added a province to the church of Christ on earth, had brought under the gospel influence the most savage of African chiefs, had given the translated Bible to strange tribes, had enriched with valuable knowledge the Royal Geographical Society, and had honored the humble place of his birth, the Scottish kirk, the United Kingdom, and the universal missionary cause.

It is hard to trust when no evidence of fruit appears. But the harvest of right intentions is sure. The old minister sleeps beneath the trees in the humble place of his labors, but men remember his work because of what he was to that one boy and what that one boy was to the world.

"Only a boy!"

Do thou thy work; it shall succeed
In thine or in another's day,
And if denied the victor's meed
Thou shalt not miss the toiler's pay.

| Youth's Companion.

THE CHURCHES ARE NOT PLEASED WHEN THE WORKMEN ARE.

SUNDAY laws are always in the interests of churches, and are really designed to compel church attendance by leaving the laborer no other place to go. The following concerning the Sunday laws in Germany illustrates this; the next thing will be that the Sunday beer garden must go:—

The new Sunday laws in Germany went partly into effect July 1 and do not appear to be giving satisfaction. Their intention was to reduce the hours of Sunday labor to a minimum and to secure a larger church attendance of working people. They provide that in no case shall Sunday work be extended beyond five hours, while from 10 to 12 in the morning and after 2 o'clock in the afternoon there should be no work whatever. In actual operation the effect seems to be to keep those workmen who used to do a half day's work Sunday in their shops until 2 o'clock instead of merely until noon, as before, while they spend the time from 10 to 12 not in church, but in beer gardens and cabarets, till the embargoed hours pass and they can finish their work and go home. The church authorities in Berlin are already admitting that the laws have not increased the number of Sunday worshippers, though they have the number of Sunday tipplers.

HOLY subjection is sweeter than sinful sovereignty. Power is sometimes pleasure; obedience is always delight. 'Tis rapture to be wholly the Christ's. 'Tis continual thorns to serve self alone. Self is worth least when exalted most.—*Fort Collins Baptist.*

The Home Circle.

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

BEN ABDEL'S CHRISTMAS.

BY EMMA P. SEABURY.

You have heard the olden story, of the Magi and their glory,
How they came to Bethlehem by that one star's guiding light,
Their gifts to Mary bringing, their costly treasures flinging,
But have you heard why the little inn was crowded so that night?

Ben Abdel's heart was fired with the prophet's words inspired;
He had read the holy pages till he almost seemed to hear
The multitude that voices his gladness; he rejoices,
For the time is ripe, the day fulfilled, his dear Messiah near.

So he journeyed through the nation with pomp and exaltation,
With retinue and pageant, his gold and gems to bring;
And his proud heart throbbed the faster as he thought of his dear Master,
And the splendid, royal welcome that should greet Judea's King.

While he prayed in rapt devotion, came a murmur and commotion,
And a sound of voices rising o'er the Babel of the din,
While, with stolen glances wary, he saw the gentle Mary,
And he heard them say to Joseph there was no room in the inn.

In the glory of the dawning of that early Christmas morning,
Came the heralds full of wonder from the shepherds' tale afar,
How they heard the angels singing; came the Indian sages bringing
Gold and frankincense and jewels, guided thither by a star.

While Ben Abdel searched the heaven for the sign that should be given,
When the King came in his glory, the Messiah, the Adored,
In the stable's lowly manger, in the bosom of the stranger,
Nestled, like a dove, the Saviour, the love message of the Lord.

And he went in unbelieving, as he scorned their vain deceiving,
Never dreaming that his prayer had reached his Father's ear;
With a faith unwavering going, hoping, praying, never knowing
That the Saviour of his people and his kingdom was so near.

Oh, how often, in the gloaming of our faith, we all are roaming,
Passing blessings, answered prayers, and the goals we long to win,
When the joy, the peace, the sweetness of our purpose, in completeness,
Wait, as Christ for proud Ben Abdel, in the stable at the inn.

You whose hearts are filled with scorning for the Jew this Christmas morning,
Wondering at his Christ rejected, at his doubting blindness, too;
You who know his holy living, his Gethsemane, his giving,
In your heart's most sacred temple does your Saviour wait for you?

—*The Advance.*

DOCKING HORSES' TAILS.

THE docking of horses' tails by anglo-manics who ape English manners and customs should be made a criminal offense, punishable by imprisonment for not less than one

year. Nature provided the horse with a tail, to brush off the flies, mosquitoes, and other insects, just as the Creator furnished man with hands, to protect himself. There are no mosquitoes and scarcely any flies in Great Britain to bother animals. *A man who will wantonly cut a horse's tail should be compelled to stand on a sugar dock in hot weather with his hands tied behind his back, and he would then know the agony and torture a poor horse suffers with nothing but a stump of a tail to drive off these pests and tormentors.*—*American Ship-builder.*

CHRISTMAS FEASTING.

In the fifteenth and sixteenth centuries this whole season was given up to revels and jollity, in which eating and drinking had a prominent part. In London in the fifteenth century the first duty of the lord mayor and corporation was to dine, and then go, as soberly as might be, to the Church of St. Thomas Acon, and sit through the whole service. On other festival days and Sundays they had a habit of skipping out after the prayers were under way, but on Christmas they were bound to set an example of perseverance. Service over, their worshipers rode on horseback, by torchlight, through the market of Chepe and back to the church, where, being in a liberal frame of mind on account of the day and the good dinner, they made a money offering to the church. Each man contributed the magnificent sum of one penny to its treasury. This duty done, they returned to their own houses, and made more or less a night of it, after the immemorial manner of good city fathers, in private, the custom not having yet arisen of manifesting happiness by "painting the town red." We read a good deal about the excess of the Christmas dinners. Sir John Reresby in his memoirs makes a penitential note of a dinner at Thyrberg, in 1681: "The Earl of Huntington, my Lord Ellend, and some others dined with me, when we ended the year in more than an ordinary debauch, which God forgive me, it being neither my custom nor inclination much to do so." The next year there was at table a "Mr. Bolton, an ingenious clergyman, but too much a good fellow." The good fellows liked Thyrberg; during the holidays as many as fourscore gentlemen and yeomen, with their wives, dined daily at the hall.

Christmas was always a democratic festival; all classes mingled in the games and merriment, and hospitality was universal. An English gentleman in the country, on Christmas day in the morning, had all his tenants and neighbors enter the hall by daybreak. The strong beer was broached, and the blackjacks went plentifully round, with toast, sugar, nutmeg, and good Cheshire cheese. The great sausage (the Hackin) must be boiled at daybreak, and if it failed to be ready, two young men must take the maiden (*i. e.*, the cook) by the arm and run her around the market-place till she was ashamed of her laziness. The maids had, however, some privileges of retort. In some places in Oxfordshire it was the custom for the maidservant to ask the man for some ivy to dress the house, and if the man refused or neglected to fetch the ivy, the maid stole a pair of his breeches and nailed them up to the gate in the garden or highway. During the festival days the tables were perpetually spread; the sirloin of beef, the minced pie, the plum porridge, turkeys, geese, and plum puddings, were all brought upon the board at once, and everyone ate heartily and was welcome, so that the proverb originated of, "Tis merry in hall when beards wag all." The gentlemen went to early service in the church, and returned to breakfast on brawn and mustard and malmsey. Brawn was a dish of great antiquity. It was made from the flesh of large boars which lived in a half-

wild state, and when put to fatten were strapped and belted tight around the carcass, in order to make the flesh become dense and brawny. It came to market in rolls two feet long by ten inches in diameter, packed in wicker baskets. At dinner the first course served was the boar's head on a silver platter, adorned with bays and rosemary, carried into the hall with much state, preceded by the master of revels, and followed by choristers and minstrels singing and playing compositions in its honor. A stanza of a common carol sung was this:—

Then sett downe the swineyard,
The foe to the vineyard,
Let Bacchus crowne his fall;
Lett this boare's head and mustard
Stand for pigg, goose, and custard,
And so you are welcome all.

Another dish common in Shakespeare's day, which added at least to the show of the feast, was the "stately pye," that is, a peacock or pheasant pie. In the days of chivalry the knights took their vows at a solemn feast, on presentation of a roasted peacock in a golden dish. This custom was kept up at Christmas by the bringing in, on the most magnificent dish the house could afford, of a peacock in a pie, preserving as much as possible the form of the bird, with the head elevated above the crust, the beak richly gilt, and the beautiful tail spread out to its full extent. It was from this superb dish that the oath came, "By cock and pye, sir." At the supper two servants attended bearing fair torches of wax next before the musicians and the trumpeters. —*Christian at Work.*

THE "SERVANT GIRL PROBLEM."

BY ELSIE M. TADE.

LET me make my contribution in the form of an incident.

"Mrs. Archer, how do you manage so well with your help?" said Mrs. Maxwell, as she took the offered seat on the veranda. "I have had an uncomfortable time this morning," she continued, as she saw Mrs. Archer's look of inquiry. "Jane is so saucy and disagreeable that I shall have to let her go soon, and she is the third girl I have had within the last six months. This morning the steak was underdone and the oatmeal burned, and when I spoke to her about it, she snapped out something saucy and slammed the door as she went out. Harry certainly ought to start off with a good breakfast these warm, trying days, and, although he didn't say anything, I knew he didn't enjoy the bill of fare," and tears stood in Mrs. Maxwell's eyes as she spoke.

"My dear," said Mrs. Archer, "there must be some way out of this terrible difficulty. I do not believe it is so bad that it cannot be remedied;" and her low laugh was very comforting. "Will you let me be your mother confessor and ask you a few questions?"

"As many as you please."

"Well, then, where does Jane sleep?"

"Sleep?" Mrs. Maxwell's eyes expressed astonishment. "Why, in the little attic room with the dormer window!"

"When do you have your dinner?" continued Mrs. Archer.

"At five o'clock, when Harry returns from the office."

"Does Jane ever have any company?"

"No, I told her I didn't allow her followers, much less to receive company in my kitchen, and her family lives some distance in the country."

"Now," interrupted Mrs. Archer, "you've given me material enough for any number of sermons, but I don't think I can help you more than by giving you my own way of working, and I have learned much of it by sorry experience.

"In the first place, I try to give my servant a good room, one that I should not hesitate to sleep in myself if necessary. It is on the second floor, at the head of the kitchen stairs. Just before Mary came, it received a thorough renovating with the rest of the house. A few simple pictures, a rug, an ornament or two besides the ordinary furnishings, made the room wonderfully attractive, and when Mary fully realized that it had been prepared for her, and that even the vase of flowers had a welcome, tears came into her eyes and her eloquent thanks followed me all the way downstairs.

"During these summer days we have our dinner in the middle of the day, for that gives Mary a little time in the afternoon and does not necessitate a hot fire in the kitchen range for getting tea. We find we all enjoy it just as much, for my husband gets a regular dinner at the restaurant, as does yours. Of course for the winter we alter our plan. It seems best, as the children are at school.

"Mary has one evening in the week as her own, on which she may either receive a friend or go out to spend the evening. I find that usually a word from me will stop any acquaintance that is undesirable. Sunday evening she usually gets out to church, for I consider that a privilege no servant ought to be denied. We all try to respect her rights; even Rob and Nellie think twice before they step on her newly-mopped floor, but she'd excuse most anything in 'thim blissid children,' I think.

"When the hard work of the week comes, I try to make the extras as light as I can, and I think she sees and appreciates it. Now, to sum up my sermon," laughed Mrs. Archer, "I try to bear in mind that my servant is made on the same immortal plan as myself. Of course I cannot make a confidant of her, or invite her to meet my friends or discuss Dante in my parlor. Her education has not been such that she would enjoy it. But I try to make her feel that I am her friend, and that I am alive to her best interests; that when she is doing my housework she is doing me service in the best sense of the word. If I am interested in her welfare it will naturally follow that she will be interested in mine.

"Of course things do not always go smoothly, but it makes such a difference if a little patience and a gentle word of praise are used to lighten a hard day's work. I want my servant to feel that I trust her; that is an education. In short, as the great mainspring of it all, I try to observe the Golden Rule."

—*The Voice.*

THE LARGEST VESSEL EVER BUILT SAVE THE GREAT EASTERN.

THE largest vessel save the *Great Eastern* that has ever been built will be launched on the Clyde from the yards of the Fairfield Company. She is one of two new liners that have been ordered for the service of the Cunard Company, and she is to be called the *Campania*. It is expected that she will be completed in time to make her first trip to New York in April next, immediately prior to the opening of the Chicago exhibition. The *Great Eastern* was 692 feet long by 83 feet broad.

The *Campania* will be but ninety-two feet shorter and eight feet narrower, and will, when fully loaded with cargo, passengers, and stores, have a displacement which is estimated at over 19,000 tons. This is a displacement by at least 3,000 tons greater than that of any ship, merchant vessel, or man of war now in existence. It is anticipated that upon her trials, when loaded to a displacement of something over 14,000 tons, she will attain a speed of twenty-six and a half land miles per hour; and she will, not improbably, exceed even this.

Upon her voyage she is to make a continuous speed from port to port of twenty-one knots, or twenty-four and one-tenth land miles; and this speed is tolerably certain to be improved upon after she has made a few trips. It is understood that her weight upon the day of the launch will be 9,000 tons. Her engines are ready for her, but no part of them will be put on board until she is in the water. The machinery consists of twin phosphor bronze screws, driven by two pairs of triple expansion engines, each capable of indicating up to 15,000 horse power.

Each engine has two cranks and five cylinders. There will be twelve double-ended boilers, each with eight furnaces, and there will be six stokeholes. The funnels, two in number, will be the largest ever made. The launching of so huge a vessel will present considerable difficulties, as the river at Govan is narrow. The *Campania* will be sent into the water obliquely, with her stern down stream, will then be towed up the river to a basin, in which, with care, she can be turned round, and will finally be taken to a specially prepared jetty close to the launching ways, and will there be completed for sea. Excepting only her rudder, she is entirely of British construction. The rudder, formed of a single steel plate, is so wide that no British firm possessed the necessary machinery for rolling it, and the work had in consequence to be entrusted to Krupp, of Essen.—*London Times*.

A FOREST SCENE.

Oh! proudly then the forest kings
Their banners lift o'er vale and mount;
And cool and fresh the wild grass springs,
By lonely path, by sylvan fount;
There, o'er the fair leaf-laden rill
The laurel sheds her clustering bloom,
And throned upon the rock-wreathed hill
The roan wears his scarlet plumes.

—Selected.

TO PACK AWAY SILKS AND WOOLENS.

WHENEVER you have occasion to pack away silk or woollen goods which you are afraid may turn yellow, break up a few cakes of white beeswax and fold the pieces loosely in old handkerchiefs that are worn thin. Place these among the goods. If possible, pin the silks or woolens in some old white linen sheets or garments. If it be inconvenient to use linen, take cotton sheets. Of course it is important that the clothing shall be perfectly clean when put away.—*Ladies' Home Journal*.

A GRANDMOTHER'S RECIPE.

TAKE one cupful of unselfishness, one cup of love for mother, another cup of love for your little brothers and sisters, a whole pound of wishes to make other people happy, and a very small teaspoonful of wishing to be happy yourself. Beat it all up together, and see if it does not make the nicest kind of an afternoon for anybody. Aunt Jemima suggests that it should be served while fresh.—*Selected*.

"MR. GLIBLY has entered the ministry, I believe."

"Yes; he is preaching now."

"Does he make any conversions?"

"No; but you ought to hear him laying down doctrine."—*New York Press*.

To purify the air of a newly-painted room put several tubs of water in it and it will absorb much of the odor.

FINE shavings from soft pine wood make a pleasant pillow. They are said to alleviate coughs and lung troubles.

Health and Temperance.

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

SOME REMARKS ON TOBACCO.

UNDER this title Dr. B. H. Brodnax, of Brodnax, La., contributes an interesting article to the *Virginia Medical Monthly*, from which we make the following extracts:—

Careful inquiry for over a year in my cliental gives me the following results: Ninety-eight out of 123 persons, all white, male and female, use tobacco in some way—aged 18 to 78. Of these I find 90 affected with impairment of the senses of taste, smell, and hearing; 82 have periodic headaches traceable to the habit, for when abandoned for a time, or using less quantity, this symptom disappears in greater or less degree; 5 have paralysis agitans more or less severe; and 50 per cent. have irregular heart action; 89 are more or less dyspeptic—22 of them badly so; 8 cannot always retain all the food eaten unless a stomachic is taken; 52, after smoking during the day, have, later on, a slight defect in walking, a vertigo, usually shown by an inclination to swerve to one side from a straight line—the irregularity always on the same side. More than half complain of forgetfulness, a slight decline in the former powers of memory—some even so far as to forget familiar names of persons whom they see every day.

I said, "All this is traceable to the use of tobacco;" because, when abandoned for a time, these defects seem to remedy themselves without any medication, or only very slight. Among the women (a few—four—of whom smoke), most of them use snuff sticks (toothbrush), dyspepsia, querulousness, constipation, and consequent uterine troubles, are most common complaints, coupled with some of the others mentioned. Some have "palpitation of the heart," which ceases with abstinence and a placebo.

In about 80 per cent. the eyes are affected with a dryness of the upper lid, which seems to stick to the ball of the eye. There are no granulations, only a dryness of the lids in the morning on waking. This seems to be a fault in the secretion of the mucous membrane. Usually one eye, seldom both, is affected. I call it "smoker's sore eyes."—*Doctor's Weekly*.

SHOT HIS COMPANION.

A FEW months ago a boy of ten was mortally wounded, one evening, in a suburb of one of our great cities. He was carried home, and a few minutes later a small lad, aged twelve, pushed his way through the crowd, loudly announcing himself to be "Joe K., the murderer."

He wore a wide-brimmed sombrero, and a belt, in which was a pistol, still hot from its discharge.

"I held him up," he said, "and told him to give me his money. I knew he had twenty-five cents in his pocket. He wouldn't do it, so I had to fire."

The child died. The other child, for he was no more, was sent to a reformatory. His brain was so filled with stories of border life that it was impossible to convince him that he had done wrong. In his own eyes he was only a hero.

His parents were honest, hard-working people, who stated that they had no time to look after the boy, and that, when they thought he was at school, he was either reading the lives of Western train robbers, in flash papers, or was trying to imitate them.

About the same time a young man in a Western State, who had "held up" several trains alone, robbing the express agents of large sums, was tried and sentenced to a long

imprisonment. A private diary was published, which he had kept while committing his crimes. In it he congratulates himself on his bravery, kindness, and high purposes in life, with evident sincerity.

"The papers," he says, "call me a villain. No one who knows me would give me that name. Nine men out of ten would have shot to kill; every time I fired only to frighten and to protect my life. Many a man in my place would have taken the women's jewelry; I only took money. My friends know how brave and good a fellow I am."

Now were this young man and boy wholly to blame if they had learned to regard theft as a heroic exploit, and murder as an innocent exhibition of courage?

The American boy of the last generation was taught to regard the Indian fighter as the truest type of a hero; many American boys of to-day gloat over a literature in which the train robber and "bad man" of the West are held up as the ideal of manhood.

Is the boy altogether in fault if he imitates the only example which is set before him?

This is a question for parents to answer.—*The Household*.

HOW THE WOMEN DID IT.

THE Cincinnati *Times-Star* gives the following instance of a saloon closed by knitting: "Never had but one saloon in our town, and the ladies knit that one out," said a gentleman who lives in Moor's Hill, Indiana.

"What!" exclaimed the astonished delegate; "knit it out?" "Yes; when the saloon was started, the women formed in relays and went and took their knitting to the saloon. Of course that knocked business higher than a kite. It was not long before that saloon had to be closed, and since that time no man has ever had the nerve to start another."—*Pacific Ensign*.

MORTALITY FROM ALCOHOL.

AS REGARDS longevity, it has been my duty to make special inquiry into the part which intemperance plays in the causation of premature mortality, and the lowest estimate which I could frame was that at least forty thousand persons died every year in the United Kingdom from personal intemperance, and probably double that number from poverty, accident, violence, or disease consequent on the intemperance of persons other than the slain. The estimate has been laid before several learned societies, and, though it has been freely discussed, has never been seriously questioned, while it has been pronounced "moderate" and "under the truth" by well-known authorities on public health. It is not improbable that there are half a million of habitual drunkards in the United Kingdom.—*Dr. B. F. Richardson*.

INFECTIONS FROM KISSING ANIMALS.

THE disgusting and dangerous fondling and kissing of beasts cannot be effectually opposed, perhaps, on the whole; but some persons may be benefited by the repetition of warnings against the numerous infections which that practice is liable to incur, such as hydatids from logs, diphtheria from cats and pigeons, and from cats the obstinate and loathsome diseases of ringworm and favus. Dr. Levi-seur suggests this warning in the *Medical Record* from having had occasion repeatedly to trace individual cases, as well as small epidemics, of both ringworm and favus to their source in the endearment of cats. He gives two recent cases, with particulars of both cat and child. Favus, he states, is a disease peculiar to mice, from which the cat gets it.—*American Analyst*.

Mission Fields.

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

THE REIGN OF PEACE.

WERE half the power that fills the world with terror,
Were half the wealth bestowed on camps and courts,
Given to redeem the human soul from error,
There were no need of arsenals and forts.
The warrior's name would be a name abhorred;
And every nation that should lift again
Its hand against a brother, on its forehead
Would wear forevermore the curse of Cain.
Down the dark future, through long generations,
The echoing sounds grow fainter and then cease;
And, like a bell, with solemn, sweet vibrations,
I hear once more the voice of Christ say,
"Peace."
Peace and no longer from its brazen portals
The blast of war's great organ shakes the skies,
But beautiful as songs of the immortals,
The holy melodies of love arise.

—Longfellow.

EARLY MISSIONS IN CEYLON.

BY HON. N. F. GRAVES.

THE Portuguese, the Dutch, and the English have held Ceylon since 1505. In that year the Portuguese conquered the country and took possession of the same. They fortified the principal towns and ruled the country with an absolute sway. The San Franciscan monks followed, and made Colombo the center of their operations and divided the country into sections in which there was a church and a priest. They instituted a new system of gaining converts. Those who were baptized were given positions, with pay for their services. By that means they gained many converts. The Tamils were gathered into their fold in large numbers, and many of the Brahmans submitted to the new order of things. The Cingalese were gathered in great numbers. The Catholics did not wait to educate or even to give religious instruction, but baptism became the channel by which they found employment and good treatment. The nation rebelled against this system, and the Rajah of Jaffna slew many of the converts, but he was conquered and deposed.

The Dutch besieged and conquered the country and drove the Portuguese from the land, with all the priests, and all Catholic rites were forbidden under very severe penalties. The Dutch at first adopted about the same means to make Protestants as the Catholics had to make Catholics. They baptized all who offered, and no unbaptized person was allowed to hold any office or to own real estate. It did not take long to have an army of converts. The Hindus seemed to accept the government religion more readily than the Buddhists, and thousands became converts, but it was found that these forced converts were only in name, and that their belief and practice remained the same. When these proceedings became known, the classis of Amsterdam condemned them, and a new system was instituted and schools were established and a system of teaching was begun. It then took many years to gain converts. The work progressed slowly, but with untiring energy, and after many years of faithful labor churches were organized.

In 1796 the English drove the Dutch out of the country, but many of the churches that had been organized continued, and some remain to this day. There are Dutch churches at Colombo, Point de Galle, and other places, now principally sustained by the descendants of the Dutch.

There is a large class in Ceylon that are the

descendants of European fathers and native mothers, and are called Eurasians, or frequently half-caste. Those born in Ceylon usually partake of the condition of the mother, and generally have her features. They are so numerous that they have become a class of themselves, and most of them sustain the Dutch Church.

Soon after the English took possession of Ceylon the English Baptist Missionary Society sent out Mr. and Mrs. Chater, who commenced their labor at Colombo in 1812, and were there most of the time for twenty-two years. Mr. Chater died on a voyage to England, and Mr. Daniel took his place and labored on for fourteen years alone. His labors were not lost, and he was held in great respect by the Cingalese among whom he had labored. That society has done a great work in Ceylon, reaching as many as one hundred and fifty villages. Their force has always been small, but they have many native helpers.

In 1814 the Wesleyan Missionary Society sent out five men, who landed at Galle, and some settled there for work among the Cingalese. Others went to Colombo and Jaffna for work among the Tamils. The English governor favored them.

The missionaries of this society have been faithful and persevering, and early organized a native agency. The schools and colleges have done an important work. They have a mission among the Veddahs, the most ignorant and degraded of all the people of Ceylon. They have a printing press at Colombo, which they call their "book room." This society has about thirty missionaries, a great number of catechists and native workers, nearly two thousand communicants, and five thousand scholars, and their work is pressed forward with energy.

The American Board began a mission in 1813. The missionaries were excluded from Bombay, and one of them, Mr. Newell, went to Ceylon, and in 1815 four others sailed from Boston, and after a voyage of about six months reached Ceylon and began their work at Jaffna, and they continued their labors in that part of the island. Their stations extended to Tillipalli and Batticotti. Governor Brownrigg gave them the use of the old Dutch churches and schoolroom. In 1819 there were added to this mission four men and their wives. A printing press was sent out to them, but Governor Barnes, who had succeeded Brownrigg, forbade the use of the printing press, on the ground that the missionaries were Americans; but the press was not idle, being used by the English Church mission.

In 1826 a seminary was opened at Batticotti, which became the best English school on the island. The seminary was a great expense to the mission, as no fees were charged. About twelve hundred students were taught in this school, a majority of whom became Christians. The school was changed into a training school for native helpers. The buildings are now used by the Jaffna College. The college has for its directors missionaries of different bodies, civilians, and native Christians. There is a normal school at Tillipalli doing a good work. The prejudice against female education has passed away, and the school for girls at Oodooville has had a continued success. The printing press of the society is now in the hands of the natives, and most of the churches have become self-supporting. There are eight stations and twenty-four missionaries, with thirty native preachers and nine teachers, with a large number of scholars.

The English Church Missionary Society began its work in 1818 among the Cingalese and Tamils at Nellore, Point de Galle, and Kandy. Kandy was the center of Buddhism, and the people were under the control of the chieftains and priests. The society started schools for boys, and met with moderate success, but it was ten years before a girls' school was opened.

The prejudice against the education of women was very great. The work was difficult and moved slowly. The center of this work was at Cotta, near Colombo. They had schools and a printing press. The work is principally among the Cingalese and Tamils, and there are over seventeen hundred native Christians, with schools and many scholars, and a college at Kandy. This society derives very much of its support from the planters of the island.

The Society for the Propagation of the Gospel entered this field in 1838. The society has worked among the mixed races of the island. They have a college at Colombo under the management of the church, with many schools and scholars. The important feature of this work is educational. There are other missionary societies at work among the people, and all the societies are giving special attention to schools and colleges, and the education of the young. The young men are anxious to learn the English language. Many of the schools, as well as the churches, are self-sustaining. Many of the Cingalese and Tamils that were educated in these mission schools have become teachers, some physicians, some lawyers, some are magistrates, and many have become ministers. I found that some are now holding positions of respect in Madras, and some are in Singapore and many other places.—*Gospel in All Lands.*

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

IN GOD'S PRESENCE.

LORD, what a change within us one short hour
Spent in thy presence will avail to make;
What heavy burdens from our bosoms take;
What parched grounds refresh as with a shower!

We kneel, and all around us seems to lower;
We rise, and all—the distant and the near—
Stand out in sunny outline, brave and clear.
We kneel how weak; we rise how full of power!

Why, therefore, should we do ourselves this wrong,
Or others, that we are not always strong,
That we are ever overborne with care,
That we should ever weak or heartless be,
Anxious or troubled, when with us is prayer,
And joy, and strength, and courage, all with thee.
—Archbishop Trench.

HOW TO BEAR BURDENS.

YEARS ago I heard a little incident that I never forgot. In the East there is a hospital for the lepers, and Moravian missionaries have gone there to live and die among them. A high fence incloses the grounds, and one day a man was curious enough to climb up the fence that he might see the lepers in the garden, and he saw this strange sight: A man who had feet carrying a man who had hands, but no feet. The man who had feet scratched up the ground with his foot, and the man on his back dropped the seed he carried into the ground. I have often thought of the circumstance. We have to supplement the defects of others, and they ours. "Bear ye one another's burdens." I wish we could get down to real simplicity in the burden-bearing business.

In the long ago when I lived in a dear little parsonage and had little children, there came to see me a plain-looking little woman, a member of our church, who said: "You spoke last night of bearing one another's burdens, and I thought maybe you would let me help you bear yours, so I have come around to darn your stockings for you. You must have a basketful." And so I had. That basketful of stockings! I can see them now. And the dear little woman! she sat quietly mending the stockings. She did bear my burdens, for there were no sewing machines, and I had so much sewing to do.—*Ladies' Home Journal.*

FROM CONSTANTINOPLE.

THE following interesting letter was written by Brother Baharian, October 5, to Elder H. P. Holser. The Brother Anthony mentioned in the letter received the truths we advocate while living in San Jose, California, some years ago. Being a Greek, and having a Greek education, he readily saw the force of our positions in the Greek Scriptures, and soon became burdened to carry the light to his native country.

Last Sabbath Brother Anthony and I were called by the police to appear before the court to answer for the tracts and circulars that we had distributed. Enemies had stirred up the police against us. We went to the court, but the time was up before we were called. Then we were sent to jail. This event filled the hearts of our brethren with exceeding sorrow. They were ready to do everything to gain our freedom; but I preferred to leave all to the Lord, to see how he would show his power before our enemies. So we did not try to bribe the officers, or refer to persons of high rank, but to the Lord.

This was my first time in jail. We passed the night in a dark room, damp and cold, and our companions were a murderer, thieves, etc. But our hearts were glad, thinking that we had the same privilege that the apostles had. In the morning when the doors were opened, we were permitted to go out in the yard.

Among the prisoners were Greeks, Armenians, and Turks from all parts of Turkey. I found that many were honest men, in prison on account of their politics. This was a good opportunity for us to give them the last message. I began to tell them about our truths; some were interested, especially one that is to be exiled to Tripoli, Northern Africa. Would that I could see him longer.

I read in the Bible that the field is the world. I think the jails are not excepted. Why not go there to preach the glad tidings of the kingdom of God, and illumine the dark corners with the light of the Lord? We passed four days in jail, but were very much interested. I would rather stay here a few days longer, and help the poor and miserable men. Our brethren visited us every day, but returned in sorrow, thinking that we would have to remain a long time in prison. Indeed, this was a hard thing for them, but good to strengthen their faith and bind them closer to us with the ties of love.

Monday afternoon we were again called to the court; but again the time was up before we were called before the judge. Then they put us into a closed wagon, dark as a prison, prepared to carry only criminals. This was an open sign that the government considered us as dangerous persons, and that we would have to remain a long time in jail. Tuesday we were called before the judge. God was with us. We answered with courage about our work. The judge saw that we had obtained permission from the government for our tracts, and there was nothing in the circulars touching the government, and that we were accused falsely. He well knew that we did not try to disturb the people, but to call them unto salvation, and that the second coming of Christ was not preached from a national standpoint, but as a truth of the Bible. God caused to vanish all the clouds of suspicion, and we were free.

Oh, the joy of our brethren for such unexpected freedom! We are free now. No man can take the glory of it, but the Lord. After this we hope that God will carry on his cause with more success. Last Sunday, while we were in prison, about forty persons called at our house. We hope that God will lead them here again.

FROM PITCAIRN ISLAND.

LETTERS from Pitcairn Island to Brother J. R. McCoy, dated October 5, 1892, say that Elder Gates' health has improved very much since staying on the island, and that he is a blessing to the place and people. He works some at carpentering, besides making a nice clearing under a cocoanut grove to interest the young people in gardening. Besides the grammar and Bible lessons previously mentioned a literary meeting is also held every Wednesday evening, which is much enjoyed. All the members have their part to act on different evenings. Meetings for preparing students for the field of labor in the cause of God are held from 5 to 7 A.M. each day.

The letters received by Brother Gates and wife from their friends were conveyed to the island by H. B. M. ship *Champion*, from Papeete, Tahiti. Any mail or parcels sent there, to care of British consul, would be taken to Pitcairn Island in the same way. About the same time every year a ship of war goes from Tahiti to Pitcairn.

FIELD NOTES.

THE German Sabbath school at College View, Nebraska, has seventy-two members.

THE new Walla Walla College, College Place, Washington, was opened December 7, with 101 students enrolled, and a number of others arrived after the opening.

ELDER W. S. HYATT, president of Missouri Conference, reports the organization of a church of twelve members at Clearmont, and one at Stanberry of fifteen members.

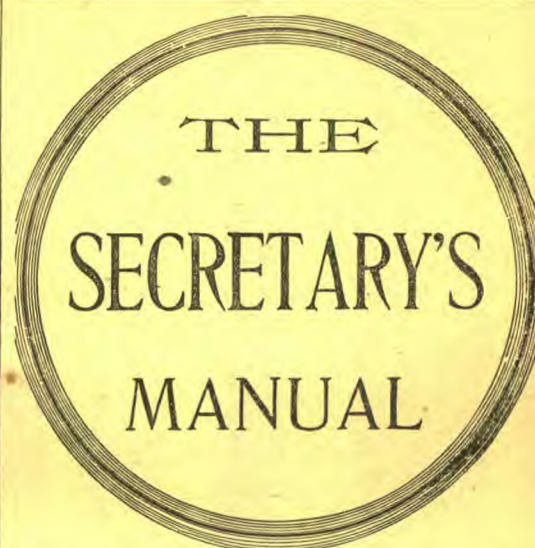
THE College View *Enterprise* says that "a committee of the Seventh-day Adventist Conference of Texas visited Oak Hill, recently, to investigate the matter of establishing a Conference school there."

ELDER J. E. GRAHAM, president of North Pacific Conference, gives notice that "the Conference Committee has appointed T. H. Starbuck treasurer of the Conference, successor to O. Dickinson, deceased. Tithes should be sent to him, at 506 East Everett Street, Station A, Portland, Oregon."

ELDER PAUL E. GROS reports a good work among the French brethren at Wilson, Michigan, where three were baptized and others decided for the truths presented from the Scriptures. He was also called to Chicago to speak to a company of French Protestants who were gathered together by a friend.

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International S. S. Lessons.

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

LESSON I.—SUNDAY, JANUARY 1, 1893.

RETURNING FROM THE CAPTIVITY.

[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—Ezra 1:1-11.

1. Now in the first year of Cyrus king of Persia, that the word of the Lord by the mouth of Jeremiah might be accomplished, the Lord stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying,

2. Thus saith Cyrus king of Persia, All the kingdoms of the earth hath the Lord, the God of heaven, given me; and he hath charged me to build him an house in Jerusalem, which is in Judah.

3. Whosoever there is among you of all his people, his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord, the God of Israel (he is the God), which is in Jerusalem.

4. And whosoever is left, in any place where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with beasts, beside the freewill offering for the house of God which is in Jerusalem.

5. Then rose up the heads of fathers' houses of Judah and Benjamin, and the priests, and the Levites, even all whose spirit God had stirred to go up to build the house of the Lord which is in Jerusalem.

6. And all they that were round about them strengthened their hands with vessels of silver, with gold, with goods, and with beasts, and with precious things, beside all that was willingly offered.

7. Also Cyrus the king brought forth the vessels of the house of the Lord, which Nebuchadnezzar had brought forth out of Jerusalem, and had put them in the house of his gods;

8. Even those did Cyrus king of Persia bring forth by the hand of Mithredath the treasurer, and numbered them unto Sheshbazzar, the prince of Judah.

9. And this is the number of them: thirty chargers of gold, a thousand chargers of silver, nine and twenty knives;

10. Thirty bowls of gold, silver bowls of a second sort four hundred and ten, and other vessels a thousand.

11. All the vessels of gold and of silver were five thousand and four hundred. All these did Sheshbazzar bring up, when they of the captivity were brought up from Babylon unto Jerusalem.

Golden Text.—"The Lord thy God will turn thy captivity, and have compassion upon thee."
Deut. 30:3.

SUGGESTIVE QUESTIONS.

1. Who was Ezra? and what can you say of his book? Note 1.
2. What is the chronology of this lesson? Note 2.
3. What noted thing occurred in the first year of Cyrus? Verse 1. Note 3.
4. Why did the Lord thus stir up the king? Isa. 45. Note 4.
5. Concerning what was the proclamation of Cyrus? Verse 2.
6. To whom was it addressed? and how many did it include? Verses 2, 3.
7. What permission was given them?
8. Who first seized the opportunity offered in the proclamation? Verse 5.
9. What help did they receive? Verse 6.
10. What liberality and justice did Cyrus show? Verses 7, 8.
11. What was the sum of this bestowal? Verses 9, 10.
12. What lesson may we learn from this history? •Note 5.

NOTES.

1. **Ezra.**—Ezra was a learned Jewish priest and scribe, a good man and faithful (Ezra 7:6, 11), and of course of the tribe of Levi. He was born, says Rawlinson, about 495 B.C. He lived in Babylon during the reign of the Persian king, Artaxerxes Longimanus, and nearly 80 years after our lesson opens brought another company to Jerusalem. See chapter 7. He is the author of the book of Ezra, and supposed to be the author of Nehemiah and 2 Chronicles. The last two verses of the latter are the same as the first two of Ezra. He died at Jerusalem, according to Rawlinson, about 420 to 410 B.C. The book of Ezra consists of two parts. The first six chapters cover a period of twenty years before Ezra's time, over fifty years intervening between the sixth and seventh chapters. The remaining chapters are an inspired history of what occurred in Ezra's time. The book was written in Hebrew, except from chap-

ter 4:8 to 6:18, and 7:12-26, which portions are written in Chaldee; the decrees contained in these were doubtless copied from the official documents.

2. **The first year of Cyrus.**—This was in 536 B.C., at the expiration of the seventy years of captivity predicted by Jeremiah. Jer. 25:11, 12. Daniel was then a prominent man at the Persian court. Dan. 6:28. The place of operation may be seen in the maps found now in nearly all Bibles. Cyrus was the ruler of the Persian Empire, and of the civilized world (558-529 B.C.).

3. **The Lord stirred up the spirit of Cyrus.**—From his proclamation it is evident that Cyrus recognized the true God, not perhaps as God alone, but as a great God over all others. This was doubtless due to his association with Daniel, and the way God had wrought for his people in overthrowing Babylon. Jer. 25:1-12; Daniel 4, 5, and 6; Isa. 44:24-28 and 45:1-4 should be studied in connection with this lesson. There are still other scriptures which relate to the same things. The lesson really comes from Ezra 1:1 to 2:67.

4. **To fulfill.**—Not simply to make his word come to pass and so vindicate himself, but to keep his promise to his people for his great love to them. See Isa. 44:24-28; 45:1-4; Jer. 25:11, 12. The Jews heartily repented of one sin at least; they never after this experience worshiped idols any more, nor turned from the Sabbath to sun worship.

5. **THE LESSONS.**—1. God will not always bear with sin. He did all that he could in reclaiming Judah in their own land; at last he allowed them to be carried away captive. But in this he simply gave them the fruit of their own desires. They trusted man instead of God, and captivity was the result. It will be the same with us. God only is our strength and fortress. 2. The charm and power of idolatry were broken in the honest hearted who hung their harps on the willows, and sighed for Jerusalem. Those who learned the lesson of the one true and only God, whether of Judah or the ten tribes of Israel, seemed mostly to have returned. In later years even many of the idolatrous Jews of Babylon were converted. 3. The captivity sifted out the worthless—the unrighteous—leaving those to return who would have some appreciation of God and his service. Those who returned and offered were "willing-hearted." God wants willing service. 4. The captivity led to greater study of the word of God, the food and life of the child of God. 5. Through that study of the word in captivity they spread abroad more of the knowledge of God among the nations, and served to open their hearts toward the rest of the world. 6. Truly it must have been with joy of heart that the captives of Judah, together with the longer captives of Israel, began their homeward journey, to the number of 50,000. It was a second going up out of Egypt to the promised land, typifying once again the final deliverance of all who believe God from the bondage of sin and death. We will then sing, as doubtless did they: "When the Lord turned again the captivity of Zion, we were like them that dream. Then was our mouth filled with laughter, and our tongue with singing; then said they among the heathen, The Lord hath done great things for us; whereof we are glad." Ps. 26:1-3. Can we not sing it even now?

LESSON I.—SABBATH, DECEMBER 31, 1892.

THE WORD OF GOD.

LESSON SCRIPTURES AND SUGGESTIVE QUESTIONS.

I. **1 Thess. 2:13:** "For this cause we also thank God without ceasing, that, when ye received from us the word of the message, even the word of God, ye accepted it not as the word of men, but, as it is in truth, the word of God, which also worketh in you that believe."

1. For what did the apostle thank God?
2. With what does he contrast the word of God?
3. How much difference is there between the word of God and the word of man? Note 1.
4. What does the word of God do?
5. Upon what condition does it work?
6. Does it make any difference how we receive the word?

II. **Isa. 55:8-11:** "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. For as the rain cometh down and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, and giveth seed to the sower and bread to the eater; so shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

1. What are words intended to convey? Note 2.
2. How much difference is there between God's thoughts and man's thoughts?

3. How much difference, then, will there be between God's word and man's word?

4. What definite results are produced by rain and snow?

5. What comparison is made between these agencies and God's word?

6. How must the word be received in order that it may accomplish such results?

III. **Heb. 4:12:** "For the word of God is living, and active, and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart."

1. What characteristics of God's word are here mentioned? Note 3.
2. Are these true of man's words? Show the difference.

IV. **John 1:1-4:** "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that hath been made. In him was life; and the life was the light of men."

1. Who is meant by the Word? Note 4.
2. Why is He called the Word?
3. What is found in Him?

NOTES.

1. **THE** apostle thanked God that the brethren had received the word of the message that he bore as the word of God, because received as the word of God it would help them by working effectually in them. We may not understand by this that the word of men accepted as the word of God will work effectually, for it will not. Neither will the word of God received as the word of men benefit any more than the word of men. But the word of God accepted as the word of God works mightily and effectually; it must, in order to work, be "mixed with faith." Heb. 4:2. The difference then amounts to the difference between the Infinite and finite, between God and man. Man's word is no greater than the power behind it; God's is as great as the power behind it, which is omnipotence. See Ps. 146:3-6; Isa. 26:4; 1 Cor. 1:25. The "message" which Paul preached was the gospel, which is "the power of God unto salvation" (Rom. 1:16), and this power is the all-power in heaven and earth (Matt. 28:18), and this gospel is but another name for the word of God (1 Peter 1:25).

2. **WORDS** are designed to convey thoughts. Man puts his thoughts into words, and his fellowman can read, study, and understand them, can even go beyond his meaning. But not so with God's thoughts as expressed in his word. God's words contain a depth of meaning which only his Spirit can reveal to us (1 Cor. 2:11, 12), and for this purpose God gave the Spirit (John 16:13; 1 Cor. 2:10). And as the rain and snow are sent to water and fructify the earth and cause it to bring forth, so God's word is sent to bring salvation to his people and to bring forth fruit in them (see Acts 13:26; Isa. 44:3, 4; Deut. 32:2); and thus it will do for all who receive it (James 1:21; Acts 20:32). No wonder as David contemplated God's word and works, he said, "How precious also are thy thoughts unto me, O God!" Ps. 139:17; 119:97.

3. **FOUR** characteristics are given in Heb. 4:12 of the word of God. It is (a) living, (b) powerful, (c) sharp, piercing, or penetrating, (d) and discerning, able to judge or discriminate. The words of God have life as an essential element; they are spirit and life (John 6:63). God is the Source of all life. As he has life in himself, so has he given to Christ to have life in himself. John 5:26. And as men saw Christ every day and yet knew him no more than a man, so they read and hear his word, and know it only for the words of men. But as to them that believed in Jesus he was the power of God and the wisdom of God, so to them that believe God's word it is spirit and life.

4. **CHRIST** is the word of God. John 1:1-3; Rev. 19:11-13. He is called this because through him all of God's word was given to men (1 Cor. 8:6; Rev. 1:1), and in him was the living exemplification of the character of that word. "As a man thinketh so is he." His words come from his thoughts, and his words reveal his character. Thus is God's character revealed in his word and exemplified in Christ. John 14:9, 10. As illustrative of Christ being the Word take the following: "In Abyssinia there is an officer named *Kal Hatze*, the word or voice of the king, who stands always upon the steps of the throne, at the side of a lattice window, where there is a hole covered on the inside with a curtain of green taffeta. Behind this curtain the king sits, and speaks through the aperture to the *Kal Hatze*, who communicates his commands to the officers, judges, and attendants." —*Bruce's Travels*. Thus through Christ comes the word of the Father to us, and not only his word, but his character and life. And all this is to us personally. John 3:16; Rev. 22:17; Rom. 14:12.

News and Notes.

FOR THE WEEK ENDING DECEMBER 12.

RELIGIOUS.

—The Congregational Church at Milford, N. H., has observed its 104th anniversary.

—In Allentown, Pa., a judge recently sentenced two liquor dealers to a fine of \$50 and twenty days in prison for selling liquors on Sunday.

—Miss Emma Van Norden, daughter of a New York banker and millionaire, has joined the Salvation Army and donned the full uniform.

—A Philadelphia paper says that city has a publishing firm which furnishes ready-made sermons in great variety to Christian ministers throughout the country.

—In the Y. M. C. A. of Savannah, Georgia, objection has been raised to admitting a Swedenborgian minister to active membership, on claim that he is not a member of an evangelical church.

—The minister of a popular church in New York City announced that as most of his congregation would be at the Yale-Princeton football game, his church would not be open on Thanksgiving day.

—It is said that the proposition of the Epworth League, an organization within the Methodist Church, to establish headquarters at Chicago during the fair, to be occupied by members, regardless of color, sex, or geographical position, is meeting vigorous opposition in the South.

—The Presbyterian Ministerial Association of Philadelphia has resolved to "appoint a committee to solicit the appointment of similar committees by ministerial associations to devise suitable action to resist a repeal of congressional action closing the gates of the World's Fair Exposition on Sunday."

—If "this is a Christian nation," as the Supreme Court decides, then France is more so, for that government pays the pastors of both the Catholic and Protestant denominations. But the incongruity of France's rule is manifest in the colonies, where it also pays millions of francs to the support of Mohammedan mosques.

—The *Christian at Work* has also become favorable to the Salvation Army. It says: "It is folly to say, 'We do not like their methods,' for the methods seem to be inseparable from the objects sought. . . . The Salvation Army is at the present a great auxiliary to the church, and being such it is a movement with which godly people of all denominations may be in heartiest sympathy."

—The following expression of the *Occident* is a characteristic sign of the times: "To college boys Thanksgiving day is synonymous with football, not only in the East, but in the West. . . . A college can get several thousand dollars free advertising out of a good football game nowadays. But we are extremely sorry to see that a good Presbyterian institution in the East made its headquarters at an infamous saloon."

—The colored people in the vicinity of Camden, Arkansas, are excited over the appearance of a four-year old negro boy among them whom they believe to be Jesus Christ. Hundreds of laborers on the plantations and in the sawmills in this section have been seized with the Messiah craze, and it is impossible to induce them to go back to their work, for any amount of money. It is claimed that, in addition to the English language, he can read French, German, and Latin.

—There seems to be much inharmonious in the great Metropolitan Temple, London, in regard to a successor to Rev. Chas. H. Spurgeon, deceased, as pastor. Dr. A. T. Pierson, formerly of New York, was chosen, against the wishes of a strong faction, who desired the son of the elder Spurgeon. There are incensed at some alleged interviews with Dr. Pierson in certain New York papers. The doctor denies the interviews, and the "Spurgeonites" refuse to accept his denials until inquiry is made in regard to them in New York. It is said that the influence of the Tabernacle is fast waning.

—According to the *Ruppel* the Catholic clergy of France now number 55,540 men. There are the figures upon which the budget for 1892 is based. There are 18 archbishops, 69 bishops, 3,420 pastors of various ranks, 182 general vicars, 31,255 assistants, 7,109 vicars, 700 other ecclesiastics. At present there are 136 pastors deprived of their incomes on account of some conflict with the State authorities. The foreign clergy who hear mass in any other language than the French are not paid out of the State treasury. The Reformed and other Protestant clergy number 720, while in France and Algiers there are 60 rabbis. The *cultus*, or religious budget, for 1892 is 45,057,157 francs, or about 10,000 francs less than the preceding year.

—An effort is being made in this city to organize a Prohibition Church. The idea is to concentrate all Christian Prohibitionists in united church relationship in order to secure more efficient political action against the liquor traffic. The principle is somewhat similar to that of the proposed Civic Church which was urged some months ago, by a Baptist minister, the present effort being headed by a Methodist. The tendency of the times is toward a political church, such as has in the past been hinted at by the W. C. T. U. In such a church, of course, legal enactment against immorality will be the inspiration by which the "ambassador" will "beseech" men to be "reconciled to God."

SECULAR.

—The czarowitz, eldest son of the czar of Russia, is to marry into the royal family of Austria.

—On the evening of the 6th inst. the office of the *Philadelphia Ledger* was damaged by fire to the extent of \$150,000.

—A new line of fast steamers is shortly to be put on the route from San Francisco to New York, via the Isthmus of Panama.

—A tornado 300 yards wide passed through Paragould, Arkansas, on the 7th inst., wrecking twenty-six buildings and injuring several persons.

—At Salida, Colorado, on the 11th inst., the railroad roundhouse and machine shop, together with 17 engines, were destroyed by fire. Loss estimated at \$400,000.

—On the 10th inst. 25 inmates of the Knox County, Tennessee, Workhouse overpowered the guard and escaped. A number of citizens were held up and robbed in the suburbs of Knoxville by the culprits.

—From Nacogdoches, Texas, comes the report of a great storm in that vicinity, on the 6th inst., leveling many houses, barns, and fences. Only one death was reported as far as heard from.

—Congressman Caruth, of Kentucky, has introduced a bill to prohibit the payment of pensions to persons on the salary roll of the United States Government and drawing an able-bodied man's pay.

—Six customs inspectors were dismissed from service at the San Francisco Custom House last week; and when Collector Phelps was asked by a reporter for the cause, he replied, "For the good of the service."

—America is not the only country where government contractors slight their work. It has just transpired that many of the guns made for the German army are defective, and a political sensation is the result.

—A section of a big California tree, 30 feet long and 23 feet in diameter, arrived at the Exposition grounds at Chicago on the 5th inst., designed for exhibition. It loaded eleven cars. The original tree was 300 feet high.

—The discovery of fine diamonds is reported in Idaho; but it is the wrong time of year for a rush to that country. It will take capital to get the diamonds, and men of means will reap the profits, if there are any in the business.

—St. Petersburg advices state that cholera has reappeared in a virulent form in a number of villages in the province of Poltava. The authorities continue to expect and prepare for a widespread crusade against the disease in the spring.

—The telegraph reports extensive snowstorms in Northern Kansas and Nebraska last week. In some places it was called a "blizzard." Several railroad lines were completely blocked. In Atchison, on the 7th inst., the street cars did not run at all.

—A Chicago dispatch notes the strike of 575 telegraph operators on the Chicago, Rock Island and Pacific Railroad, and 200 on the Burlington, Cedar Rapids and Northern, because officials refused to recognize the Order of Railway Telegraphers.

—Consul Dougherty, at Callao, has notified the secretary of the treasury that the Peruvian consul has advanced the customs duties on all imports 8 per cent. Tobacco, cigars, and cigarettes are excluded from the general list and advanced 50 per cent.

—Robbers have lately been boldly operating in St. Louis, and of about forty arrests, thirty of the culprits have been recognized by Chicago policemen as members of the gang of daylight plunderers who have been holding up and robbing people in that city.

—The Knights of Labor, at their International Assembly in St. Louis, voted in favor of Sunday opening of the World's Fair. The *Christian Statesman* says "this is a flat contradiction of their petition in 1889 against Sunday trains." About the same time the editor of the *Statesman* counted the entire body as petitioners in favor of a national Sunday law because of the vote of a majority of a small body of delegates at one of their assemblies. Does he now admit that every member is in favor of Sunday opening of the Fair?

—There are to be twenty restaurants within the World's Fair grounds at Chicago, which accommodate 45,000 persons at one time. There will be two classes, one high-priced and one more moderate. The proprietors are to pay 25 per cent. of the gross receipts for the privileges.

—Large quantities of choice and selected fruit are already being received for the World's Fair at Chicago and placed in the cold storage warehouses of that place until the opening of the show. The Canadians are among the first foreigners to send in fruit, and intend to make a fine display of apples.

—According to European weather reports, intense cold and heavy snowfalls are reported from North and Central Spain. The whole of Central and Southern Russia was visited for three days last week by an exceptionally severe blizzard. Such severity has been unknown in Moscow for eight years.

—Another priest and three Sisters, of the lot who were captured ten years ago at Khartoum, Soudan, by the fan-us Mahdi, have lately escaped, through the assistance of friendly Arabs. They report a terrible experience during their captivity. A party of half a dozen or more escaped some two years ago.

—The government has prepared to issue in January a complete new set of postage stamps commemorative of the 400th anniversary of the discovery of America. They will be called the "Columbus issue," and will be the finest ever made by any government. They will be on sale at the various post offices only during the year 1893, and then will be withdrawn from general use.

—It is said that Paris is to have a new daily newspaper in the interest of professional beggars. It will give its readers a complete list of baptisms, weddings, and funerals to take place the same day, which may be assumed to afford good pointers for the use of begging letter writers. There is to be a special department giving the arrivals and departures of persons of known charitable tendencies.

—The San Francisco *Examiner's* Washington correspondent says of Congress: "The admission of Arizona and New Mexico may be reached, but before the Senate does anything else it will have to deal with the question of opening the World's Fair on Sunday, and the Anti-option law. Possibly the Sunday closing matter is of less importance to the country, but it may have to take precedence."

—On the morning of the 7th inst. twenty women appeared before a New York police court charged with drunkenness. The judge said: "I remember when a drunken woman was seldom seen. I am afraid I have been treating these unfortunate women too leniently. I am going to fine every woman charged with drunkenness hereafter and see if I cannot check this alarming increase of intemperance among women." And every one of the twenty was fined accordingly.

—Jacob Gerber, of Omaha, Nebraska, returned to his home last week after an absence of about three years in Russia. He went there to attend to business, and was sent to Siberia without any kind of trial, for having dared to leave Russia in the first place without the czar's consent. He suffered terribly from exposure and the cruelty of guards. He was marched on foot and in chains 2,000 miles. His sentence was for 15 years, but he succeeded in escaping after three unsuccessful attempts.

—The color line is very closely drawn in St. Louis, where experts are called to determine whether a possible vein of negro blood can be traced in an applicant for admission to the white public schools, although the applicant's complexion may not discover any such traces. A leading daily paper says that "the Fourteenth Amendment to the Constitution has been a little out of fashion for some time, and will no doubt be entirely knocked out one of these days." The same may be said of the First Amendment, which has been ignored in principle by both Congress and the Supreme Court.

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Signs of the Times

OAKLAND, CAL., MONDAY, DECEMBER 19, 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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The last effort to get the church in politics is the "Prohibition Church." Several such we believe have already been organized.

In this number is given an interesting article describing the experience of one who recently passed from Romanism to Christ. It will be found of interest.

We wish to acknowledge, though late, receipt of invitation to attend the dedication of Walla Walla College, at College Place, near Walla Walla, Wash. We are glad that it begins its existence so auspiciously, and with such large attendance. May God bless the school.

In another column will be found the protest of a Baptist minister against the present Church and State legislation craze. There ought to be a thousand such. Our Baptist friends are departing from the faith. Or why this silence? Why their acquiescence in those measures which surely culminate in such union?

We bespeak a careful reading of "Man's Sin and Saviour" in this issue. It is a brief but conclusive argument on the 2300 days of Dan. 8:14. It gives the time of their beginning, intermediate dates, and ending, and these show the reason, also, in connection with other teaching concerning Christ's priesthood, why Seventh-day Adventists do not, cannot, set time for the Lord to come.

The *Independent* of November 24 says that the Sunday closing of the World's Fair "was in response to the clearly expressed wish of the people of the country." Indeed! How? When? Where? How many does it take to constitute "the people of the country"? In the same article it is admitted that "there are many excellent Christian men, like Bishop Potter, who think that the Exposition can be safely and wisely opened Sunday afternoon." And there are multitudes of others in the churches who have not had the privilege, or who have not thought it necessary, to express themselves. A few in the various churches have been counted for all. Women

and children have been counted over and over in the various congregations of W. C. T. U., the churches, Sunday schools, etc. "The people!"—When have the people spoken? And was this country made for Sunday keepers alone? Have others no rights? This is the logic of such arguments, but it is not the logic of the Golden Rule.

The item in Our Work and Workers' department, from Constantinople, is but one of many which shows how God is working for his people, and how the Spirit of the Lord is being poured out on his people. "Ask ye of the Lord rain in the time of the latter rain, even of the Lord that maketh lightnings," says the prophet, "and he shall give them showers of rain, to every one grass in the field." Zech. 10:1, Revised Version.

A RECENT National Reform Monthly Document, is an appeal for funds. On their work during the past they thus congratulate themselves:—

All who have been working and contributing friends of this cause have great reason to rejoice. Every outlay of means and labor has yielded large returns. The seed sown during many years is yielding to-day a bountiful harvest, with the promise of still greater results in the near future. National Reform principles are obtaining every day wider and more marked recognition. The Sabbath law of the District of Columbia, the law recently enacted by Congress against profanity, the decision by the United States Supreme Court affirming that this is a Christian nation, the multiplied Christian acknowledgments in connection with the celebration of the four hundredth anniversary of the discovery of America, and the action of Congress and the National Board of Commissioners for the closing of the World's Columbian Exposition on the Sabbath, are some of the more prominent among recent evidences of the wonderful growth of National Reform sentiment.

It is a sad and terrible seed sowing, the credit of which we are willing that National Reformers shall have their full share. They will see more of its baleful fruit in the near future in the full development of the beast and his image. Rev. 13:11-17 is a prophecy of their work.

WEEK OF PRAYER—CHRISTMAS OFFERINGS.

WHEN this paper reaches many of our readers, the week of prayer among our people will have been well begun. We hope, under God, that it may be a season of great profit. This is the season when the world is turning aside to the selfish gratification of the lust of the flesh and the lust of the eyes, to sensuous pleasures, feasting and frolic, gluttony and drunkenness, dishonoring Him after whom the chief day of the festivities is named. This is their chief enjoyment; they know not any better. But not so with the Christian. He has access to the great storehouse of God's grace. Of God's goodness he has tasted, knowing it to be God's. He has drunk at the Fountain. How foolish it is for him to turn aside to the silly pleasures of the world! Of course, those who know not Christ will think it strange that we run not with them to the same excess of riot, and so speak evil of us; but let the time past of our life suffice for that (1 Peter 4:3, 4); we have tasted of better things. Let us spend the "Christmas-tide" of the world to God's glory.

1. We need God's blessing. We are surrounded by such subtle wickedness and deception as the world never before knew. Of ourselves we have no power to meet this tide of evil, all the stronger at such seasons. It can only be met by Christ's power, and the power of Christ's grace is given to earnest seekers by faith.

2. We have many friends in the world who are being engulfed in its seething vortex of pleasures, dissipation, deceptions, and overwhelming ambitions. Will we not use this week in seeking God for them? To some extent we are responsible. Will not parents seek God for their children, children for their parents, husbands for their wives, wives for their husbands, and brothers and sisters for each other? Let us plead with God for ourselves, and, forgetting ourselves by giving ourselves to God, plead for them. Heaven is open and God is waiting to hear such prayers, that he may answer.

3. And then there is the great "beyond," the dark, dying world of sin, to whom we are also related, and

to whom also we are debtors, because Christ redeemed us, and they also are the purchase of his blood. What a blessed thing it would be if all Christians were then earnestly seeking God for those who are lost! What wonderful blessings would descend upon his church!

4. The privilege of communion with Christ should be a joyous and mighty incentive in deciding us to turn these days of feasting and levity into a season of specially seeking God. He offers us as a Christmas wine, the pure, sweet water of life. He spreads his table with all the delectable things of his heavenly storehouse. Come, then, eat and drink, without money and without price.

5. As to our Christmas donations and presents, let us give them to the needy cause of God. Let the rewards, the obligation, the eternal consequences appear as they are, as they will in the judgment of God. Welcome the privileges of giving for Christ, sacrificing for Christ, working with Christ, partaking of the joy of Christ. Let the words of Christ rule at this season: "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal; for where your treasure is, there will your heart be also."

LITERARY NOTICES.

ONE of the finest desk calendars for 1893 which has come to our notice is that furnished by the Pope Manufacturing Company, of Boston, Mass., the makers of Columbia bicycles. The Columbia Desk Calendar and stand makes its appearance for the eighth time. It consists of a pad of 366 leaves, one for each day, and one for the entire year, mounted on a neat metallic stand, which takes up very little room. Each leaf has either some good saying on outdoor exercise, or some good instruction or advice relative to road making by experts, besides liberal blank space for memoranda.

The "Secretary's Manual" is the title of a neatly printed and bound book which has been laid upon our table. Its author is W. A. Carney, of Santa Paula, Cal. This is the second edition of the work, revised and enlarged. It is, we should judge from the hasty examination we have been able to give it, a very valuable assistant to all secretaries or those who aspire to be secretaries, in a worthy sense. This book is a compendium of forms, instruction, and legal information for secretaries of corporations, with extracts from, and references to, the judicial decisions of the Courts of Last Resort as to the qualifications, rights, and duties of stockholders, directors, officers, etc. For terms see another page.

Childhood is a new monthly magazine which starts out with an asserted *bona fide* circulation of 20,000. It is edited by Dr. George William Winterburn, 230 West 132d Street, New York. It is addressed to parents, teachers, and all who are interested in the welfare of children, and will endeavor to inculcate the most advanced ideas in regard to the moral, intellectual and physical development of children. Men and women well known in literature, prominent teachers, physiologists and biologists, have been engaged to write for it. In order to bring it within the reach of all it is put at the small price of ten cents a copy.

Two years ago "The Story of the Pitcairn," or, as generally called, the "Pitcairn Souvenir," was issued. The sale of the little book was nothing compared to what it ought to have been. An appendix has now been added by the International Sabbath School Association, giving the cruise of the *Pitcairn* and the important incidents connected with it, mentioning prominent characteristics of the various island groups visited, together with a description of the *Pitcairn* as now refitted and altered into a brig schooner, thus bringing the history of the child of our Sabbath schools under God down to date. This little book contains 104 octavo pages, nicely illustrated, printed on fine calendered paper, and bound in cardboard covers. Just the thing for a pretty holiday gift to some friend interested in gospel missions. Address all orders to Pacific Press Publishing Co., Oakland, Cal. Price 50 cents.

Worthington's Magazine is another new literary venture at the beginning of 1893. It is a monthly journal for the family, at \$2.50 a year. Its aim is to be high class, instructive, and entertaining. It has about a half score of departments adapted to the various needs and members of the family. A. D. Worthington & Co., Hartford, Conn.

That excellent little journal, *Our Dumb Animals*, of Boston, Mass., or, rather, Mr. Geo. T. Angel, has just published a new edition of "Black Beauty," containing the portrait and autograph of the author, Anna Sewall. It sells at the same price as the "old gold" edition, ten cents a copy, postpaid. In large quantities of one hundred or more, the price is less.