

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. 2:12.

VOLUME 19.

OAKLAND, CALIFORNIA, MONDAY, JANUARY 23, 1893.

NUMBER 12.

Signs of the Times

PUBLISHED WEEKLY, AT OAKLAND, CALIFORNIA.

M. C. WILCOX, EDITOR.

TERMS:

Single Copy, one year (50 numbers), \$1.50
In clubs of 10 or more copies to one address, each, 1.25
To foreign countries in postal union, (\$2) 8s
Sample copies free. See note at beginning of last page.

Address, **SIGNS OF THE TIMES,**
Twelfth and Castro Sts., OAKLAND, CAL., U. S. A.
(Entered at the Post Office in Oakland.)

Editorial.

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

THE angel said to the Virgin Mary of our Saviour before he was born, "Thou shalt call his name Jesus, for he shall save his people from their sins." Matt. 1:21. Herein is the value of Christ's salvation.

LIBERTY is the right of the other man to think for himself. That this has not been the general sentiment of the past is admitted, but nevertheless it is the true principle. The religious bigot of past and present has thus expressed by his acts his idea of liberty: "Liberty, gentlemen, is my right to think for myself, and the right of everybody else to think just as I do." This was the "liberty" granted by the papal governments of Europe during the Dark Ages. This was the "liberty" granted by the Puritans of Massachusetts Bay Colony. This is the "liberty" which our modern National Reformers and Sunday-law people, out of the abundance of the goodness of their hearts, will give us when they come in power. But it is not the liberty of generous manhood. The nobleman of nature grants the liberty of the other man to think for himself. This is the liberty enjoined by the Christianity of Christ. "Whatsoever ye would that men should do to you, do ye even so to them."

THE POWER AND METHODS OF THE GOSPEL.

THE commission given by our Lord to his apostles, and through them to his followers of every age, is expressed by Matthew in the following words:—

"All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world." Matt. 28:18-20.

The original word for "power"—in the Revised Version, "authority"—involves both. The authority includes the power. To this

the apostle refers when he says of Christ that "God also hath highly exalted him, and given him a name which is above every name." Phil. 2:9. Of the fullness of the power which rests in Christ, the apostle again says:—

"For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him; and he is before all things, and by [in] him all things consist. And he is the head of the body, the church. For it pleased the Father that in him should all fullness dwell." Col. 1:16-19.

His authority and power are both manifest all through his brief earthly mission, in opening blind eyes, unstopping deaf ears, causing the tongue of the dumb to sing, healing the sick, restoring the lame, cleansing the leper, casting out demons, speaking the dead to life, creating food for the multitude, and stilling the waves of the sea. This was the One who sent the apostles forth with the assurance that all power was his, and that he would be with them in that power to the end of the age, or till closed the gospel message. Their work was to preach, and teach, make disciples, and minister the gospel to fallen humanity. As expressed by Paul, their mission was to "preach the word" (2 Tim. 4:2); to "preach Jesus" (Acts 5:42; 11:20; 17:18); to "preach Christ crucified" (1 Cor. 1:23; 2:2). The gospel, the word of God, the mystery of God, and Christ Jesus our Lord, are all one and the same thing. Paul uses all four of the terms in Col. 1:23-26. In verse 23 he speaks of the preaching of the gospel, of which, he says, he is a minister. In verse 25 he says he is made a minister, "fully to preach the word of God" (margin, compare with Rom. 15:19). This word of God in verse 26 he declares to be the mystery in which is the riches of God's glory; and this mystery in verse 27 is declared to the Christians at Colosse to be, and hence to all, "Christ in you, the hope of glory; whom we preach."

The apostles were commissioned to preach Christ by speaking his word. They were not to preach about Christ as a great figure of history, a wondrous character, but they were to *preach him* as a living, personal, indwelling Saviour from sin and the power of sin here and hereafter. Christ in infinite wisdom, Christ in almighty power, Christ in boundless love, Christ the all in all—this is to preach Christ, and only those who know him can so preach him. Those who by faith receive such a message from God, receive Christ with that message, and thereby become acquainted with him. And those who drink at that fount will not seek to quench their thirst at the polluted waters of the broken cisterns of earth. Jer. 2:13, 14. Those who know his power will

seek no other to propagate his gospel or aught embraced in his gospel.

The power which fitted them for their work was the Spirit of God (Acts 1:8; 2:1-4), mightier than all the armies of earth, for it was creative power. The only aggressive weapon which they bore was "the sword of the Spirit," "the word of God," and their armor of defense was that provided of God for all his people—truth, faith, righteousness, peace, salvation. Eph. 6:13-17. These weapons are "not carnal," yet were they "mighty through God to the pulling down of strongholds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ."

What could do more? If the thoughts are yielded to Christ, all is yielded. It was the work of Christ, to win. He who had all the force of heaven at his command, who could have called down twelve legions of angels to scatter the mad horde which were leading him to death, never used violence. When James and John in their zeal for doing some great thing wished to call down fire upon the village of the Samaritans who had turned from Christ, Jesus rebuked them with: "Ye know not what manner of spirit ye are of. For the Son of Man is not come to destroy men's lives, but to save them. And they went to another village." Luke 9:55, 56. Jesus would not avenge those who turned him away.

When Peter, in zeal for his Master, rashly drew his sword in defense of him he loved, Jesus said: "Put up again thy sword into his place; for all they that take the sword shall perish with the sword." "The cup which my Father hath given me, shall I not drink it?" Matt. 26:52; John 18:11.

To Pilate Jesus said: "My kingdom is not of this world; if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews; but now is my kingdom not from hence." John 18:36.

Paul as ambassador of that kingdom, says that, knowing the terror of the Lord at the final judgment, he *persuaded* men, and in Christ's stead he besought them to be reconciled to God. 2 Cor. 5:11, 20. Even to those in Christ he writes: "Not that we have dominion [lordship] over your faith, but are helpers of your joy; for by faith ye stand." 2 Cor. 1:24.

All of these and many more evidences show that, not by alliance with earthly power, not by the aid of human device or law, was the gospel to be preached to the world or supported. In no way is any relation with earthly power set forth. Christians were to pray for such government as would not hinder

them in the worship of God (1 Tim. 2:1, 2), and to every ordinance of man not contrary to the truth of God they were to submit (1 Peter 2:13; Acts 5:29). They were never to seek to influence government in any other way than in pleading with God and preaching Christ. Paul plead his case before rulers, by preaching Christ. Peter was released from prison because his brethren sought God. Christ was all in all, and as he possessed all fullness, he was sufficient.

But as soon as the church became backslidden, as soon as she departed from Christ and his gospel, she made friends with the world; or, rather, she departed from Christ by making friends with the world. Losing the authority and power of Christ, before which idol shrines had melted away, the church sought civil power, and finally won it. But the very moment she wedded herself to civil power, she rejected Christ Jesus, her lawful husband. Rejecting Christ, she of course lost the power which came from Christ, and for this power she has endeavored to provide a substitute in civil enforcement of dry, dead church dogmas, while the living, progressive, growing truth of Christ was rejected with the Master.

What was the result of this departure? Let all the foolish disputations and strifes of the first centuries answer; let the bitterness, the rancor, the foolish philosophizing, the inflow of pagan superstition, the anathemas of the "Fathers" and councils, so called of the church, answer; let the building up of creeds without number apart from God's word, the enforcement of those creeds by civil power, the putting of Christ to death anew in the persons of millions of his saints—let these reply. All these and more came as the direct result of rejecting Christ for the world. And the present age is seeing this same rejection of Christ, the same building up of creeds, the same efforts to lay hold on the civil power to enforce church dogmas, as witness the efforts to obtain Sunday laws; and inevitably will follow, yes, even now does follow, the persecution of those who do God's will as they read it in his word and see it in the life of Christ. Well did Jesus say in speaking of the persecutions to follow the proclamation of his gospel:—

"They shall put you out of the synagogues; yea, the time cometh, that whosoever killeth you will think that he doeth God service. And these things will they do unto you, BECAUSE THEY HAVE NOT KNOWN THE FATHER NOR ME." John 16:2, 3.

To know Christ, to know God in Christ, to know his word and truth as it is in Christ Jesus, to have Christ formed within the hope of glory, is all that is needed. And those who have this have all. They will never seek earthly power.

THE book of Enoch, so called, is said to be that from which Jude quoted in his epistle. Did it never occur to our wise men that what Jude quotes from "Enoch the seventh from Adam," is the basis of a spurious book?

MR. DUBORROW, of Illinois, has now three joint resolutions before the House of Representatives for the opening of the World's Fair on Sunday. The *Christian Statesman* says that Mr. Duborrow designs to introduce a fourth resolution that simply repeals the Sunday closing law and "says nothing more about it."

CHARACTERISTIC INTERPRETATION AND SPIRIT.

IN the *Christian Statesman* of the 24th ult. is an article given the prominence of the editorial pages on "The Trowel and the Spear." The writer, W. J. Robinson, endeavors to draw a parallel between the work of Nehemiah in building the wall of Jerusalem and the work of those who are trying to support the *pseudo* sacredness of Sunday. In that work he says:—

The "spear" became as essential to the success of the work as the trowel. Not one step could be taken in the building unless the enemy be restrained. Nehemiah recognized the demands of the situation, and prepared to meet them. He went on with the building, but he defended the workmen from the enemy. He was compelled to do so or cease to build. Whether he should use the "spear" or not was not a debatable question with him. The necessities of the situation made it imperative. It was therefore as legitimate, as directly in the line of his work, as the laying of the stones.

And here is his parallel: The workmen of to-day are the ministers. The wall they are building is the spiritual Jerusalem, or the saving of souls. The platform on which the workmen build is the Sunday, called by Mr. R. "the sabbath." The enemies are the desecrators of the Sunday, who come "between the workmen and the wall." "Destroy the sabbath and the work of the gospel cannot go on," says this National Reformer. "In many portions of the land," he says, "the sabbath, in its true character, has become a thing of the past. And the work of the gospel has been forced to a cessation by that very fact."

What is the remedy he has to offer? In what way must his gospel be furthered? He answers:—

The sword for the defense of the workmen [the ministers of the gospel] to-day is the civil law which is enacted for the protection of the sabbath. And it is the only weapon which the enemy either fears or respects.

The fact is that Nehemiah was doing a civil work under the direct appointment of God, in other words, under a true theocracy, so far as the people of God were concerned, and under powers granted by the king of Persia. He was building the natural wall of a material city with material stones, material trowels, with material enemies to meet. He used the means which it was legitimate to use in that dispensation in the work he was doing as governor. But the work of the gospel is a spiritual work. It is to be accomplished by the power of the Spirit of God. (See article in this paper entitled "The Power and Methods of the Gospel.") It is to be prosecuted by the weapons not carnal but spiritual, but mighty through God. The power is to be of love, of the Spirit of Christ, and not the power of civil law.

But what a confession that "if the sabbath is destroyed, the work of the gospel cannot go on"! By this is meant the general observance of Sunday. That is, if Sunday is to be used by people generally as the other days of the week are used, the gospel must stop. What a confession! Think of Paul's saying, "Lord, I cannot go to Macedonia; the Sabbath is not observed there. I can do nothing at Rome, for the Sabbath is not observed there"! No, the old apostle never thought of such a plea. His business was to preach Christ and him

crucified, and the preaching of Christ and his gospel would *make* Sabbath keepers. The whole of Pagan Rome could not stop the gospel. It was not dependent on man, but on the power of Christ. The plea that ministers cannot do their work, cannot preach the gospel, is a confession that their work and power are purely human, and that they require the same methods and supports as any other human work.

Much more might be said, but space at this writing will not permit. The above reader, is characteristic National Reform doctrine, but it is not the doctrine of Christ and his word. No power on earth can destroy the Sabbath of the Lord, which is the Sabbath of the child of God. No civil power can add to its obligation or holiness. It has its foundation and support in the very throne of the Infinite, the very power that is behind the gospel of Christ.

SUNDAY laws are oftentimes pressed forward as needed moral legislation, "in the interests of public morals," etc. But no legislative body has any right to legislate upon morals, as it has no power to enforce them. Moral pertains to motive; and the judgment of motive does not lie within the province of man. Two acts may be, so far as man may see, exactly similar, but one may be actuated by the basest and vilest of motives, while the other may be actuated by the utmost sincerity and generosity of heart. Man has no right to judge between the acts, because he has no power to read the motives of the heart.

CIVIL government can take cognizance of overt acts alone, and of these only in certain lines, where the life, the property, the chastity, or the reputation of the individuals of society demand it. But when it departs from this sphere, the protection of its subjects, to act as monitor and perceptor of morals, it inaugurates a system which degrades morality, brings itself into reproach, and injures the cause which it designed to help. Whatever is proper on one day of the week is proper on another. What is immoral on Sunday is immoral on Monday so far as civil government is concerned. What it is right to do Monday it is right to do on any other day of the week, so far as civil government has jurisdiction. Civil government is ordained, not to make men moral, but to see that they are civil, or, in other words, that its subjects are treated civilly.

BUT the Sunday-law question has another phase, namely, the religious. It is this which lies at the bottom of all the Sunday-law agitation. Many Sunday-law men have in the past tried to evade this and base legislation on the question upon different grounds, because of the prejudice in America against religious legislation. Hence Sunday laws have been called "sanitary measures," "matters pertaining to public morals," measures for the relief of the poor workingman, or in the interests of education. These are mere subterfuges in which the true reason seeks to hide and thus deceive the unwary and ignorant. The first, middle, and last reason for asking or demanding Sunday laws is religious.

Doctrinal.

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

THE FLYING THREEFOLD MESSAGE, REV. 14: 6-12.

BY THE LATE ELDER R. F. COTTRELL.

On the wings of the wind the last message is flying, Proclaiming good news to the sinful and dying; The meek of the earth are the message receiving; There is pardon and peace to the truly believing. Fly swiftly, ye heralds of peace and salvation, To every people, and kindred, and nation. Proclaim it by word, or by well-written pages, This last thrilling warning foretold in past ages. The time is now come. While the message is sounding, Oh, heed this last call, and partake grace abounding; And when the last notes of the message are given, Believers will then be translated to heaven.

THE THREE MESSAGES OF REV. 14: 6-14.

BY ELDER E. W. WHITNEY.

No. 4. Application and Fulfillment of the Second.

As HAS been stated, the preaching of the "hour of God's judgment come," and the second coming of Christ, by Mr. Miller and others during the few years prior to 1844, was attended by the manifest presence and power of the Spirit of God. The work was not confined to any denomination, but those who loved the appearing of their Lord and rejoiced in the glad tidings, without respect to name or belief in other points, joined in the work. Many did so in the true spirit of the message, while more did so, as was evident later when the disappointment came, through fear that what they were accepting might be true, but who at heart were false and hoped that it would prove a mistake.

When the time passed and Christ did not come as expected, the latter class turned against the former, repudiated entirely the positions which had been taken, and became most bitter in their sarcasm and ridicule, thus rejecting the message of love and mercy which God had sent to prepare a people for the coming of the Saviour. The few who had sincerely accepted the message in the love of it, though sorely disappointed in not realizing their hopes, set about more thorough examination of the prophecies, and the conclusions which they had before reached. They soon saw, as already stated, that their mistake was not in the reckoning of the prophetic periods and their consequent termination in 1844, but in the nature of the event which was to take place at that time. Going over and over again the prophetic declarations, and comparing them most carefully with chronological dates and historical facts, they were unable to detect any error in their application, yet Christ had not come, and evidently there was some mistake.

The prophecy said, "Unto two thousand and three hundred days then shall the sanctuary be cleansed." The days certainly ended in 1844, and they could not escape the conclusion. But they had assumed, without Scripture evidence, that the earth was the sanctuary, and therefore erroneously concluded that its cleansing would be by fire at Christ's coming. They were now led to examine more closely the question of the sanctuary itself, and, as they did so, they saw that a work of preparation was yet to be accomplished in the earth in order to fit a people for

the coming of Christ, and that the cleansing of the sanctuary was the closing work of Christ's ministration in the sanctuary in heaven—a work of investigative judgment—preparatory to his coming to earth to raise the dead and change the living saints.

As they studied this sanctuary question, they recognized the fact that the whole sanctuary ministration centered in the law of God, the ten commandments, contained in the ark, which was in the most holy place of the sanctuary. They saw that the ministration of Christ as our high priest in the heavenly sanctuary was a reality—the reality, in fact, of which the ministration of the priests in the earthly sanctuary which Moses pitched was but a type or shadow. They began to under-

THREE MESSAGES.



"I saw another angel fly in the midst of heaven." "And there followed another angel. . . . And the third angel followed them." Rev. 14:6, 8, 9.

NOTES UPON THE ILLUSTRATION.

1. THE first message begins previous to 1844, announcing the hour of judgment, but continues to the coming of Christ, proclaiming the gospel and the worship of the true God (the commandments) as the basis of the following messages. 2. Simultaneously with the opening of the first message, and as a special feature of its introduction, it is joined by the message of the angel of chapter 10, which continues to 1844 and ceases. 3. Subsequent to 1844 the truths of the first message became more fully understood and preached, though generally rejected, and as a consequence it is joined by the second message, proclaiming the fall of Babylon, which also continues to the end. 4. Later the two are joined by the third, warning against the worship of "the beast" and his image and the reception of his mark, and also continues to the end. 5. Just before the end of gospel work the three are joined by the message of chapter 18, announcing the complete fall of Babylon, and calling upon God's people to come out of her because of her sins. This in effect produces a loud, earnest, and extended giving of all three messages combined, resulting in the lighting of the earth with all truth, and the development of a company keeping all the commandments of God and the faith of Jesus, and fully prepared to meet Christ when he appears in the clouds of heaven.

stand Paul's language to the Hebrews where he says: "Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." Heb. 8:1, 2. (Read chapters 7, 8, 9, and 10.)

Another remarkable prophetic statement attracted their notice at this time, and directed their attention especially to the law of God, and its binding claims upon all men, as in this judgment work that law was evidently to be the rule of judgment.

"And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldst destroy them that destroy the earth. And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament." Rev. 11:18, 19.

This direct linking together of the "temple" (the sanctuary), the "ark," and the "testament" (the law) with the judgment of the dead, in connection with the application of the prophetic periods, and the giving of the message which they had so zealously proclaimed,—“the hour of God's judgment is come,”—threw great light upon the messages of Revelation 14, and led them to consider more fully than they had done especially the second and third.

As soon as the time passed and the fears of the false hearted were allayed, a marked spiritual declension was everywhere noticeable, evidently resulting from the rejection and utter disregard, by the majority of professed Christians, of the message of mercy which had, though only in part, so graciously been given. They now saw the application of the second message: "Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication," viz., the fallen spiritual condition of the professed religious world, as indicated by the almost universal tendency on the part of nearly all classes of religionists to engage with renewed zest in every kind of worldly business and pleasure. This tendency has increased until at the present time it is impossible to distinguish the ordinary professor of religion, either in language, dress, or deportment, from the ordinary worldling. False doctrines, too, received though unwittingly from the Church of Rome, existed in the various denominations, presenting to the world, instead of the gospel of Christ, which Paul says is "yea" and "amen," an endless mass of confused and contradictory theories, fitly expressed by "yea" and "nay," and symbolized by the term used in the message itself, Babylon, which literally means confusion.

This condition of worldliness and doctrinal confusion in which the professed followers of Christ were found, needed correcting before Christ should return for his church; for he prayed before he went away that "they all may be one," even as he and his Father are; and when he returns, he will surely find his true followers as perfectly united as those whom he left. For this very purpose he placed the gifts of the Spirit in the church: "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." Eph. 4:11-13.

So, while it is a fact that, through the working of the "mystery of iniquity," as Paul calls it (2 Thess. 2:7), or "Mystery, Babylon the great, the mother of harlots," as John calls it (Rev. 17:5), worldliness, and confusion of faith and practice corrupted the great bodies of believers in Christ to that extent that they are presented prophetically under the symbol of Babylon, yet the Lord in infinite mercy sends messages of truth calculated to help this condition and remedy the evil. This is the design of the first message, embracing as

it does the pure gospel and the worship of the true God. But as the individual rejection of light and truth always hardens the heart, and produces coldness and formality, so the general rejection of the truths of this message produced a corresponding moral decline or fall in the religious bodies of the land. Formality in a great measure took the place of true piety, and this condition has steadily grown worse, until we see Paul's picture of the last days filled out in every detail, where he speaks of a "form of godliness" being prevalent, but without the "power" of it being manifest. (Read 2 Tim. 3:1-5.)

This being the case, those who shortly after 1844 comprehended the work which was still to be done for the world, continued to present the truths of the first message, so far as they understood them, proclaiming with voice and pen and press that truly the hour of God's judgment was come—that the investigative judgment preparatory to the coming of Christ was actually taking place in heaven, and that the present generation would not pass until Christ would come personally, just as they had looked for him to come. They, however, now saw plainly from Christ's own words, as recorded in Matt. 24:36, "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only," that the definite time for his coming could never be preached scripturally. The preaching of time, however, as they had done had been permitted by God for a purpose. The time itself was correct, and the mistake connected with it served to separate the false from the true, and test most severely the faith of the few who really loved God's word and truth more than all else.

Since that time, although some, claiming to be Adventists, have set various dates for Christ's coming, none who have been proclaiming these messages to the world have done so; but they have simply presented the subject in the light of Christ's own words: "So likewise ye, when ye shall see all these things, know that it is near, even at the doors. Verily I say unto you, This generation shall not pass, till all these things be fulfilled." Matt. 24:33, 34.

Since the force and application of the second message were understood, the increasing evidences of moral and religious degeneracy in the popular churches of this land, and in all the world, have called for the continuous sounding of the warning it contains, in addition to the simple, plain, and powerful truths embraced in the first. Truly "Babylon is fallen." Space need not be occupied with an enumeration of facts exhibiting the utter disregard of the pure principles of the gospel of Christ, the almost universal adoption of a worldly policy, of worldly principles and worldly practices, in the so-called orthodox churches of to-day. Suffice it to say that, in the light of the Scriptures, any church, of whatever name or belief, which holds unscriptural doctrines received from the Church of Rome, or partakes of the worldly spirit and policy of that church, is in just the proportion to which it does this a part of "Babylon," and its members should give heed to the message which is now sounding, "Babylon is fallen," and thus be prepared to heed the voice which will soon be heard from heaven saying, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

THE CHRISTIAN'S CITIZENSHIP.

BY ELDER WILLIAM COVERT.

THE apostle Paul says, "Our citizenship is in heaven." Phil. 3:20, Revised Version. The commonwealth of the child of God is the kingdom of heaven. Of this dominion it is written, "The Lord hath prepared his throne in the heavens; and his kingdom ruleth over all." Ps. 103:16.

Of course the Creator of all things is by right the ruler of all things. But Satan has disputed this right and has therefore endeavored to establish a kingdom of his own. He said, "I will exalt my throne above the stars of God; . . . I will be like the Most High." Isa. 14:13, 14. These words are rebellious utterances, showing the wicked design of the great usurper. Man deceived, surrendered himself and his realm into the hands of Satan, so that now the devil claims this world as his kingdom. See Matt. 4:8, 9; Luke 4:5-7. The officials in this kingdom of darkness are the demons, Satan and his angels. The apostle exhorts:—

"Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness [“wicked spirits,” margin] in high places." Eph. 6:11, 12.

Fallen humanity compose the subjects of the realm, and are the citizens of this kingdom. The citizenship of all who receive Jesus as their Saviour from sin, is transferred from the dominion of Satan to the kingdom of Christ. Paul, referring to the deliverance that God hath wrought through Christ, says he "hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son." Col. 1:13.

The Christian, being honored and intrusted with the citizenship of heaven, is instructed to live and act in complete harmony with the laws of heaven. He is also expected to be a coworker with Christ in persuading the subjects of Satan to ground their arms of rebellion against the government of God, and have their citizenship transferred to heaven. In his prayer for his followers, Christ said to his Father, "The world hath hated them, because they are not of the world, even as I am not of the world." "As thou hast sent me into the world, even so have I also sent them into the world." John 17:14, 18.

The sinner's relation to the kingdom of God is set forth in the following statement: "At that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world." Eph. 2:12. This is all that Satan can do for the subjects of his kingdom. He alienates them from God, from hope, and from life, makes them slaves while they live, and locks them up in the cold grave to await their final punishment when dead. But the gospel of Christ changes all this for all who accept it. "Now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ." Verse 13.

Jesus is the great Peacemaker. When man beholds the love of God that is shown in the gift of his Son, he is at once ready to surrender, so "He [Christ] is our peace, who hath made both one." Verse 14. The sacrifice of Christ conquers the rebel who beholds it by faith. Christ slew the enmity by himself dy-

ing, and then he came and preached peace. Verses 16, 17. By yielding, both Jew and Gentile have access by one Spirit unto the Father. Thus they become "fellow citizens with the saints of the household of God." Verse 19.

Just as soon as the sinner accepts Christ as his Saviour, his citizenship is transferred to heaven; but he himself receives a commission as an ambassador for Christ to sinners. Christ immediately sends him into the world, sends him on the same kind of mission that himself came on to this world. That is, he is sent with messages of the good news of salvation to the lost. Thus we see that sinners do not immediately leave this world for heaven by having their citizenship transferred to that place. But they do become members of the heavenly family, and are taken into the sacred union of sons and daughters of God.

Being children of God and ambassadors of the Lord Jesus Christ, they are placed under the especial care and protection of the strongest power in the universe. They can therefore go forth with the blessed message of eternal life to the dying sinner, without the least fear of being harmed by the emissaries of evil. Matt. 10:28; Luke 12:4, 5.

When the heart is wholly surrendered to the will and keeping of God, the thoughts will be turned toward Christ constantly, and all the while that this is so the work with and for the Master will be sweet rest and holy joy to the heart. The thought to the Christian that he is accepted of the Lord, and that all things are his, enables him to see the love of God in all the works of his hands. It is the devout child of God who can enjoy the things seen in the realms of nature with the keenest relish and the sweetest delight. Father's handiwork and Father's power and skill and love are read in every blade of grass and every bud and flower. The mighty worlds pursuing their trackless route in the highway of the stars, constantly draw from the heart sweet praise. Yet these thoughts only serve to attract us toward things dearer still. For they connect us with the world that is to come; and our meditations are of the sweet eternal ages, when sin, sickness, sorrow, pain, decay, and death are all in the past. We think of the time when our embassy will be completed, and we at home in our Father's house, with glorified bodies; we associate ourselves by faith with the Redeemer in person, and with the angels, together with our loved ones, never again to be separated. But when we have thought of all that our finite minds can grasp, we are assured that there is an infinite amount of indescribable glory beyond. But as we have eternity itself in which to grow and receive, we wait and rest in the Lord.

STUDY OF THE BIBLE—ITS IMPORTANCE AND BENEFITS. NO. 4.

BY ELDER M. LARSEN.

(Concluded.)

THE Bible is its own best interpreter. Men's opinions may be right, and they are just as liable to be wrong; but when the Lord has spoken, we know it is true. Not only does the Bible deal in literal statements of truth, but not infrequently do we find some of its grandest teachings, its most profound truths, revealed in symbols and parables. Thus the two witnesses, called the two olive trees, and the two candlesticks (Rev. 11:3, 4),

what do they represent? Let the Bible speak. Some men might claim that they refer to Moses, and Christ.

A second comes along and argues that they are John the Baptist and Christ; and a third, that they represent Moses and John the Baptist, each giving good reasons why his is the correct interpretation, and each making it look equally plausible. And as each would have his friends, each would have his following, and hence three different parties and opinions.

Now, how shall we decide the matter. I confess, if the Bible does not give us any light on the subject it will be a little difficult. We therefore appeal to it. We find the symbol of the olive tree used but in one other place in the Bible, and that in the Old Testament. If we can find how or what it is used to symbolize there, it will furnish us a good clue to an understanding of its meaning here. So we read:—

“And he said unto me, What seest thou? And I said, I have looked, and behold a *candlestick* . . . and *two olive trees* by it. . . . So I answered and spake to the angel that talked with me, saying, *What are these, my Lord?* . . . Then he answered and spake unto me, saying, *This is the word of the Lord.*” Zech. 4:2-6.

Then this symbol is not used to represent Moses, John the Baptist, or any other individual, but to represent the “word of the Lord.” Hence we may justly conclude that in Revelation they represent the two grand divisions of the Scriptures—the Old and the New Testaments. Speaking of the Old Testament Scriptures Christ says, “They are they which testify [*i. e.*, witness] of me.” John 5:39. The New likewise witnesses of Christ. “And *this* gospel of the kingdom shall be preached in all the world for a *witness* unto all nations.” Matt. 24:14. How fitting that these should be represented as “two witnesses”!

But here we must consider another important thought, namely, the relation and importance of the Old Testament to the New and the New to the Old. It seems that some have conceived of the idea that the Old Testament had served its purpose and became obsolete when Christ came; that it is of no more service to us, as I once heard it expressed, than an old last year’s almanac. But if it were not for the Old Testament, we would be left in the dark as to the significance of this symbol. And so we might remark in regard to a multitude of others. The fact is, symbols explained in the Old Testament are used in the New without being explained, and symbols explained in the New are used in the Old without explanation. Thus the one serves to explain the other—the Old the New, and the New the Old. Hence, both are indispensable. One is the key to the other. Says the apostle:—

“All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works.” 2 Tim. 3:16, 17.

“Now all these things happened unto them for examples; and they are written for our admonition, upon whom the ends of the world are come.” 1 Cor. 10:11.

“For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope.” Rom. 15:4.

In conclusion we must notice briefly the benefits of the Bible. Says the Scriptures of man, “For as he thinketh in his heart, so is he.” Prov. 23:7. A truer statement perhaps was never penned. The mind is the main-

spring of our actions. If the mind is pure, our actions will also be pure. If our mind is foul, our actions will be the same. “Doth a fountain send forth at the same place sweet water and bitter? Can the fig tree, my brethren, bear olive berries? either a vine, figs? so can no fountain both yield salt water and fresh.” James 3:11, 12. “For out of the abundance of the heart the mouth speaketh.” Matt. 12:34. “For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies.” Matt. 15:19. “Thou wilt keep him in perfect peace, whose mind is stayed on thee.” Isa. 26:3.

It is as natural for a man to act as he thinks as for the water to flow down the hill. If a man’s thoughts are pure, his life will be the same; if impure, his life will also be impure. So we may also remark that whatever a man studies will be assimilated by the mind, as the food by the system, and will mould his thought. Hence if a person spends much of his time in reading novels or light, chaffy stories, his thoughts will dwell upon such things until at last his life becomes but a light, chaffy novel, or story, incased in about so much flesh and avoirdupois, conversely. If he is always thinking upon that which is noble, pure, and holy, those noble thoughts and holy aspirations will spring forth into activity, and materialize into a life of purity and righteousness. The noblest of all things to behold is Christ. Says Paul: “But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.” 2 Cor. 3:18. We behold him in his works (Ps. 19:1-8), and in his word (John 6:63). And “the words which I speak unto you,” says he, “they are spirit, and they are life.” “It is the Spirit that quickeneth.” This spiritual food is a daily necessity. “For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day.” 2 Cor. 4:16. For “man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.” Matt. 4:4. “I have esteemed the words of his mouth more than my necessary food.” Job. 23:12.

Ruthven, Iowa.

THE WITNESS OF THE HOLY SPIRIT.

BY THEODORE L. CUYLER, D.D.

SOME very visionary ideas are current in regard to the doctrine of the witness of the Holy Spirit. There are certain emotional people who take the language of Scripture so literally that they claim that this “witness” came to them in a sudden and startling manner; it was revealed to them in a wonderful vision or in a dream, or even in some cases by an imagined voice from heaven. On this extraordinary and transient experience they are inclined to base their hope that they are the accepted “children of God.” Does the great apostle, when he affirms in the magnificent eighth chapter of his epistle to the Romans that “the Spirit himself beareth witness with our spirit that we are the children of God,” place his main reliance on any such fitful and visionary experiences?—Nay, verily; it was not upon what might prove a shining and shifting fog bank that he rested his everlasting hope, but upon the Rock of Ages. What he did we should do. The less that we make our daily religious life depend on transient

emotions, and the more we make it a solid, intelligent principle of faith in Christ and the practice of Bible godliness, the better for us. A sensible Christian will seek for the evidence of his being an accepted child of God in the same way that he seeks for evidence in any other great vital problem. . . .

Here is one method of discovering the true meaning and realizing the happy assurance of this “witness of the Spirit.” Our Bible is God’s book, inspired by the Holy Spirit; and this book is the charter of Christianity. It not only reveals Jesus Christ, but describes the nature of the religion which he came to teach. It defines his commandments, and tells us just what it is to be a follower of Christ. It photographs the Christian character. The Holy Spirit, in this holy book, describes what regeneration is, and how it is produced, and what are the evidences and *fruits* of it. Now if I find that my character and conduct correspond in any good degree with this Bible portraiture of a true child of God, then I have a witness of the Spirit in my favor. The Spirit’s description of Christianity agrees with that divine Spirit’s work on my heart and life. Each one testifies to the other.

Suppose we take a silver dollar to the United States Mint and compare it with the die in that mint. We discover that they correspond to each other. There is the eagle and there are the stars on the die, and the same eagle and stars are stamped on the dollar. We feel sure therefore that that dollar came out of that mint and from that die. So a child of God opens the Bible which the Holy Spirit inspired and gave to him. He reads in it the requisites of the Christian character—repentance of sin, faith in Christ and obedience to Christ’s commandments. He is conscious that he has repented, that he does trust Christ, and, though very imperfectly, is endeavoring to order his life in conformity with Christ’s teachings. “My peace I give unto you,” is Christ’s promise; and such peace he has actually found. The fruits of the Holy Spirit are faith, love, joy, meekness, and other similar graces. If he finds these graces existing—in any good degree—in his own heart and daily life, then he has a strong assurance that he is an accepted child of God. There is a certain agreement between the religion which the Holy Spirit has written on the Bible page and the religion which that same Spirit has inscribed on his own heart and character. Thus the Spirit witnesseth to his soul that he is a child of God, and this witness gives him the strength of a solid assurance. Instead of resting on a transient emotion, or a devout rapture, he finds his everlasting hope on what Jesus Christ has done in him and promises to do for him in this world and in the next.

The great apostle tells us that he had the witness of the Spirit that he was an adopted and accepted child of God. The law of the spirit of life in Christ Jesus had delivered him from the dominion of sin and death. There was an inward conviction and an outward conduct; the two corresponded with each other. They both corresponded to the Spirit’s description of true Christianity. Paul never could have written this magnificent eighth chapter if he had not actually *known* that Jesus Christ lived in him.

When a tree produces the leaves of the peach and the fruit of the peach, we are sure that it is a peach tree. When a man feels the

love of Jesus in his soul and strives to obey the commandments of Jesus in his daily life, he has the divine witness that he is in Christ. While in Christ he is safe, safe for time and all eternity. There is no condemnation to him; for to such as he the Lord Jesus Christ has said: "I give unto them eternal life, and they shall never perish, neither shall anyone pluck them out of my hand." A true Christian has a right to claim the witness of the Holy Spirit. But when a shallow dissembler who practices secret frauds and impurities, who cheats his creditors, and for a pretense makes long prayers—when such as he prates glibly about his attainments in holiness, he only unmasks his own hypocrisy.

It is the right and the privilege of the genuine child of God to possess the assurance of Christ's perfect love and perpetual protection. Old Latimer used to say that when he had this steadfast trust in his Master he could face a lion; when he lost it, he was ready to run into a mouse hole. Why should a redeemed follower of Christ ever worry himself sick with wretched doubts and insulting fears? If I have put my everlasting all in Christ's hands, he is responsible for the trust—as long as I leave it wholly with him. If I check my trunk to Philadelphia, it belongs to the baggage master until I get there. Surely I ought to have as strong a faith that my blood-bought soul is forever safe in the keeping of the omnipotent Son of God. His Spirit beareth witness with my spirit; and I am persuaded that neither death nor life, principalities or powers, things present or things to come, shall be able to separate me from the love of God which is in Christ Jesus our Lord!—*Abridged from the Independent.*

TRAPPED.

IN "Joints in Our Social Armor," recently published in London, there is a characteristic and amusing anecdote of the cunning, catlike Charles Greville. He was very old, and had gone to see a Spiritualistic "medium," who was attracting fashionable London.

The charlatan looked at the gray, worn old man, and thought himself safe. Four other visitors attended the *séance*, but the "medium" bestowed all his attention on Greville. With much emotion he cried, "There is an aged lady behind your chair."

Greville remarked sweetly, "How interesting!"

"She is very, very like you."

"Who can it be?" murmured Greville.

"She lifts her hands to bless you. Her hands are now resting on your head," shouted the medium, and the pallid, emotionless man said, with a slight tremor in his voice, "Pray tell me who this mysterious visitant may be."

"It is your mother."

"Ah," said Greville, "I am delighted to hear that!"

"She says she is perfectly happy, and she watches you constantly."

"Dear soul!" muttered the imperturbable one.

"She tells me you will join her soon, and be happy with her."

Then Greville said gravely, in dulcet tones, "That is extremely likely, for I am going to take tea with her at five o'clock."

He had led the poor swindler in his usual fashion, and never hinted at the fact that his mother was nearly a century old. *Sel.*

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.*

MY JOURNAL.

BY JESSIE HOCKER.

UPON the pure, unsullied white
Of this fair page, I pen to-night
A word, half prayer, half thought combined,
By heart, and mind, and soul assigned.
If I could look adown the way
That leads to one more "New Year's day"
And see wherein for good or ill
The countless influences fill,
Could read each thought and know each tear
That shall be mine within the year,
Could know the sorrow deep and strong,
Could feel the quickening joys that throng,
I would not feel, I would not look
Within God's mystic "record book."
For well I know that hand divine
Is far more strong and wise than mine,
And I'm content to know I may
Be and abide in him each day.
Help me, dear Saviour, to forget
The storm of trials that beset;
Receive thy robe of spotless white,
And give to thee my robe of night.
Some day, earth's last "new year" will break,
And we within its rapture wake,
To find no more the bitter pain
Of life's deep loss, its shallow gain;
But there, within the city bright,
We'll bury memory of earth's night,
And 'mid the peal of "New Year's" bells,
Which to the universe foretells
The endless cycles ushered in,
And past for aye the age of sin.
College Place, Wash.

THE OUTPOURING OF THE SPIRIT.

BY ELDER S. N. HASKELL.

THE ten days that the disciples spent in Jerusalem waiting for the descent of the Holy Spirit were the days of deepest interest to them. About one hundred and twenty met daily, watched and prayed for the outpouring of the Spirit. They looked over the life of Christ, realizing that they were not prepared to take up the work that he left, and felt that they should begin as he began; therefore, one was chosen to take the place of Judas, for they had found it "written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein; and his bishopric [or office or charge] let another take."

"And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." Acts 2:1-4.

This being the day of Pentecost, when people from all parts of the world had come to worship God, for the Jews were mingling with all nations, "there were dwelling at Jerusalem devout men out of every nation under heaven." These representatives from all parts of the world were to carry back with them the truth preached to them on this occasion with the influence of the Spirit of God. This was the beginning of the work that the disciples took up after the Saviour left.

Notwithstanding this great outpouring of the Spirit, three and a half years more they remained at Jerusalem, and thousands em-

braced the gospel in this city. Three thousand were converted on the day of Pentecost. Satan was greatly stirred. "And the Sadducees came upon them, being grieved that they taught the people, and preached through Jesus the resurrection from the dead. And they laid hands on them, and put them in hold until the next day. . . . Howbeit many of them which heard the word believed; and the number of the men was about five thousand." Acts 4:1-4. "And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith." Acts 6:7.

But not only at Jerusalem, where this great work began, was the seed sown; but through the representatives of the different nationalities, the light and power of the gospel were carried to different portions of the world. God designed that the apostles should also go to different parts of the earth to nourish the seed sown, to establish the gospel, and to encourage the believers after the light had been accepted; but they were inclined to hover about Jerusalem. Stephen was stoned; the disciples were imprisoned, and at that time "there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judea and Samaria." "Therefore they that were scattered abroad went everywhere preaching the word." Acts 8:1, 4. And yet they did not take in the fact that all people in every part of the world were to have the gospel, and they had no idea that they were to preach to the avowed idolaters. The Jews were the only religiously civilized people in the world; all others were heathen, or idol worshippers. And their Pharisaical ideas that they were a better people than others because they had been highly favored with great light, caused even the disciples to think that this enlightened people were the only ones to receive their personal labor.

But when the Lord through certain Grecians had established the work at Antioch, and a great number had believed and turned to the Lord, the apostles sent Barnabas to investigate the matter; and their experience at Antioch broadened their views of the work. Then they began to realize that it was the design of God to go to every nation and to every people and tongue with the gospel. This had ever been God's plan, and was according to the promise to Abraham,—"In thee shall all the families of the earth be blessed." Gen. 12:3.

After this the disciples passed on through Judea and Samaria unto the uttermost parts of the earth. "The messengers bore the message rapidly from place to place, passing from country to country, lifting the standard of the gospel in all the portions of the earth."

The disciples possessed great courage, boldness, and zeal. They felt thankful that they were counted worthy to suffer for Christ's sake. Their entire soul, their property, and everything that they possessed, were laid upon the altar of Christ, so that within twenty years from the ordination of Paul and Barnabas to go to the heathen, the apostle wrote to the Colossians:—

"For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel; which is come unto you, as it is in all the world; and bringeth forth fruit, as it does also in you, since the day ye heard of it, and knew the grace of God in truth." Col. 1:5.

These are wonderful words; for they assure us that at this early date, A.D. 64, the word

of the truth of the gospel that had come to Colosse had also gone to all the world, and had brought forth fruit in all the world as it had at Colosse. Therefore at this early period believers could be found in all parts of the world; and the world was as large then as it is now. In verse 23 the apostle makes this more specific by saying that it "was preached to every creature which is under heaven."

But how was the gospel so quickly carried to every portion of this earth? What was the motive power?—Simply the promised Holy Spirit. This is an illustration of what will be accomplished under the influence of the Spirit and power of God. But this Spirit came upon none but those who were in a condition to receive it; it came upon none but those who knew God, and to know God was to have the evidence of his pardoning love; for Jeremiah says, "They shall all know me, from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquity, and I will remember their sin no more." Jer. 31:34. This knowing God showed a change of heart. A new heart God had given them; a new spirit had he put within them. He had taken away the stony heart, and given them a heart of flesh, that would be susceptible to divine impressions. In Jer. 22:16 we read: "He judged the cause of the poor and needy; then it was well with him; was not this to know me? saith the Lord." And it was this condition that prepared them for the reception of that power which enabled them to spread a knowledge of the gospel throughout every heathen land in less than a score of years.

OUR OBLIGATION TO IMPROVE OUR TALENTS.

BY MRS. E. G. WHITE.

FROM this far distant field of Australia I would address you in America, asking to what use you are putting your intrusted talents? Every talent is to be returned to the Master with interest; for the Lord has a work for one and all to do, which, if performed, will result in the accumulation of talent and blessing. All are called upon to work while it is day; for the night cometh, in which no man can work. There are towns and villages and cities that are white already to harvest; but where are the reapers? Seed sowers are needed, and the reapers should be ready to follow after. Time is short, and there is need of earnest laborers to go all through Michigan, for in this State especially the fields are white for the harvest.

Let not the work that needs to be done wait for the ordination of ministers. If there are not ministers to take up the work, let men of intelligence, with no thought of how they can accumulate the most property, establish themselves in these cities and towns, and lift up the standard of the cross, using the knowledge they have gained in winning souls to the truth. The knowledge of the truth is altogether too precious to be hoarded up, and bound about, and hid in the earth. Even the one talent intrusted by the Master is to be faithfully employed to gain other talents also. Where are the men and women who have been refreshed with rich streams of blessing from the throne of God? Let them ask themselves what they have done to communicate this light to those who have not had like advantages? How will those who have neglected to use their talents stand in the judgment,

when every motive will be brought under scrutiny? The heavenly Master has committed to every one of his servants talents. "And unto one he gave five talents, to another two, and to another one; to every man according to his several ability."

God has not given talents to merely a chosen few, but to everyone he has committed some peculiar gift to be used in his service. Many to whom the Lord has given precious talents have refused to employ them for the advancement of the kingdom of God; nevertheless, they are under obligation to God for their use of his gifts. Everyone, whether serving God or pleasing himself, is a possessor of some trust, whose proper use will bring glory to God and whose perverted use will rob the Giver. That the possessor of talents does not acknowledge God's claims upon him, does not make his guilt the less. If he chooses to stand under the black banner of the prince of darkness through this life, he will stand unconfessed by Christ in the day of final accounts.

"God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life." The ransom money has been paid for every son and daughter of Adam, and that those who have been ransomed by the precious blood of Christ, refuse allegiance to him, will not shield them from the retribution that will come upon them in the last day. They will have to answer for their neglect to use their intrusted talents for the Master. They will have to answer for their reproaches against their Maker and Redeemer, and for their robbery of God in withholding their talents from his service, and burying their Lord's goods in the earth.

The human family is composed of responsible moral agents, and from the highest and most gifted to the lowest and most obscure, all are invested with the goods of heaven. Time is an intrusted gift of God, and is to be diligently employed in the service of Christ. Influence is a gift of God, and is to be exerted for the forwarding of the highest, noblest purposes. Christ died on Calvary's cross that all our influence might be used to lift him up before a perishing world. Those who behold the Majesty of heaven dying on the cross for their transgressions, will value their influence only as it draws men to Christ, and they will use it for this purpose only. Intellect is an intrusted talent. Sympathy and affection are talents to be sacredly guarded and improved, that we may render service to Him whose purchased possession we are.

All that we are or can be belongs to God. Education, discipline, and skill in every line should be used for him. The capital is his, and the improvement is the usury that rightfully belongs to the Master. Whether the amount intrusted is large or small, the Lord requires that his householders do their best. It is not the amount intrusted or the improvement made that brings to men the approbation of heaven, but it is the faithfulness, the loyalty to God, the loving service rendered, that brings the divine benediction, "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord." This reward of joy does not wait until our entrance into the city of God, but the faithful servant has a foretaste of it even in this life.

Instead of burying our talents in the earth,

those who are willing to trade upon them, will not trade in vain. God pronounces his blessing upon unselfish, unwearied diligence; and though we may have but one talent, and can make but a small investment, yet God will make the effort fruitful in results. The man who works in faith will realize that his intellect, his affections, his whole power, belongs to God, and he will seek to make diligent use of his powers, and will improve his faculties and talents. But, instead of realizing that all our faculties belong to God, how many are reckless, little thinking that their influence, their cheap, light words, are moulding the characters of those with whom they associate, and bringing down their minds to a low level. If they did but understand what they are doing, and could realize that they are accountable for their influence, and that in the sight of heaven they are wasting their opportunities, would they so belittle their talents of speech and mind, and so mould the minds of their companions to what is low and ignoble, by their trifling, cheap conversation? It is by the influence of reckless triflers that the confederacy of evil is strengthened and the intrusted talents of God are corrupted and buried in the earth.

But the very talents that men pervert to the service of evil have been bestowed by the Lord for their elevation and the elevation of those with whom they associate. Through the exercise of the faculties of the mind, through the power of speech, they are to be constantly improving, and feeding other minds with rich, intellectual food, thus becoming a blessing to the world. Shall we not individually make the best possible use of the natural powers of mind and body? Shall we not carefully treasure every intrusted talent, and by exercise strengthen every faculty, and live in such a way that the young and inexperienced and the aged and experienced shall be benefited by association with us?

The atmosphere that surrounds the soul is fraught with influence for good or evil according to the character of the thoughts. It may be full of poison and malaria, or be fragrant and pure and health giving. This moral influence will be according to our connection with Christ or our separation from him, who is light and life. Those who are united with Christ will realize that he has given them trusts according to their several ability; and, whatever their surroundings, they will consider them favorable for the development of moral character. We are to make the most of every advantage and opportunity. We may continually remember that we must train and improve our ability that we may not disappoint our Master, but reach the highest possible standard, and thus influence others to follow in the footsteps of our Example. We may say, "Neither society nor intimate companions must have their ideas of Christian character cheapened by my course of action." Those who take and keep this position will find that the gospel is the power of God unto salvation. Such will receive the commendation, "Well done, good and faithful servant."

In the work of disseminating the gospel, Christ sent his disciples out by two and two. In our efforts we should follow the plan of our Master. There are many that think it would be more advantageous to scatter our forces as much as possible so as to take in as much territory as possible; but Christ's way is best, and it will always result in loss to follow other methods than his. If two workers could

come to this distant field, qualified by the Holy Spirit, and would deny self and take up the cross and follow Jesus, making it manifest that they were true disciples, an important work could be accomplished in the cities and their suburbs. We desire that men and women should come to these fields who have a knowledge of the truth, who are not as children tossed to and fro, who want not a pleasant time, but who are willing to carry burdens.

Oh! that the Lord would baptize men and women who were once in darkness and have seen great light, with his Holy Spirit, that they may realize their duty to let the light shine forth to others who are in darkness.

The advantages of you who have heard the truth in America have been great; but what use are you making of your privileges? What are you doing with your talents? Are you putting them out to the exchangers? Have you treasured up the truth in good and honest hearts, accepting the light ray after ray as it has come to you, and do you feel under obligation to diffuse the light you have received? Do you comprehend what the Lord would impress upon you by the parable of the talents? The Lord committed to every man talents according to his ability, and all were to trade upon these intrusted goods. By doing as their Lord commanded, they doubled their talents. But there was one who had but one talent intrusted to him, and he went and wrapped it in a napkin, and hid it in the earth; and when the Master returned and reckoned with his servants, he returned the talent to his Lord, bearing false witness against his Master, accusing him of being a hard man, who reaped where he had not sown, and gathered where he had not strewn, and he made this misapprehension of his Lord's character an excuse for his slothfulness. But the Lord penetrated his disguises and answered him according to his estimate:—

"Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strewed; thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury. Take therefore the talent from him, and give unto him that hath ten talents. For unto everyone that hath shall be given, and he shall have abundance; but from him that hath not shall be taken away even that which he hath. And cast ye the unprofitable servant into outer darkness; there shall be weeping and gnashing of teeth."

But upon those who faithfully employed their talents, and who by wise use of their gifts doubled their ability, the Lord pronounced his divine benediction. To them he said, "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord."

"THEOLOGY hath nothing new in it, except that which is false. The preaching of Paul must be the preaching of the minister to-day. There is no advancement here. We may advance in our knowledge of God's revealed truth, but it stands the same. For this good reason—that it is perfect, and perfection cannot be any better."

ARE you living for the things you are praying for? What one thing are you doing for Christ which costs you self-denial? Are you seeking for opportunities to deny yourself, to save souls? Are you willing to be like Him who had not where to lay his head? Can ye be baptized with the baptism that He is baptized with?—*Prof. Austin Phelps.*

DON'T PRESS THE INFLUENTIAL ONES.

BY W. N. GLENN.

THE Supreme Court of Pennsylvania has just rendered a decision which is about as conspicuous for going out of the way to make a point not involved in the case as is the noted "Christian Nation" decision of the U. S. Supreme Court. The Pennsylvania Sunday law was enacted in 1794, and supplemented in 1855. It prohibits all "worldly employment" on Sunday except "works of necessity and charity." There is nothing in it which specifically relates to Sunday newspapers.

Some time ago the Law and Order League, of Pittsburg, began a crusade for the enforcement of the law against the Sunday papers, and a test was made of the case of a news dealer who sold such papers on his stand and delivered them to subscribers. The case was carried to the Supreme Court of the State, which has given a decision against the news dealer. Here is what the court says, as quoted by the *Cleveland Plaindealer* of January 6:—

It is now almost a hundred years since the passage of the act of 1794. It is hardly likely that the framers of the act contemplated the possibility of Sunday newspapers. There were but few newspapers in existence at that time, and with perhaps one or two exceptions these were weekly papers of limited circulation. Since then there has been a vast development in the business of newspaper publishing as well as in other departments of trade. The development of the resources of the commonwealth has been phenomenal, as well as its growth in population. This growth has developed new events and to some extent changed the habits of the people. Among the changes which it has caused is the Sunday newspaper. Its circulation has become very extensive, and it is read by a large portion of our citizens. It has become a part of the ordinary life of the people, and it will require far more stringent legislation than the act of 1794 to uproot it. It is not our province to approve or condemn Sunday newspapers, but it is worse than useless to ignore their existence or the favor with which they have been regarded by a large portion of the community.

That the court stepped out of its way to tacitly indorse "far more stringent legislation" is shown by another utterance, not essential to the judgment in the case in hand. The following is purely gratuitous:—

The act of 1794 is a wise and beneficial statute, and we would regret to see it interfered with. We must, however, be allowed to express the fear that too literal an interpretation may create an antagonism that may lead to its repeal, or at least serious modification. There may be such a thing as excessive zeal in invoking its penalties in extreme cases. The act is in more danger from its friends than from its enemies.

The court betrays a very tender solicitude for this precious bit of ancient bigotry. It will not do to press it too hard, for fear there may be a reaction against the law. There seems to be a consciousness that the majority of the people are against the enforcement of the act, and if brought to the test would insist upon its repeal, or at least to a "serious modification" of its provisions. The advice virtually means, Don't press too hard upon that class of offenders who have influence with the people or with the law-making power; our "wise and beneficial statute" might suffer in that way. And that is just the careful policy adopted in Tennessee, and formerly in Arkansas. The members of the popular churches and the influential business men and corporations are not molested. Only the observers of the commandments of God, who keep the Sabbath therein prescribed, and who are known to be nonresistant, are prosecuted for Sunday labor.

But by and by, when the general government shall fall into line with a national Sun-

day law, and Sunday persecution gains a little firmer foothold, then look out for that "far more stringent legislation" which is so deftly hinted at by the Supreme Court of Pennsylvania.

SELFBISHNESS

I HAPPENED to be coming through Bangor a few weeks ago on the last day of an agricultural fair. The cars were crowded with all sorts of country folks who had come into the city for their annual recreation and sight-seeing. A grand chance to study human nature at its best and at its worst! Such a scramble for seats as the train backed into the station to be filled! Everybody wanted the best seat. Great burly men with the strength of their shameless manhood ruthlessly crowded from the platform delicate women with babes in their arms. One man rushed in and pre-empted two double seats, turning over the back of one and fencing off his claim with an umbrella, which he held stoutly across the entrance. One woman took defiant possession of two seats with bag and baggage, and successfully held the spare one by telling all applicants that it was engaged.

And then what solid comfort they all seemed to take in seeing the great crowd of late comers anxiously scurrying through the aisles in a vain search for a resting place! How glad these fortunate ones were in their plush comfort that they had denied themselves a last look at the fine horses on the fair grounds, and by that act of self-denial had succeeded in getting into the train ahead of their neighbors! And yet the majority of these people were good respectable people of the good State of Maine. Many of them would doubtless suffer much to bless a brother man in need. Many of them were Christians, I presume. They were simply yielding to those selfish impulses which are the surest indications that the world is as yet far from the standard of Him who pleased not Himself.

A DANGER IN THE CHURCH TO-DAY.

Such impulses are working in the church of Christ to-day, unconsciously, but yet tending to the same exclusive results as those witnessed on that train of cars. The church itself is in danger of becoming a special train on board of which the Christians are more exercised concerning their own comfort and destination than they are concerning the destination and comforts of the surging crowd outside. These things ought not to be. We see our weakness; we know that we are naturally selfish, that we often consider our personal comfort before the spiritual and temporal welfare of those about us; and yet there are times when we rise to the higher vantage ground of our faith, when a noble resolve moves us to do and to suffer for the salvation of men and the betterment of the world.

Oh, how mean and insignificant our selfish selves seem as we stand at these lookout stations of our experience! We try to see ourselves as others see us, as the angels see us.

I was standing on Mount Kineo a few weeks ago, a magnificent mass of solid hornblende, rising eleven hundred feet from the bosom of the lake, one side a perpendicular wall capped with beetling cliffs, which seemed ever ready to plunge into the inky waters that lie crumpled and trembling in a sort of Dantean gloom at their base. From the top of the wall I looked down upon the

lake and the curving shore. Boats like tiny eggshells, with their mites of humanity, floated here and there within the range of my vision. Men and women that looked like pigmies moved about on the land. The sensation was a strange one.

The world seemed so large and men so small, I could not help exclaiming: "What is man that thou art mindful of him?" It takes but an altitude of half a mile to reduce him to the proportions of an ant; what must he seem from the altitude of heaven? An insect that lives his little day, that buzzes and circles over his bit of marsh or fen or glade, that struggles over his little mound of earth, collects his pile of glittering sand, and then lies down beside it to die, and be forgotten by a world that hardly knew he ever lived?—Ah, no, not this, I said, not this, except he be the smallest of the Creator's works,—a supremely selfish man! If such he be, living within self and for self, loveless and Christless, always getting and never giving, he shall at last lie down beside his gettings, and the lowly pile shall mark the stature of his manhood; but if the Spirit of Christ be his, if his personality be charged with the electric potency of love, he shall make for himself a place in God's world, the altitude of which shall not be measured by Ossa piled upon Kineo and Pelion upon Ossa.

For when you are able to comprehend the breadth and length and height of the love of Christ, which passeth knowledge, you shall know the stature of that manhood or womanhood which is filled and moved by that love. Measure yourself, my brother, by the cross to-day.—*Rev. Charles A. Dickenson.*

ROME AND THE PAPACY.

THE following, which we clip from the *Patriotic American*, no doubt presents the situation in Italy about as it is:—

ROME, September 28.—The presence in Rome of Monsignor Ferrata and the happy auguries of the republican policy of the pope in France, have raised anew the question of a republican government in Italy, from the point of view of Catholic interests, and the position of the pope.

Since 1870 a little group of Catholics have turned with some degree of hope toward a republican régime. Old prejudices have been arrested, and the torrent of aspiration tended less to monarchism. But since the pope has raised the banner of republican democracy, the change has rallied all sympathies in that direction, has caused a fruitful alteration in the feelings of Catholics in France, and has notably modified Catholic opinion in Italy. The idea of a republic grows among the masses. Several prominent conservative journals have pronounced clearly for this change. In Rome itself several well-known journals make no secret of their marked preference for the American system. In ecclesiastical spheres people look without fear upon the possible advent of a democratic republic.

This change in sentiment has produced a sensation and a sensible disquietude at the quirinal and also in the great European courts. Their views on the matter have been communicated to the vatican and their demands for a modification of policy supported by influential personages, but their interested representations have rather accelerated than modified the movement.

The alteration of sentiment in Italy is due

to various causes. First, there are certain groups alarmed at the tendency of the king to sacrifice the country to the interests of the dynasty by doubtful alliances. Italian royalty has become synonymous with a ruinous, or at least an infertile, institution. Further, Catholics consider that the monarchy has contracted exorbitant engagements in order to prevent the loyal and pacific solution of the Roman question. Add to this the general movement which is felt throughout Europe, the spread of the American idea over the old continent, the persuasion becoming more universal that the republican form of government constitutes the best under which a strong nation can be mistress of itself.

Finally, there is the initiative of the pope in France. The vatican nowhere discourages republican aspirations, seeing that the advent of a federal republic on the American type would give a place to Rome as a free city, the patrimony of Christianity and of the holy see. It is for these reasons that personages in high places hostile to the vatican are now much preoccupied with the dangers menacing them. The quirinal accuses the vatican at the courts of Europe with lending a hand to the movement which aims at the triumph of republicanism in Europe.

But the vatican stands firm, declaring that the religious interests in France are in unison with those of the democracy, and that as to Italy, the pope has no reason to consolidate the monarchy, which openly works to diminish the influence of the Papacy in Italy and throughout the world.

The Italian Government is especially concerned over what may happen when the Catholic groups will declare for the Republicans at the elections. In view of this combination the Austrian and German Governments recommend that the quirinal should show less hostility to the pope, and so try to counteract the movement. This policy may be adopted for a time, but it is believed that when the general election takes place, the ministry will resume a policy of combat, in order to try to make the pope withdraw from his position.

The pope will not allow himself to be intimidated. If the Italian Government pushes matters to extremity, the vatican can have recourse to extraordinary measures, such as have been discussed and prepared for since June, 1889. The situation thus tends to an important historic solution, despite the efforts of Vienna and Berlin to moderate the action of the quirinal and pacify the ecclesiastical party in Rome.

THERE is no possibility of reform until the churches are willing that their sins shall be unsparingly exposed, condemned, repented of, and renounced. Such repentance and reformation have never yet been known in the history of the church. Reforms have always been effected by withdrawal from the old organizations and forming new ones.—*Church Militant.*

CERTAIN it is that as nothing can better do it, so there is nothing greater for which God made our tongues, next to reciting his praises, than to minister comfort to a weary soul.—*Jeremy Taylor.*

MANKIND is always happier for having been happy; if you make them happy now, you make them happy twenty years hence by the memory of it.—*Sydney Smith.*

The Home Circle.

"Whatever 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. 4:3.*

NOBODY'S DARLING.

OUT in the heat, or pitiless cold,
And far away from the Shepherd's fold,
Nobody's darlings stray;
The whole long day in the lonely street,
With shivering forms and naked feet,
They tramp their weary way.

No clean, soft bed when the nightfall comes;
Only "the stairs" in the wretched slums,
Or "doorstep" bleak and drear,
For homeless, wandering waifs to sleep,
Where nobody's darlings wake to weep,
No loving mother near.

The bright birds fly to their downy nest,
Or sear away o'er the ocean's crest
To seek a fairer land;
But nobody's darlings stand and wait
With pleading gaze through the opening gate,
Where dwell sweet mercy's band.

O blessed homes, where children find
A refuge safe, and a welcome kind,
And hearts of tender love;
Where nobody's darlings sleep at night,
In their snow-white cots so clean and bright,
Sheltered like weary dove!

Ye men of wealth, with a helping hand,
Come to the aid of the noble band
Who seek lost gems to win.

The children's angels are yearning o'er
Fair childhood blighted on life's black shore,
'Mid earth's dark scenes and din.

Nobody's darlings! gather them in;
Poor little outcasts of want and sin,
Bring them into the fold,
And tell them of God's bright home above,
Of its gates of pearl, its light, its love,
And streets of shining gold.

—*Selected.*

SPARE THE ROD.

SHALL we punish our little ones? and, if so how? is the question that taxes the brain and wrings the heart of many a fond mother. One would think she feared she might be called upon to play the part of a Jameson, compelled to act as Stanley's slave driver, while longing to sketch the savage and catch butterflies. It is so much pleasanter, if Karl or Katherine has been guilty of naughtiness, to gather the plump little sinner close into one's arms and invent some telling story of the "naughty spirit" that is in each of us, warring against the good we would do. The small man or woman is comforted, while unconsciously stimulated to resist temptation. But, spite of all the kindergarten talk of love and sunshine, a need is sometimes felt of sterner force—a real deterrent power.

In this last decade of the nineteenth century we have grown so much wiser than our mothers and grandmothers, poor dames! that most of their approved methods fill us with pity and amazement; none more so than those they followed in disciplining their children. But even Herbert Spencer, who has done more than any other one man of our time wisely to modify the training of children, does not limit parents to the application of natural penalties. He distinctly says that in the earlier years it is often necessary to supplement such penalties by severer arbitrary ones.

All punishment seems to the unthinking, cruel; but it may veil the deepest tenderness. Not long ago a little blue-eyed maiden, dear to me as my own life, was seen with a pin in her mouth. It had been expressly forbidden. From babyhood, pins, pennies, and buttons had been occasionally allowed as playthings,

partly with an idea of training her not to subject all things to the sense of taste. But now, as she was nearing her fourth birthday, and becoming an adept in the business of dolls' dress-maker, she fell before a seamstress' temptation to make a pin dish of her mouth. As I told her the great danger that might follow the swallowing of a pin, and the grief it would be to all of us to have her suffer, she was gravely attentive, and submitted without a murmur to have all the paraphernalia of her trade taken away from her for the day.

After sitting in a high chair in silent meditation for a while, she solemnly announced, "I sink I can 'member," and was allowed to betake herself to other play, while I complacently reflected how seldom severe measures were necessary. To my dismay the very next afternoon, as the little woman stood by me completely absorbed in pinning and fitting these pathetic first attempts, a pin was put into the mouth ready for instant use. I could see how convenient it was, how unconscious the act. But a tragedy in the family of a friend had made me as afraid of a pin as of a pistol, and I had to break in upon the pleasant contriving and go over again the story of danger, asking her to think for me what would be the best way to help her. With quivering lips and gathering tears she decided that she must be punished, and that of all punishments a whipping was the worst, adding, "But I'm soor one fip would be enough to keep me 'membering." And it was. For weeks there has been the greatest care in laying down pins, and the habit seems formed. It would have been the reverse of kindness merely to cuddle and comfort the wee lassie after she had judged herself.

While the whipping of an elder child has in it an element of degradation that often arouses the worst passions and justifies the protests that have been raised against brutal flogging, is it not possible that in rare cases, with young children, the sudden sharp tingling of pain is the best help in deterring from dangerous experiments? May not the reaction from faith in Solomon's warning o'erleap its bounds?—*Laura Brownell Collier, in Christian Union.*

CHILDREN IN CHURCH.

I HAVE NO use for a pastor that objects to babies coming to their Father's house on the Sabbath. The cry of a baby soon hushed, or the restlessness of a little one, never disturbs a congregation. But I do sometimes wish they would leave their mothers at home. From where I sit in church two or three wee people often come within the range of my vision. One mother sees that the little one is comfortably seated, and then gives her attention to the service, disregarding all attempts of the child to engage her in conversation. Left thus to his own resources he amuses himself quietly, and, as he is not obliged to sit perfectly still, he seems to find no difficulty in passing away the time satisfactorily, and no one's attention is distracted by him. A few things, however, I notice are understood. He never makes any noise in his movements, never turns around to survey the congregation behind him, never gets on the floor except when others are standing.

Another mother is so solicitous lest her child should make a motion and disturb someone that she renders herself and the baby and everyone around uncomfortable. She whispers to it to "be still," says "sh-sh," is continually putting it back into proper position, and ends up by making it so nervous that she has to take it from the house.

There is still another mother, who, after putting her tiny daughter on the seat, adjusts the little bonnet, arranges her hair, smooths down the miniature cloak, whispers to her, then sits and looks at her for two or three minutes, and at last, as if suddenly conscious

that there is something else going on, gives a moment's attention to the minister, then begins and goes through the performance again, repeating it every five minutes during the service. I wish that baby would leave her mother at home.—*The Advance.*

THE BRAKEMAN'S CHRISTMAS STORY.

"FUNNY things occurred down at our house Christmas," said the brakeman. "I'm away almost every night in the year, but Christmas night I got a lay off and staid home with the wife and babies. Next door to us lives one of the stingiest old codgers that ever was. Wheeler is his name, and everybody calls him Stingy Wheeler. He is an old chap who has no children and no friends, and who is said to be worth a good deal of money. I've had a good deal of sickness in my house this winter, and times have been right hard with us. It was mighty little Christmas we had, I can tell you.

"Well, there's one thing we can say, Henry," said my wife to me, "and that is that our house is not hard to warm. It beats all the way coal does last us here. That half ton you got a month ago isn't nearly all gone yet."

"That's the way coal lasts when there's nobody to steal it, as we had where we lived last," I replied. "Now there's only one man in this neighborhood I'd suspect of stealing coal, and that's Stingy Wheeler. I wouldn't trust that old codger very far."

"Neither would I," said my wife.

"That night, after we had got in bed, my wife woke me, saying she was sure she heard someone in the coal house."

"I believe its old Wheeler," I said.

"So do I," my wife replied; "but be careful, Henry, and don't get into any trouble with the old skinflint," she added, as I hastily dressed myself.

"Softly I tiptoed out to the coal house, and sure enough there was a man there, hard at work with a shovel. It was stingy Wheeler, and he was throwing coal from his bin into mine."—*Chicago Herald.*

THE INFLUENCE OF THE MOTHER.

FROM the earliest period of its existence through the whole course of life the mother wields an influence upon her child. Do not understand me to mean that the father has no influence; but I do believe that the mother has a far greater and more lasting one, at least in a great majority of cases. She it is who has the entire charge of the babies from morning until night; she it is who is always ready to listen to the childish prattle and the little troubles. It is the mother who kisses away the tears, who mends the broken toys. And, oh, how she should improve the golden opportunities thus given her to make impressions upon the tender child nature that will tell in all the after life of her dear ones!

The mother who has a heart full of sympathy, hands ever ready to assist the childish wants, a little time now and then to indulge in a game, is the mother who has a place in the hearts of her children that can never be supplanted by another.

Dear mothers, be a companion to your children, not a slave to them. Enter into their joys and sorrows with all the zest of motherhood. Keep their confidence; make them to know that you are their very best friend, to whom they can come at all times and under all circumstances. Study the nature and disposition of your child from the very beginning of its life; know yourself, and govern and be governed accordingly. Above all, take for your pattern the dear Saviour; study his life and imitate his character. Let the Christ life shine forth in your own life, and your holy example will be imparted to your children, and they will follow you as you follow Christ.—*Mrs. M. V. Warren, in N. Y. Voice.*

Health and Temperance.

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

A TEMPERANCE STORY.

YEARS ago, needing new pledge cards, I took my Bible to find something that would be helpful to those who felt just as you do. Choosing a verse, I ordered my cards. On Saturday evening I was led to a gospel temperance meeting. The hall was upstairs and the windows open. The music came floating down to us on the street, and a hush seemed to have come upon everything around us, as the words, "Home, home, sweet home," rang out clear and distinct. Standing under the window, his face upturned, was a man with unmistakable signs, upon clothes, face, and form, of a drunkard.

I watched him, and as the melody ceased, his face went down into his hands and he groaned aloud. I put my hand on his arm and asked, "What is it, my friend?" He answered, "'Tis them words, ma'am, them words, 'Home, sweet home.' I had a home once, but I lost it, and everything else through drink."

I invited him to go to the meeting. He thanked me and said his clothes were not fit; but I finally conquered, by urging that it was a long flight of stairs and he could help me up. During the hour my thoughts went to him, and my words were for him. At the close I read over the pledge and asked him to sign it.

"O lady, I wish I could, but it's no use; I'd break it, right off, and I should not like to break your pledge."

"Listen," I replied; "here are some words just for you: 'I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee.'"

"Where did you get that? Lady, would you mind reading it again?"

I opened my Bible to Isa. 41:13. He read and reread the verses, then said anxiously: "You see how my hand trembles, lady; do you suppose I could write my name if God held my hand?"

"Oh! yes, I am sure you could."

"Do you s'pose I'd ever take another glass of liquor if God held my hand?"

"Never, unless you took your hand out of the Lord's. He never lets go of anyone."

A new hope came into his eyes and a manliness to his face, as, straightening himself up, and holding out his right hand, he exclaimed: "I've tried a good many times alone; now, here goes for God and me, and we will see what we can do."

His name went down upon the pledge, and we knelt, asking God's help and strength. That was years ago, and he has kept his pledge. My friend, will you sign it to-day, and ask God to hold your right hand? May the Lord bless and keep you.—*Mrs. J. K. Barney, in the Gospel Letter.*

TOBACCO.

ILLS FOR WHICH THE WEED IS RESPONSIBLE.

TOBACCO leaves contain principles common to all vegetable substances, such as starch, sugar, organic acids, salts, etc., and a peculiar alkaloid to which the plant owes its special qualities, called nicotine. Among the volatile principles that pass into the smoke along with nicotine are hydrocyanic acid and carbonic oxide. Of these a notable amount is absorbed by rapid smokers swallowing this smoke, the gas passing into the circulation: These facts go far to explain the accidents that sometimes occur after hours' passed in a medium saturated with tobacco, and even

without smoking, and also explain the phenomena of intoxication produced by eating food left for a long time in a similarly vitiated air.

The decoction of tobacco destroys life in a time short in proportion to the strength of the dose. Tobacco may also poison through the lungs and through the skin. Smoking, which has had many imaginary ills laid to its door, is really responsible for attacks of suffocation, like angina pectoris, for nicotine amblyopia, for glandular pharyngitis, for a special form of asthma, and for epithelioma in the predisposed. Nearly all excessive smokers are dyspeptics. Smoking is bad for everybody, especially for women and children.—*New York Medical Record.*

RESULTS OF PROHIBITION.

KANSAS, with prohibition and 100,000 more people than Texas, has but one penitentiary and 996 prisoners. Texas, with saloons and 100,000 less people than Kansas, has two penitentiaries and 3,000 convicts. The bank managers of Maine have just reported that, of the 661,000 people of that State, 146,666 have \$59,278,452 deposited in the savings banks, so that prohibition cannot have ruined business. A glance at local option in operation in Illinois shows that the prohibition town of Pullman, with a population of 11,000, gets along admirably with a police force of but two constables in all. The *Dakota Farmer* says: "Notwithstanding the effort of the liquor dealers to the contrary, drunkenness has been almost wiped out; many a former moderate drinker has quit the habit, and, above all, a host of young men have started on a sober and industrious career, under three years' influence of prohibition. The drink bill of the two Dakotas dropped off 70 per cent. the very first year, and has been growing materially less ever since, and no one has been made the poorer thereby but the saloon keepers, brewers, and distillers."—*Montreal Witness.*

WHAT IS MAN?

MAN is not a mere piece of anatomical mechanism. He is what he is by force of his developmental privileges to the greatest degree, with only a few grand exceptions, where he has gloriously triumphed over his opportunities. The foundation for his success, both mentally and physically, is laid in infancy and childhood, and in the grand climax of his evolution from boyhood to manhood.

The immortal philosopher has wisely said, "A perfect man is the noblest work of God." Food, air, and sleep are the three all important elements in infancy.

A wise providence in nature has come nobly to the rescue of thousands of helpless infants whom destiny had designed to fill a place in the great evolutionary system. Had this not been so, many an infant life would have been sacrificed from neglect or overdosing with the so-called "soothing sirups." The wise mother must discard all patent stuffs if she would have her boy grow head and shoulders above others, as Saul of old, whom the prophet chose for his comeliness.

Man is a developed entity, by force of favorable surroundings. The simplicity by which the infant life is started into a healthy growth should be an index to the guide of developing manhood. The old adage, "Show to me a man's company, and I will tell you his character," applies equally to the matter of the food he is fed upon. Good, healthy, simple food is all that is required to make good tissue from which may evolve the brain of the statesman, the eye of an artist, or muscular capacity to champion the world. When the people learn the absolute necessity there is in providing good food, we shall have an honest supply, and every person engaged in

the preparation of foods of the various kinds, will be jealous as well as zealous in placing on the market the very best. Our bakeries will be pure and clean—not in damp, dark, musty cellars, as is the case now with more than nine-tenths that supply us with bread for our loved ones. It is a deplorable thing to know that the family supply must come from such sources; that the good old *dough tray* is banished from almost every household. Count the cost of a sack of flour, knead it into loaves of a given weight, then bake it a good, crisp brown. Mark the difference of your gain in money, then look at the ruddy faces and sparkling eyes of your children, and say if you do not think it pays for the trouble.

When we have learned the importance of pure food, we will have inspectors of our dairies; we will not only have good, clean milk, but will be assured that this life-giving liquid comes to us from healthy cows, which are properly fed and kept in clean places.

Our meat supply will also have to be inspected, not to allow the fatted ox to wade knee deep in its own excrement until every fiber of its tissue is saturated with the poison thus breathed. Our barnyard fowls will not be allowed to be scavengers, and then served up to us as after some French fashion which is objectionable to our sense of smell and repulsive to our taste. The simple things of life are the great things of life.

Undoubtedly, man is the noblest creation, and, realizing this to be true, we should demand laws for protection—laws to protect the youth of our land against all kinds of poisons in foods and drinks; for drink is food, though it come from the babbling brook, or is distilled from the rain cloud, or filtered through innumerable strata of rock and earth.

Let us take a stand for pure food of every kind, and we shall have pure thoughts and pure actions, and not live in fear of our fellow-men, though we walk in the darkest night.—*Aaron Bachelor.*

OATMEAL BAGS FOR THE BATH.

TAKE five pounds of oatmeal, ground fine, a half pound of pure castile soap reduced to powder, and a pound of powdered Italian orris root. Cut a yard of thin cheese cloth into bags four inches square, sewing them together on the machine and taking care not to leave any untied threads where a break may allow the contents to ooze out.

Mix the soap, oatmeal, and orris root thoroughly and fill the bags loosely. Sew up the opening in each and lay them away to use as required. They are used as a sponge, dipped in warm water, making a thick, velvety lather, and wonderfully softening the skin, while the orris imparts a lasting fragrance.

It will be remembered that all soap applications, even the purest, should be entirely rinsed from the skin. Hospital nurses are trained to wash patients first in soap and water, then in clear, very hot water to take off the soap. It is recognized that boiling water is one of the excellent mild disinfectants.—*Selected.*

AN Indian zenana missionary testifies that the brains of many of the children are so stupefied with the nightly dose of opium given when babies that it is almost impossible to teach them the simplest thing. And the same thing is done to far too great an extent in America by means of "soothing sirups."

THE effect upon popular esteem of the results of liquor drinking is somewhat regulated by the social status of the localities in which it is indulged. Thus the *Union Signal* says: "Whisky causes 'drunkenness' in the Bowery, 'alcoholism' on Wall Street, and 'heart failure' on Fifth Avenue, N. Y."

Mission Fields.

"Cast thy bread upon the waters; for thou shalt find it after many days."—*Lecl. III.*

SCATTER SEED.

In the furrows of thy life
Scatter seed.

Small may be thy spirit field,
But a goodly crop 'twill yield;
Sow the kindly word and deed—
Scatter seed.

Sun and shower aid thee now;
Scatter seed.

Who can tell where grain may grow?
Winds are blowing to and fro;
Doing good thy simple creed,
Scatter seed.

Up; the morning flies away;
Scatter seed.

Hand of thine must never tire,
Heart must keep its pure desire.
While thy brothers faint and bleed,
Scatter seed.

Though thy work should seem to fail,
Scatter seed.

Some may fall on stony ground;
Flower and blade are often found
In the clefts we little heed;
Scatter seed.

Springtime always dawns for thee;
Scatter seed.

Ope thy spirit's golden store,
Stretch thy furrows more and more,
God will give thee all thy need.
Scatter seed.

—*Selected.*

ROME AND THE SOUTH AMERICAN REPUBLICS.

[Written from Durazno, Uruguay, June, 1892, to the *El Abogado Cristiano Ilustrado*, Mex.co. Translated from the Spanish by Brother F. C. Kelley.]

THE president of the Republic of Argentine in his last message to Congress referred in eloquent language to the shameful ignorance of the clergy of the State church (Roman Catholic), the parish priests, bishops, and religious orders, who, without number, fill the republic, and daily disgrace it by their perverse acts and intrigues against all law that does not meet their approval. Very seldom do you hear from the pulpit of the papist, in this or our neighbor republic, a purely scientific, historical, or literary discourse, that credits intelligence to its authors.

The national clergy of these countries appear only to know one book and part of another, *i. e.*, "The Lives of the Saints" (by Butler), with an appendix of their wonderful miracles, and the Apocrypha of the Old Testament. The president, doubtless humiliated in spirit as a citizen and patriot, emphatically declared, in his present message, that it is necessary for the people of Argentine to have better educated ministers, who are better qualified to teach and consequently more worthy of being heard. It is now time that some voice should speak with authority respecting this important subject.

In Chile the political situation is one that promises no good to the nation. I could speak of a movement of the priests for the overthrow of President Moutt. The following paragraph shows how trying must be the political situation to the hearts of all the true liberty and progress loving Chilians. The president of Chile will present at the opening of Congress a plan for a law to abolish the civil register. The Liberals, who control the actual government, are not strong enough to keep the power, and they have been obliged to yield to all the extreme demands of the *Conservatives. With intense feelings we real-

* The Conservatives are the church party, or, rather, the party that is controlled by the priests. F. C. K.

ize what is shown by the dark and threatening political horizon of this sister republic. We trust and hope that God will overthrow the wicked plans of these heartless men.

The Roman Catholic priest has been the curse of these South American republics, and is to-day their greatest reproach. It is strange that a people who have shown themselves so energetic and fearless against their strongest foes, should consent to enslave themselves to the feet of the church caste. They have wounded mortally all of their enemies save the principal one, the one who, first of all, ought to have been sacrificed on the altar of the sacred rights of a proud and free people. Happy will be the South American people on the day that they agree forever that no two words are more contradictory than priest and liberty; for where the priest rules* and governs, liberty cannot rule and govern.

Throughout this beautiful republic you hear the voice of the Catholic priest speaking against the civil marriage. The priest opposes it because it affects his purse. Through the operation of this law he has lost many dollars. Before this there was no one to dispute him. It is not a question of principles, nor the finding of a reason; it is a subject of dollars and cents, and nothing more. Here is the cause of their tears and protests.

The Roman priest has a very poor memory, invariably forgetting that in these republics, at least, he is a public employe, a servant of the nation that supports and honors him. The nation pays him through respect to a constitutional article, but not to insult it at his pleasure, for the nation is more honorable than he. The Catholic priest ought to be the first to respect and honor the constitution of the country in which he lives, only to be supported by it. In these places, nevertheless, the priest is the first, cunning ingrate, to despise the Constitution of the republic that so generously allows him upon its soil. If Roman priests would speak against drunkenness and the games that yearly claim thousands of victims from among us, and of other vices a little less odious and detestable, against which the Catholic pulpits never boldly say a single word, as they do against the civil marriage, the Roman Church would not be the corrupt and useless body that it is at the present time in these countries.

The Papal Church does not educate the young. It seeks only to fill its churches with old men and women, the greater part of whom have passed the years of their youth in gross ignorance, and to whom the idea of a rational and a personal religious faith is the most foolish of all delusions.

Bishop Toro, of Cordoba, Argentine, recently made a journey to Rome with the object of obtaining from the pope certain privileges concerning the coronation of a miraculous image of the virgin that he found in the church of Santa Domingo. The bishop returned a few days since highly pleased with the success of his mission. How these crafty deceivers delude the minds of men with shameful and outrageous frauds, violating both the law of God and of reason! With what trifles do these pretended servants of the Highest bias the mind! When will men be undeceived and see these perfidious idolatries in the light of the truth of Christ? The people are superstitious, and, under the names of saints, worship a host of gods, and not the true God and his Christ. The inhabitants of these countries, with scarcely an exception, know nothing of the gospel that was preached by Christ and his apostles. The missionary of the cross is as necessary in this republic as in great China. This last declaration will appear, without doubt, strange to many, but it is not exaggerated; it is a most solemn truth.

RELIGIONS OF HUNGARY.

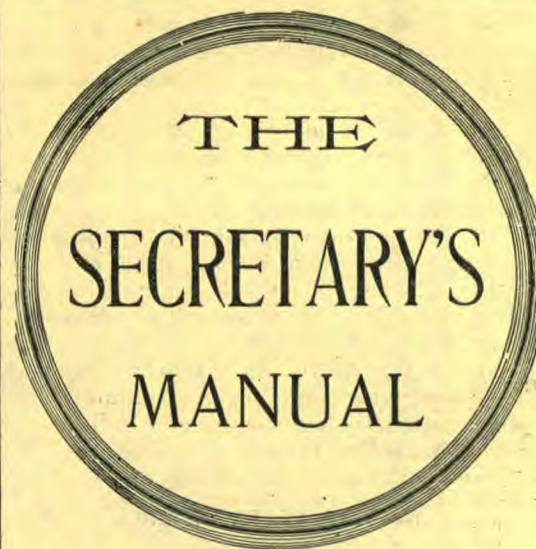
THE recent religious statistics of Hungary contain some interesting data. Of the 17,000,000 inhabitants, 8,820,770 are adherents of the Roman Catholic Church; 2,632,303, of the Greek Oriental Church; 2,225,126, of the Reformed Churches; 1,667,980, of the United Greek; 1,204,030, of the Lutheran; 61,645, of the Unitarian; and 9,581, of other churches. The Jews number 725,222. Since 1850 the Roman Catholics have increased from 47.46 per cent. of the population to 50.84; the Greek Orientals have decreased from 17.88 to 15.17; the Reformed, from 13.53 to 12.83; the United Greeks, from 10.35 to 9.61; the Lutherans, from 7.64 to 6.94; while the Unitarians have increased from .35 to .36, and the Jews from 2.79 to 4.18. Of the total population, 7,500,000 are Magyars, 5,000,000 are Slavs, 2,500,000 are Roumanians, and 2,000,000 are Teutons. The Reformed and Unitarian Churches are made up almost entirely of Magyars; the Roman Catholics consist chiefly of Magyars, Germans, and Croations, while the rest of the Slavs and the Roumanians belong to the Oriental Greek and the United Greek Churches. The Lutheran Churches consist largely of Magyars, while in Upper Hungary the Slovaks constitute a large element. There are few if any other lands under the sun in which there is a more polyglot Christianity than in Hungary.—*The Independent.*

ROMANISM HEATHENISM.

TRUE Romanism—salvation by works—is pure heathenism; Mariolatry—a distinctive feature of Romanism—is gross idolatry; when *Romanism* makes a man a "Christian," it leaves him a heathen, in a twofold sense: it causes him to become a "Christian" heathen, and willingly permits him to remain a heathen heathen; as to the latter, the following description of the religious state of Haiti, taken from the *Churchman*, illustrates our meaning:—

"In that island of Haiti, after four hundred years of exclusive domination, that kind of missions to which 'his holiness' ascribes such a particular share of God's favor has left the population in heathenism to this day. A large portion of the islanders are not only heathen, but cannibals, in this year 1892. I saw the exiled President Geffard, in Jamaica. 'I can scarcely believe, Mr. President,' said I, 'that cannibalism still exists in those mountains.' He answered me, 'Why, if it were not so, then I should not be here.' 'Cannibalism,' he continued, 'is powerful in Haiti. I publicly executed eighteen men on the Grand Place in Porto Prince because they were convicted of cannibalism; but the mountaineers arose and drove me to Jamaica.' The most enlightened man I met in Haiti, one who had for a long period been the minister of public worship, told me that even the baptized Haitians are largely heathen; that in the cathedral itself on Sunday and the feast days they still utter heathen prayers. They nominally conform to Roman rites, for they have a superstition which leads them to worship the devil; and while they imagine there is a white man's devil, they allow there is a black man's devil of the same character, but not to be served in the same way. They bring their children from the mountains for christening in the cathedral, because they suppose that pacifies the white man's devil. But then they offer human sacrifices to their own particular devil, and that saves them, as they suppose, from the special devil of their own creed. Poor souls! after four hundred years, during all which time Haiti has been almost exclusively under the charge of those to whom Leo thinks God gave the New World for the enlargement of the papal dominion, such is their condition!"

As we remarked above, a true heathen may be a good Catholic; for a good Catholic is a true heathen.—*Lutheran Observer.*



REVISED AND ENLARGED EDITION.

By W. A. CARNEY.

A Compendium of Forms, Instructions and Legal Information for Secretaries of Corporations, with Extracts from, and References to, the Judicial Decisions of the Courts of Last Resort of the Various States and of the United States, as to the Rights, Duties and Liabilities of Stockholders, Directors, Officers, Agents, etc.; by Whom and in What Manner Corporate Contracts can be Legally Made and Executed, How Ratification is Effected and Consent of Stockholders Secured. Nature of Liability of Stockholders, etc.

There are many points of law which are necessary to be known in order to avoid uncertain results, but the Law of private corporations is ordinarily widely diffused through, and only accessible in, expensive law books. To concisely present so much of corporation law as every stockholder, director and officer should be familiar with, has been the aim of the author in issuing the second edition of *The Secretary's Manual*. Wherever necessary to amplify or illustrate the text, apt and authoritative quotations have been made from the judicial decisions from the Courts of last resort.

How many persons, for instance, connected with corporations, can define the precise meaning of the term, "Organization," as applied to corporations, know what constitutes the charter of the corporation, are aware under what circumstances a director is entitled to compensation for ordinary services, and whether or not he can vote on the question of giving himself a salary?

There is need for such a book; hundreds of corporations are formed every week in the United States, and a work of this kind is now needed to qualify directors and officers as to their duties, and enable them to discharge such duties with celerity and certainty. The numerous forms given will save the time of the experienced.

The secretary who is desirous of recording the proceedings of the stockholders and board of directors in "good form" will find the purchase of this book an investment which will soon be many times repaid.

THE "MANUAL" IS NEATLY BOUND IN CLOTH.

Price, - - - - \$1 50

Address PACIFIC PRESS PUB. CO.,
OAKLAND,
CAL.
Or 43 BOND STREET,
NEW YORK.

OVERLAND EXCURSIONS.

If you are going East, you will find it to your advantage to correspond with the undersigned and obtain full particulars of the "Weekly Overland Excursions," which leave every Wednesday. Experienced managers in charge, whose duties are to look out for the comfort of the passengers, especially ladies and children traveling without an escort. This is the most popular manner of making an overland trip, and no other line offers advantages equal to the "Great Santa Fe Route," the favorite winter route. It is the only line running Pullman palace and tourist sleeping cars through to Chicago every day on the same train. Baggage checked through to destination. Union depot connections in Kansas City, St. Louis, and Chicago. Steamship tickets sold to and from all European points. For full information address W. A. Bissel, G. P. A., 650 Market Street, Chronicle Building, San Francisco, Cal., or J. J. Warner, agent, 972 Broadway, Oakland, Cal.

BIBLE ELECTION. By M. C. Wilcox. A brief presentation of God's plan and purpose concerning man, showing that the doctrine of election, or predestination, according to the Bible, is full of comfort and instruction. It throws new light on old controversies. *Bible Students' Library*, No. 67; 24 pp.; price 3 cents. Address Pacific Press Pub. Co., Oakland, Cal.

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

* Let the priest be Protestant or Catholic the result is the same.

Our Work and Workers.

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

THE MANLIEST MAN.

THE manliest man of all the race,
Whose heart is open as his face,
Puts forth his hand to help another.
'Tis not the blood of kith or kin,
'Tis not the color of the skin;
'Tis the true heart which beats within
Which makes the man a man and brother.

He lifts the fallen from the ground,
And puts his feet upon the round
Of dreaming Jacob's stary ladder,
Which lifts him higher day by day,
Toward the bright and heavenly way,
And further from the tempter's sway,
Which stingeth like the angry adder.

He strikes oppression to the dust,
He shares the blows aimed at the just.
He shrinks not from the post of danger,
And in the thickest of the fight
He battles bravely for the right,
For that is mightier than might,
Though cradled in a humble manger.

Hail to the manly man! he comes,
Not with the sound of horns and drums.
Though grand as any duke, and grander;
He dawns upon the world, and light
Dispels the dreary gloom of night,
And ills, like bats and owls, take flight;
He's greater than great Alexander.

—G. W. Bungay

SPIRITUAL LIFE.

GREAT intellect, when made a minister of vice, is a curse to the possessor, and to all who come within the circle of its influence.

That which will bless humanity is spiritual life. If the man is in harmony with God, he will depend continually upon him for strength. "Be ye therefore perfect, even as your Father which is in heaven is perfect." It is our life work to be reaching forward to the perfection of Christian character, striving continually for conformity to the will of God. The efforts begun upon earth will continue through eternity. God's standard of man is elevated to the highest meaning of the term, and if he acts up to his God-given manhood, he will promote happiness in this life, which will lead to glory and an eternal reward in the life to come.

The members of the human family are entitled to the name of men and women only when they employ their talents, in every possible way, for the good of others. The life of Christ is before us as a pattern, and it is when ministering, like angels of mercy, to the wants of others, that man is closely allied to God. It is the nature of Christianity to make happy families and happy society. Discord, selfishness, and strife will be put away from every man and woman who possesses the true Spirit of Christ.

Those who are partakers of Christ's love have no right to think that there is a limit to their influence and work in trying to benefit humanity. Did Christ become weary in his efforts to save fallen man? Our work is to be continuous and persevering. We shall find work to do until the Master shall bid us lay our armor at his feet. God is a moral governor, and we must wait, submissive to his will, ready and willing to spring to our duty whenever work needs to be done.—*Testimony for the Church, No. 29.*

THE extent of the missionary work that may be accomplished in the English language alone, is suggested by the fact that one-fourth of the land surface of the globe is occupied by English-speaking people.

FIELD NOTES.

FOURTEEN candidates were baptized in the Tabernacle at Battle Creek, Mich., on the 7th inst.

REUBEN T. WOODWARD, 66 Emerald Street, Boston, desires clean copies of the *SIGNS, Review, and American Sentinel*, for missionary work in that city.

ELDER DAN. T. JONES left Oakland on the 16th inst., for Walla Walla, Wash. From there he will proceed to Battle Creek, Mich., to attend General Conference. It is expected that the remainder of the California delegation, and other brethren and sisters accompanying them, will leave Oakland about February 2 in a special car.

BROTHER A. BARRY, of Bowling Green, Kentucky, writes as follows to the *Union Record*: "Excitement runs high in colored circles here. Miss Mary E. Britton, an Episcopalian, has accepted the truth. She is a teacher in the public schools and also the organist of her church. The Congregationalist minister came to the help of the Episcopal minister, but all to no purpose."

ELDER HUTCHINS reports as follows from Bay Islands, Honduras: "There has recently been a real revival on the islands of Ruatan and Bonacca. One marked case in which a complete change has been wrought in the man's life, was that of a man who had been very profane and who used to get drunk and make a gazing stock of himself to all. His wife was none behind him. The day that he was baptized his wife would not come to the water, and in fact she had not attended one meeting that we had held in Bonacca. She has said that she would never attend any other church than the Church of England, and there she has stood. As her husband went to the house after his baptism, she sat in her room crying, and it was some time before he could get from her what was the matter. She finally said, 'Oh, I am so wicked!' and was lamenting over her sins. All that her husband had done for her was to pray and to live the life of Christ in her presence. She sent to have us come and talk with her, and also to pray, which we did, and before we left the island, two days later, she wanted to put her name on the covenant with her husband, which we allowed her to do. I have spoken of this as it was to me one of the clearest workings of the Spirit of God that has ever come under my notice."

APROPOS of the departure of the missionary ship *Pitcairn* on her second voyage to the South Pacific islands, an appropriate farewell service was held in the Oakland church, Sabbath afternoon, the 14th inst. The program consisted of singing; prayer by Elder N. C. McClure; scriptural reading by Elder J. H. Durland; address on our foreign mission work by Elder D. T. Jones, of the Foreign Mission Board; a report by Brother C. H. Jones, who has been actively connected with fitting out the vessel for the voyage, and brief remarks by the missionaries, the captain, and such of the crew as were present. At the close of the remarks, prayer was offered by Elder M. C. Wilcox, and the exercises ended with the hymn, "Peace, Be Still." The meeting was an impressive and profitable occasion, and was attended by a large audience. The entire party consists of nine missionaries, captain, mate, steward, four sailors, and cabin boy. The names of the missionaries have been previously published. Captain J. Christiansen went out on the former voyage as mate, and became captain on the death of Captain Marsh. The present mate is Brother J. E. Werge, an experienced officer who came from England to take the position. The *Pitcairn* carries a full cargo of supplies, including books to the value (retail) of \$40,000.

OUR brethren in Albana, Ontario, have erected a new house of worship, together with a commodious shelter for teams. The latter will accommodate over fifty horses, and is a humane move worthy of imitation.

BRETHREN C. A. WATKINS AND J. B. FRASER report to the *Review* interesting results of the canvassing work in London. A lady had read "Bible Readings," and on meeting these brethren, and learning who they were, exclaimed, "My prayers have been answered; I have prayed to see an Adventist." As a result they were invited by the deacons of the Baptist Church to which the lady belongs, to preach in their house. After one discourse, however, the minister interfered. But this only aroused a greater anxiety on the part of some to hear more, and the brethren received a request to come over to a Methodist Church.

ELDER CONRADI writes concerning Russia: "Three years ago Elder Laubhan wished to baptize on the river Volga in winter time, but a mob prevented him, and as they went from the place in sleighs to another spot, one man struck at him with a heavy club, but missed him and damaged his sleigh. Brother Laubhan has lately visited this same neighborhood. In one of his letters he reports the following remarkable incidents:—

During the summer I have baptized six on the left side of the Volga, among them a man who tried to kill me three years ago. While examining the candidates he confessed that he was the man, and asked me whether I would forgive him. This shows how wonderfully the Lord does turn the hearts of men. Many are anxious to hear the truth.

BROTHER GRANT ADKINS reports a sample of so-called Christianity near Fountain City, Knox County, Tennessee. He had been preaching in a schoolhouse, and roused a strong opposition by maintaining the claims of the law of God. Some Baptists and Methodists put up an irresponsible party for a discussion, but Brother Adkins paid no attention to him. Then they induced the trustees to refuse him the further use of the schoolhouse. Not satisfied with this, they circulated all manner of false rumors about him, and two Methodist brethren told him he ought to be cowhided and run out of the county. More yet, they offered to fight him; and when he declined to settle the matter in that way, they threatened to insult his wife and force him to fight. In the midst of all this, our brother writes encouragingly: "God's blessing was with us, and in the face of the opposition, four took their stand for God and his law. . . . We are still at this place, and will stay until we feel that God's work for them is done."

From Eden to Eden

IN the twenty chapters into which this book is divided, the author discusses the unity of the divine plan and the continuity of God's purpose through all the ages, showing that in all dispensations the truths constantly impressed upon the minds of the people have tended to one end,—the elucidation of one central idea.

THE RESTORATION

of the dominion which was lost in Adam.

CHAPTER I is a brief discussion of the Creation of the World; Man's Dominion and How He Lost It; the Origin and Authorship of Sin, with the divine remedy for its consequences.

CHAPTER II treats of the "Promise of God to the Fathers," with all that it implied in heaven and on earth. In other chapters are discussed such subjects as "The Abrahamic Covenant;" "Righteousness through Faith;" "The Covenant with Israel," the reasons for it, and the universality of its application; "The Return of the Jews;" "The World's History in a Dream;" "The Setting Up of the Everlasting Kingdom;" "The Hour of Judgment;" "The Fall of Babylon;" "The Seal and the Mark;" "Signs of the Second Coming of Christ;" and the responsibility of man in recognizing them; "The Resurrection of the Dead," and what the doctrine involves.

THE LAST CHAPTER is a GRAND COMPILATION of the Promises of God in regard to the "Restoration of the First Dominion," with a vivid portrayal of the earth's appearance and condition when clothed in the garb of Edenic purity and loveliness.

THE BOOK is substantially bound, and handsomely embossed with floral designs; gold title on side and back; heavy, cream-tinted, sized and super-calendered paper; size, 5½ in. x 9 in.; price, postpaid, \$1.00; gilt edge, with side design embossed in gold, \$1.50.

Address, PACIFIC PRESS PUBLISHING CO.,
Or 43 Bond St., New York, and Oakland, Cal.

International S. S. Lessons.

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

LESSON VI.—SUNDAY, FEBRUARY 5, 1893.

DEDICATING THE TEMPLE.

[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 6: 14-29.

14. And the elders of the Jews builded and prospered, through the prophesying of Haggai the prophet and Zechariah the son of Iddo. And they builded and finished it, according to the commandment of the God of Israel, and according to the decree of Cyrus, and Darius, and Artaxerxes king of Persia.

15. And this house was finished on the third day of the month Adar, which was in the sixth year of the reign of Darius the king.

16. And the children of Israel, the priests and the Levites, and the rest of the children of the captivity, kept the dedication of this house of God with joy.

17. And they offered at the dedication of this house of God an hundred bullocks, two hundred rams, four hundred lambs; and for a sin offering for all Israel, twelve he goats, according to the number of the tribes of Israel.

18. And they set the priests in their divisions, and the Levites in their courses, for the service of God, which is at Jerusalem; as it is written in the book of Moses.

19. And the children of the captivity kept the passover upon the fourteenth day of the first month.

20. For the priests and the Levites had purified themselves together; all of them were pure; and they killed the passover for all the children of the captivity, and for their brethren the priests, and for themselves.

21. And the children of Israel, which were come again out of the captivity, and all such as had separated themselves unto them from the filthiness of the heathen of the land, to seek the Lord, the God of Israel, did eat,

22. And kept the feast of unleavened bread seven days with joy; for the Lord had made them joyful, and had turned the heart of the king of Assyria unto them, to strengthen their hands in the work of the house of God, the God of Israel.

Golden Text.—"I was glad when they said unto me, Let us go unto the house of the Lord." Ps. 122: 1.

SUGGESTIVE QUESTIONS.

1. Under what prophets did the Jews finish the building of the temple? Verse 14, first part.
2. What was the result of their heeding the prophets' advice?—*Id.* Note 1.
3. According to what did they build and finish it? Verse 14, last part. Note 2.
4. When was the temple finished? Verse 15. Note 3.
5. How was its dedication kept? Verse 16.
6. What were their offerings? Verse 17. Note 4.
7. According to what did they appoint their service? Verse 18. See Numbers 3 and 8.
8. What great feast was soon kept? and at what time? Verse 19.
9. In what condition were they? Verse 20, first part.
10. For how many did they have a burden? Verse 20, last part.
11. How many kept the feast? Verse 21.
12. How and how long did they keep this feast? Verse 22, first part. Note 5.
13. What special occasion did they have for joy? Verse 22, last part. The Persian Empire had absorbed the Assyrian.
14. What could they well sing? Memory verse. Note 6.

NOTES.

1. **Prospered.**—The prophet is God's especial messenger to the people. We learned in our last lesson of the assurances given by Zechariah to Zerubbabel and the Jews if they would only build. Another prophet had before told their fathers, "Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper." 2 Chron. 20: 20. And so they did. Again the Lord has said, of the man who delights in the law of God, "And whatsoever he doeth shall prosper." Ps. 1: 3.

2. **According to the commandment.**—The student will notice that the commandment is that of the

God of heaven, while the decree which carried out, executed, or fulfilled that command included those of Cyrus, Darius, and Artaxerxes, the fullest of which is that of Artaxerxes, given in Ezra 7: 12-16. "The commandment of the God of Israel" was "to restore and to build Jerusalem" (Dan. 9: 25; Isa. 44: 24-26), while the decree of Cyrus was simply to rebuild the temple (Ezra 1: 2). Darius simply renewed the decree of Cyrus, while Artaxerxes Longimanus, nearly sixty years later, gave much fuller privileges and powers, restoring the temple and city and civil polity, even to the infliction of the death penalty for crime. Our lesson to-day, however, takes in only the building of the temple. The last emperor added much, no doubt, to its beauty, and helped in carrying out the command of God. For a description of the temple see any good Bible dictionary.

3. **Sixth year of Darius.**—This was a little over four years after our last lesson. See Zech. 1: 7. Peloubet gives the time as February, 515 B.C. This building began in 536 B.C., and was therefore twenty years in building; but for fifteen years of this time nearly nothing was done, because of the opposition of their enemies, and the discouragement of the Jews. See Ezra 5 and 6: 2-13.

4. **For all Israel.**—The Jews at that time considered that all Israel was there represented. The Bible nowhere speaks of "ten lost tribes," as many theologians do of the present day. Those that were carried captive were rejected of God. See Deut. 8: 19, 20, where the Lord told them that they should come to naught if they rejected him, as surely as did the inhabitants of Canaan. See also 2 Kings 17: 20, 23. And yet there were remnants of the ten tribes left. 2 Chron. 30: 5-11, 18; 35: 18. In the decree of Cyrus to all who were in his realm, and he ruled over the territory of those who carried Israel captive, privilege was given for all to return (Ezra 1: 1-4); among these all Israel is spoken of (Ezra 2: 70); in our lesson we have the twelve he goats for the twelve tribes represented as at the beginning; in verse 21 is mentioned "the children of Israel, which were come again out of the captivity." See also Ezra 8: 35. The only Israel now recognized is Israel by faith. Gal. 3: 29.

5. **Unleavened bread.**—The passover and the feast of unleavened bread was a fitting feast to follow the dedication of the temple. The passover was both a memorial of their deliverance from Egypt and the type of the coming Deliverer from all sin. Leaven is a symbol of corruption; unleavened bread symbolizes sincerity and truth. See 1 Corinthians 5. Clean doubtless were most of the Israelites at that time; God had forgiven and accepted them.

6. **Side lights.**—The last part of the forty-fourth chapter of Isaiah, and the first part of the forty-fifth chapter, the book of Haggai, and Ps. 137, 121, 126, and others. The temple now being built by Christ, of which he is the chief corner stone (Eph. 2: 20-22), and in which we are living stones (1 Peter 2: 5, 6), is worthy of reference in this connection, as is also ourselves as temples of the Holy Spirit, built upon the foundation of Jesus Christ (1 Cor. 6: 19, 20; Matt. 7: 24, 25), and built up by his truth (Acts 20: 32).

LESSON VI.—SABBATH, FEBRUARY 4, 1893.

POWER OF GOD'S WORD—CONTINUED.

[For any modification in these lessons, and for the notes, the editor is responsible. For other notes and suggestions the student is referred to the lesson pamphlet, and to the S. S. Worker.]

Lesson Scriptures and Suggestive Questions.

I. Matt. 8: 5-13: "And when he was entered into Capernaum, there came unto him a centurion, beseeching him, and saying, Lord, my servant lieth in the house sick of the palsy, grievously tormented. And he saith unto him, I will come and heal him. And the centurion answered and said, Lord, I am not worthy that thou shouldst come under my roof; but only say the word, and my servant shall be healed. For I also am a man under authority, having under myself soldiers; and I say unto this one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. And when Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel.

And I say unto you, that many shall come from the east and the west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven; but the sons of the kingdom shall be cast forth into the outer darkness; there shall be the weeping and gnashing of teeth. And Jesus said unto the centurion, Go thy way; as thou hast believed, so be it done unto thee. And the servant was healed in that hour."

1. Where did this event occur?
2. Whose servant was sick? Note 1.
3. Where was the servant?
4. What was the disease?
5. How did Jesus respond to the man's implied request? Note 1.
6. Why did the centurion object to a personal visit?
7. What did he say would accomplish the desired result?
8. What illustrations did he give of the power of his own word?
9. What did Jesus say of his faith?
10. What statement did he then make with reference to Jew and Gentile in the kingdom?
11. What assurance did he then give to the centurion?
12. What was the result?

II. Mark 1: 21-25: "And they go into Capernaum; and straightway on the Sabbath day he entered into the synagogue and taught. And they were astonished at his teaching; for he taught them as having authority, and not as the scribes. And straightway there was in their synagogue a man with an unclean spirit; and he cried out, saying, What have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God. And Jesus rebuked him, saying, Hold thy peace, and come out of him. And the unclean spirit, tearing him and crying with a loud voice, came out of him."

1. Where was Jesus?
2. What difference is stated between his teaching and that of the scribes?
3. What man was also in the synagogue? Note 2.
4. What did the unclean spirit say?
5. What reply did Jesus make?
6. What was the effect?

III. Mark 4: 35-41: "And on that day, when even was come, he saith unto them, Let us go over unto the other side. And leaving the multitude, they take him with them, even as he was, in the boat. And other boats were with him. And there ariseth a great storm of wind, and the waves beat into the boat, insomuch that the boat was now filling. And he himself was in the stern, asleep on the cushion; and they awake him, and say unto him, Master, carest thou not that we perish? And he awoke, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm. And he said unto them, Why are ye fearful? have ye not yet faith? and they feared exceedingly, and said one to another, Who then is this, that even the wind and the sea obey him?"

1. Where did Jesus invite his disciples to go? Note 3.
2. How did they respond to the suggestion?
3. What was the effect of the storm which arose? Note 3.
4. Where was Jesus?
5. What did the disciples say to him? Note 3.
6. What did he then do?
7. What result followed?
8. How did he rebuke the disciples?
9. What did they say to each other?

NOTES.

1. **A Centurion.**—A Roman officer, the commander of a hundred soldiers, whence the name. **I will come and heal him.**—This word is used of medical attendance. Jesus evidently used it to try his faith; "I will come and give him medical attendance." The centurion uses a stronger term, "Only say the word and my servant shall be healed." Both terms are used in Luke 9: 11. "Jesus healed all who had need of treatment." The stronger word is used in verse 13. See Vincent. **I also am a man, etc.**—Note the force of the word "also," omitted in the common version.

2. **With an unclean spirit.**—Literally, "in an unclean spirit," that is, in the power of one, the same as the phrase in liquor, in rage. The man was under the control of the demon. He was not simply sick; the demon was a real, intelligent entity, which knew Christ and his power.

3. **The other side.**—The east side of Galilee, in Gadara. **Storm.**—A furious storm. **Asleep.**—Jesus need not fear, though evidently "the prince of the power of the air" was determined to destroy him; the sea was his creature. **Master, carest thou not that we perish?** Each of the evangelists uses a different expression. Probably all three were used. "Lord, save us, we perish" (Matthew) is the language of earnest appeal and alarm; "Master, carest

thou not that we perish?" (Mark) expresses impatient and reproachful entreaty; while "Master, Master, we perish!" seems to be almost the language of despair. But the word of God stilled the waves. There was no danger.

"No water can swallow the ship where lies The Master of ocean and earth and skies."

And no power can harm him in whose heart Christ dwells by faith.

GENERAL NOTE.

The three miracles referred to in this lesson illustrate the power of the word over disease, over evil spirits, and over the elements, and convey important instruction to us, bearing upon our Christian experience. We are sick with sin (Isa. 1:5, 6), "but it is the will of God to cleanse us from sin, to make us his children, and to enable us to live a holy life." The power is in his word (John 15:3) to cleanse us from all unrighteousness (1 John 1:9), and God desires to say to each one, "Be thou clean" (Mark 1:41). We are to believe that he is "able to do this" (Matt. 9:28), and, as of old, so he says to-day, "According to your faith be it unto you" (verse 29, compare with Mark 5:34; 10:52, etc.). The result of disease finally is death, as sin ends in the second death (James 1:15; Rom. 6:23), and Satan has power over death (Heb. 2:14). He is the prince of this world (John 12:31), but Christ has overcome the world (John 16:33), meeting the temptations of Satan with the word of God (read Matt. 4:1-11), which is the sword of the Spirit (Eph. 6:17). Faith in the same power gives us the same victory (1 John 5:4). Lazarus came forth from the grave in response to the word of Christ (John 11:43, 44), though bound hand and foot; but the same authority said, "Loose him." So we who were dead have been made alive (Eph. 2:1), and set free from the power of sin (John 8:34-36), and all who are in their graves will be brought forth by the power of the same word (John 5:28, 29). Christ has given peace to his followers (John 14:17), but the wicked know not of this peace (Isa. 57:20, 21). When the storms of life arise, his word will bring a calm, as it did upon the lake. Christ's power over the elements is further shown by his walking upon the water. When he said to Peter, "Come" (Matt. 14:29), he gave him his word to walk upon, and it sustained him so long as he did not doubt. The word of God placed the earth here (Heb. 11:3); it is upheld by the same word (Heb. 1:2), and by the same it will be renewed (Heb. 12:26, 27). Then the same word, "Come," which upheld Peter, will be spoken to the saints (Matt. 25:34), and they will meet the Lord in the air (1 Thess. 4:17). All the miracles were recorded for a purpose (John 20:31), and should lead to unshaken confidence in the power of God's word manifested in salvation.

SUGGESTIVE QUESTIONS.

1. How can the miracles which Satan will have power to perform be distinguished from those wrought by the power of God's word?
2. What relation have "Faith Cures," "Christian Science," etc., to this subject?
3. How will the present treatment of God's word by eminent men prepare the people for the "false revivals" of the last days?

News and Notes.

FOR THE WEEK ENDING JANUARY 16.

RELIGIOUS.

—The Southern California Sunday School Association will hold a three days' convention in Santa Ana, beginning March 20.

—Monsignor Satolli has been made permanent apostolic delegate in the United States. So we have as nearly a pope as is possible in this country unless the "vicegerent" himself should come.

—Beth Eden Baptist Church (colored) of this city is in trouble. The pastor, some time ago, took strong grounds against ball games, parties, and cake walks. Some of the members refused to take his counsel in regard to cake walks, and were expelled. But they refused to recognize the expulsion, and called for an ex-parte council in the matter. The pastor called Rev. Frank Dixon to his aid, and he has issued an address to the Baptist Churches, in which he opposes ex-parte councils in general, and goes so far as to say that they are generally of the devil.

—A writer in the *California Christian Advocate* says: "At the last General Conference of the M. E. Church, the table of the committee was heaped with petitions from Christian Endeavor Societies praying for the repeal of the disciplinary restrictions against fashionable amusements.

—A new theater in this city is so close to the First Presbyterian Church that the Sunday evening services are annoyingly mingled with loud strains of theatrical music. A petition is being circulated and numerously signed, asking the manager of the playhouse to stop Sunday evening performances.

—The *California Christian Advocate* says editorially, "We are glad to notice the growing attention paid to Easter and Christmas as religious festivals." As these festivals are of purely Roman origin, the pleasure of the editor thus expressed means that he is glad to see the church moving on toward Rome.

—The speaker of the California Assembly has felt constrained to reprimand that body for lack of attention during the opening prayer. He said that august body was supposed to represent the better element of society, and he was surprised that proper attention was not given while prayer was being offered by the chaplain. He therefore demanded that respectful attention be given in the future.

—It is announced that a mandate from the pope calls on each bishop to send a sealed letter to him either directly or through Satolli with his personal conscientious opinion of the propositions on the school question which Satolli, in the pope's name, laid before the New York Conference of Archbishops, November last. The mandate does not suggest, however, that there is a likelihood of the pope changing his views on the question.

—A minister of this city who is more noted for puffing himself than any other one thing, speaking of closing theaters on Sunday evening, says: "The people have a wrong idea when they think that the ministers take this position in the hope that it will increase the attendance at the church services. We merely want to keep the American sabbath distinct from that of Europe." Herein is exposed a radical difference between the man-made counterfeits and the Sabbath of the Lord's commandment. The Lord's sabbath is of universal application; he does not recognize either a "European sabbath" or an "American sabbath." The commandment says, "The seventh day is the Sabbath of the Lord thy God."

SECULAR.

—An effort is being made to combine all the salmon canneries of Alaska. The combination will include \$5,000,000 capital.

—Five of the late cases of cholera at Hamburg were on the Spanish steamer *Murziano*, just arrived from New Orleans.

—A sudden rush of water into a coal mine at Penzance, Cornwall, England, on the 10th inst., caused the death of nineteen miners.

—An explosion occurred in the Union Pacific coal mines at King, Colorado, on the 10th inst., causing the death of twenty-seven miners.

—Col. Creed Haymond, a leading lawyer of California, and one of the compilers of the State Codes, died at San Francisco on the 13th inst.

—Gen. B. F. Butler, of Massachusetts, died in Washington, D. C., on the 11th inst., in the 73d year of his age. His death was quite sudden, and was caused by pneumonia.

—The St. Louis Hotel, at Duluth, Minnesota, was entirely destroyed by fire on the 13th inst., and two men and one woman were burned to death. The financial loss was \$75,000.

—Workmen in the forge department of the American Ax and Tool Company at Beaver Falls, Pennsylvania, have received notice of a reduction of nearly 50 per cent. in their wages.

—A Hamburg dispatch of the 11th inst. says that ten steamships had been sighted off Cuxhaven, drifting in the midst of enormous ice floes. All had steam up, but were apparently helpless.

—A fire in Boston, Mass., on the 10th inst., destroyed houses and merchandise to the value of \$1,650,000. The fire was principally on Federal and Sumner Streets. Five firemen were seriously injured.

—A fire in the village of Chateaugua, Franklin County, N. Y., on the 11th inst., destroyed fifteen business houses. The loss is estimated at \$150,000. The thermometer marked 26° below zero when the fire broke out.

—Charles de Lesseps has turned against the prominent men of France who received bribes from the Panama Canal Company for their influence in obtaining credit and stock subscriptions. The pressure became so great that the ministry deemed it expedient to resign in a body. The whole country is shocked at the extent of the exposures. The enemies of the republic are disposed to make the most of the embarrassment of the government.

—California's World's Fair exhibit is now on preliminary exhibition at the Mechanics' Pavilion, San Francisco. A miniature representation of the State Building at Chicago, constructed of oranges, is a striking feature.

—Attorney-General Standish, of North Dakota, has issued a proclamation announcing his purpose to enforce the Prohibition Law, and calling upon all violators thereof to go out of their unlawful business at once or suffer the consequences.

—The officers and crew of the steamer *Olsen* are under arrest in San Francisco, charged with smuggling into the United States thirty-five Chinamen and a quantity of opium. The Chinamen were landed at Monterey, and are safe from identification.

—The town of Hyattsville, a suburb of Washington, D. C., is said to have made a success of running the municipal government on the single tax theory—that is, a tax on land only. The Supreme Court has decided that the plan is constitutional.

—The new Populist governor of Wyoming is opposed to capital punishment. His first official act was to respite for ninety days a murderer under sentence of death. The respite was granted in order to give the Legislature time to repeal the death penalty.

—The strike of the 60,000 English cotton manufacturing operative, which began last October, is still unsettled. The strike was against a 5 per cent. reduction in wages, and neither side will yield, although there is much destitution in the ranks of the strikers.

—Some burglars in Los Angeles, in attempting to blow open a safe last week, used so much powder that the building, a three-story brick, was ruined, and windows for some distance around were broken. The safe door was blown into the street. The burglars escaped, but did not wait to get any plunder.

—Reports are rife of some severe storms and extreme cold weather in the Western States, and as far south as Tennessee. At Nashville the Tennessee River was frozen over on the 13th inst., the first time in fifteen years. In Iowa and Kansas the thermometer marked from 16 to 22 degrees below zero.

—The Board of Supervisors of Merced County, Cal., has passed an ordinance fixing a license fee of \$3,000 a quarter, payable in advance, on saloons and places where liquors are sold or given away in connection with any other article. A strong effort is being made to secure the passage of a Sunday-closing law.

—At the instance of the United States Government, the president of Colombia has refused to renew the control of the franchise to the Panama Railroad to the Frenchmen who have been controlling it for some time, and who recently attempted to cut off the privileges of the Pacific Mail Steamship Company.

—A Parkersburg, W. Va., dispatch says that, owing to snow blockades of country roads, there is actual famine in Elizabeth, Wirt County. At Morgantown, same State, it is reported that the ice gorge in the river is from fourteen to twenty feet thick, and it was believed that the Monongahela River was frozen to the bottom.

—A late telegram reports a daring attempt to kidnap the Prince of Montenegro by 200 men. The plot was discovered in time for troops to be summoned, who met the conspirators outside the city (Cettinue), where a battle ensued. Thirty-six conspirators were killed, ninety wounded, and thirty arrested. The others escaped.

—The last steamer from China brought to San Francisco 115 tons of raw silk, valued at \$1,500,000. It also brought the *China Mail*, containing news of a great fire at Kam Li, fifty miles from Canton, in which nearly 2,000 people were burned or smothered to death, and 200 houses destroyed. The fire was set by robbers in a temple, and from thence caught in a great theater, which was packed full of people.

—"Coldest weather experienced in years all through the Atlantic States" is what the press dispatches said of the weather on the 10th inst. Steamers in New York Bay were fast in the ice. Delaware River and Chesapeake Bay were frozen over. There is said to have been much suffering in the mountains of Pennsylvania. A Louisville dispatch reports the Ohio River frozen over. It is said that there is more ice at Niagara Falls than has been known for many years.

—A bill has been introduced in the California Legislature providing that no employe shall be compelled to labor more than six consecutive days without a day of rest. The bill makes no reference to any particular day of rest. But the advocates of a Sunday law, who have been pleading for such a law on the ground of solicitude for the workingman's needed rest, will not be satisfied with any law that does not specify Sunday as the particular day on which rest is needed. They will introduce a Sunday bill, and thus prove, what we have all the time asserted, that the sanitary plea was a mere subterfuge. The recognition of Sunday as a religious day is the end in view.

Signs of the Times

OAKLAND, CAL., MONDAY, JANUARY 23, 1893.

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.

CONTENTS OF THIS NUMBER.

Editorial. —Notes and Comments—The Power and Methods of the Gospel—Characteristic Interpretation and Spirit.....	177, 178
Doctrinal. —The Flying Threefold Message, Rev. 14: 6-12 (poetry)—The Three Messages of Rev. 14: 6-14 (No. 4, Application and Fulfillment of the Second)—The Christian's Citizenship—Study of the Bible, Its Importance and Benefits, No. 4 (concluded)—The Witness of the Holy Spirit—Trapped.....	179-182
Miscellaneous. —My Journal (poetry)—The Outpouring of the Spirit—Our Obligation to Improve Our Talents—Don't Press the Influential Ones—Selfishness—Rome and the Papacy.....	182-185
The Home Circle. —Nobody's Darling (poetry)—Spare the Rod—Children in Church—The Brake-man's Christmas Story—The Influence of the Mother.....	185, 186
Health and Temperance. —A Temperance Story—Tobacco—Results of Prohibition—What Is Man?—Oatmeal Bags for the Bath.....	186, 187
Mission Fields. —Scatter Seed (poetry)—Rome and the South American Republics—Romanism, Heathenism.....	187, 188
Our Work and Workers. —The Manliest Man (poetry)—Spiritual Life—Field Notes.....	189
International S. S. Lessons. —Dedicating the Temple (Lesson 6, February 5)—The Power of God's Word, Continued (Lesson 6, February 4).....	190
News and Notes. —Religious—Secular.....	191
Editorial. —Various Notes and Comments—Question Corner (72. Beginning the Day at Midnight—73. Father, Son, and Holy Ghost—74. Hope for Backsliders).....	192

JESUS said, "Render to Caesar the things that are Caesar's, and to God the things that are God's." According to this rule to whom does Sunday belong? Who has the right to exact its observance of us?

ASSEMBLYMAN BOYCE, of San Francisco, has introduced into the California Legislature a bill to provide a rest of one day in seven for every laborer, without specifying what day it shall be. We hope to present the full text of the bill next week. It is said that at an early date a new Sunday law will be proposed.

OUR Home Circle department presents this week a large variety of small dishes of seasonable food, picked up from various sources. Too great variety at meals is generally not good, but we think that our readers will find no clashing in this respect. We wish to make our home department a means of blessing to all classes.

AFTER this week the two departments Home Circle and Health and Temperance will be merged into one, under the name of Home and Health. We shall have just as much to say on temperance as in the past, but, as true temperance should always be found in the home, and as it is intimately connected with health, the new department will be a highly proper place to discuss temperance in its various phases. Such changes as are here proposed are generally made at the beginning of a volume, but we believe that the change is an improvement, and as it can well be made now, it is well to make it now.

WE wish we were able to give our readers an account of the hearing on the Duborow bill for the Sunday closing of the World's Fair. The latest news we have is that the committee will report on the bills sometime this week. We earnestly hope that the only consistent measure, the absolute repeal of all Sunday legislation, will be reported by the committee, and we earnestly wish that Congress will act consistently by repealing such legislation. It may be too much to expect in view of the enormous pressure brought upon Congressmen by our ecclesiastical politicians for closing the World's Fair. We will give the matter to our readers as soon as pos-

sible. In the meantime let them pray that all this agitation may work for the spread of the truth of God and the enlightening of those in darkness.

It does not matter at all as regards the truth of God which they bear to the world, whether Seventh-day Adventists number 10,000 or 10,000,000; but we mention it as an item worthy of note that the Rev. W. F. Crafts gives the number in his book, published in 1892, as less than 18,000, when they were at that time about double that number. A letter of inquiry would easily have obtained him the information. But in this earth truth does not depend upon majorities.

On another page will be found a brief account of the last service, a memorial service, with the crew and missionaries who go with the brig-schooner *Pitcairn* on her second cruise. While it is sad to part from those we love, it is cheering indeed to send out those who are consecrated to God. Few ships there are that sail the sea which have a Christian missionary crew. The *Pitcairn* sailed Tuesday morning, January 17. May God go with them and give them many souls for their hire. A description and cut of the new ship will be given in our next.

If those ministers and religious organizations that are laboring so hard to close the World's Fair on Sunday would put forth the same amount of labor for the salvation of souls by preaching the truth as it is in Jesus, they would make a thousand times more Sabbath keepers than can be produced by a civil law. The converts of civil law are like converts in jail. They do not do because they cannot. But the converts of Jesus Christ cannot do because they will not. There is a vast difference between the two; but the former is the gospel of all those who seek to further religion by legal means, while the latter is the gospel of Christ. Reader, in which gospel do you believe?

The Probable Truth in the Matter.—The *Christian Statesman* refers to the "American Sabbath Union" meeting of some time since in Chicago, the resolutions of which in favor of Sunday laws were voted down, and says the meeting was packed by Seventh-day Adventists. We were not there, but we venture to say that the Seventh-day Adventists of Chicago made no attempt whatever to "pack" the meeting. They are willing to hear both sides of the question, and doubtless attended the nearest meeting held by the Sunday people that night. When the resolutions were put, they voted against them, as everyone present had a right to do, and they and others who did not favor Sunday laws outvoted the friends of Sunday. That is doubtless the truth of the matter. It was just such an affair as the above that occurred a few years ago. Mr. Crafts' resolutions were voted down in a mass meeting of his own calling in the First Congregational Church of this city, but there was not the slightest effort made by Seventh-day Adventists to pack the house, not so much as an invitation to attend, and quite a number opposed to all Sunday laws did not vote at all. Sabbath Union mass meetings, according to our observations, have been meetings without the mass. It is easier to get representative votes of great churches signed by the pastor, but taken perhaps at some prayer meeting when only from a dozen to a score were present. But as regards all moral questions, majorities count nothing with those who love truth, whatever effect they have upon the Sunday-law people.

THE following we clip from a late number of the *New York Voice*, and notice it, not so much because it is important, but to correct a current error:—

Mother Shipton, or Evan Preece, was a prophetess of South Wales, who lived some three hundred years ago. Her predictions were generally in verse, and so many of them came true, as in the cases of the deaths of Cardinal Woolsey, Lord Percy, and others, that her prophecy that the end of the world shall come in 1881, was widely accepted and the year 1881 looked forward to by many with fear and dread.

The writer, in company with Elder J. H. Durland, now of Oakland, Cal., visited the British Museum Library in 1884, and, as a matter of curiosity, asked to see the works of "Mother Shipton." They were placed in our hands, old, yellow, faded, bearing all

the marks of genuineness. In one of the books was the noted prophecy in couplets, but the last two lines,—

"The world unto an end will come
In eighteen hundred eighty-one,"

were wanting. "Mother Shipton" never said it. They were the words of an Englishman of the present century.

OUR QUESTION CORNER.

From time to time we will reply under this head, if deemed advisable, to such candid inquiries on scriptural topics or moral questions as may be sent us. Questions which minister strife to no profit to our readers will not be answered here. Correspondents wishing a reply to their questions must give their full name and address, not for publication unless they wish, but as an evidence of good faith on their part, and to give us opportunity to reply by letter if deemed best. It is always well to inclose stamp. The questions will be numbered continuously.]

72. BEGINNING THE DAY AT MIDNIGHT.

When was the day first reckoned as beginning at midnight?
A. J. G.

It came to us through the Romans, though just at what time they thus began this, we do not know. It probably arose first from the custom of dividing the night into four watches. Hipparchus, a Greek astronomer, who lived in the second century before Christ, followed this method. Astronomers now begin the day at noon. The ancient Greeks began theirs at sunset, as the Bible puts it. Hesiod, the oldest Greek poet, in speaking of a period of time, places night first, as does the Bible. Our English sevensnight and fortnight do the same thing. Dr. Hales (chronology, vol. 1, page 16) says: "The inconveniences resulting from a variable beginning of the civil day . . . induced several ancient nations, the Egyptians (according to Pliny), the Ansonians, the most ancient inhabitants of Italy, the Roman Pontifices, Hipparchus, the Grecian astronomer, and the Chinese astronomers of Cathai and Oighur, etc., to reckon their civil day from midnight to midnight, . . . and this usage has been adopted by most of the modern nations of Europe." But the very earliest traditions accord with the truth of the Scripture.

73. FATHER, SON, AND HOLY SPIRIT.

What is your idea about the Father, Son, and Holy Ghost being three in one?
SUBSCRIBER.

It matters very little what our idea is in the matter. What does the Bible teach? should be the question with us all. Christ says "I and my Father are one," and prays that his disciples may be one as he and his Father are one. John 10:30; 17:11,21. The unity is one we may apprehend, though not comprehend. "The Bible Doctrine of the Trinity," No. 90 of the *Bible Students' Library*, price two cents (Pacific Press, Oakland, Cal.), will give you some good thoughts and suggestions on the matter.

74. HOPE FOR BACKSLIDERS.

Will you be so kind as to give the evidence in the Scriptures of the chance for a backslider's being reclaimed after the crucifixion or ascension of Christ? And should they be baptized again?
MRS. S. T.

We have considerably condensed our correspondent's questions, who seems to be troubled over Heb. 6:4-7. That text has no reference to the time of the crucifixion, but to what the crucifixion does for one. God is always the same, after the crucifixion as before. The text simply teaches what Heb. 10:26-29 and other scriptures teach, that when a man willfully rejects all the means ordained of God to save him, his case is hopeless; there is no way to reach him. He has closed his heart to the grace of God, and God will not force anyone. There is always hope for the backslider as long as he longs to be freed from sin and willingly submits to God's will. Read 1 John 2:1. James 4:1-10 was written for backsliders; so also was Rev. 2:5, 14-16; 3:1-3, 14-21. As to whether a backslider should be rebaptized or not depends on the extent of the backsliding. If they have become dead in trespasses and sins, and through Christ are brought to life, we do not know why the marriage symbol of the believer with Christ should not be renewed. Much more might be said, but this states it in brief. God's mercy is over all, and there is always hope for the greatest sinner if he will but choose God and his ways.

THE TALENTS. By M. C. Wilcox. A brief essay on "The Parable of the Talents," showing that the talents represent the various gifts of the Spirit which God bestows as he will upon those who are consecrated to him, with the duties and blessed privileges involved therein. *Bible Students' Library*, No. 77; 16 pp., price 2 cents.