

Signs of the Times.

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

VOLUME 19.

OAKLAND, CALIFORNIA, MONDAY, FEBRUARY 27, 1893.

NUMBER 17.

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PUBLISHED WEEKLY, AT OAKLAND, CALIFORNIA.

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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 power of true faith is the power of Christ according to our need; for faith lays hold of Christ through his word, and through his word is the power of Christ exercised. That power is "all power in heaven and earth." God will supply all "need according to his riches in glory." Let faith grasp the promises.

THE Supreme Court of the United States, on February 1, 1892, rendered a decision which makes Congress a censor of the press, and thereby nullified the First Amendment to the Constitution, which declares that Congress shall not abridge the freedom of the press. We are aware that the court declares that the liberty of the press is not abridged, that publications may circulate any other way the publishers please save through the mails; but the fact remains that the intent of the Constitution was to prohibit Congress from abridging the liberty of the press in the very agencies controlled by Congress, namely, the mail and postal service. The Amendment to the Constitution still stands, but its words are now empty so far as freedom of the press is concerned, according to the "construction" put upon them by the court. The next step will be the formation of an "Index-Expurgatorius." We may expect almost anything of the "Christian" Congress of this "Christian nation." It is that kind of Christianity which does just such things. It may always be expected of that kind of religion which seeks the aid of the State, or of that State which is controlled by the church.

It is as difficult oftentimes to trace the beginning of backsliding as it is to trace the source of a river. In the lowlands between the tributaries of the great Amazon and Orinoco Rivers, the sources during the wet season often intermingle, and it becomes diffi-

cult to tell just which way the water runs. It will be readily seen what a small thing will change the destiny of a stream of water at this place. Such places every human being meets in his spiritual life. Some temptation, against which the Spirit of God warned, was yielded to, and the soul began its downward course. The sin of itself was what would be called small, but it was great in its results. It was the stifling of a conviction of duty; it was the hardening of conscience; it was the beginning of the downward path of sin which ends in eternal death. Beware, therefore, of the little sins, the little lapses from duty, the stiflings of conscience. Seek God continually for a knowledge of his word, for the anointing of the divine eyesalve, for an infinitely tender conscience, for a heart and will to ever choose for God and right. This is the way of loyalty and truth; it is the only safe way.

The Rival Camps and Centers.—The great religious question of the day, possessing not only a national but international interest, is the Sabbath question. It is not only of interest in religious circles, but in the councils of legislators and halls of governments. Sabbath legislation is being demanded and opposed everywhere. But the keen observer will notice that those who are asking State aid for a religious institution are invariably those who rally around the standard of the Sunday, while those who are opposed to all State interference in religious dogmas are those who hold to the Sabbath, of which the foundation was laid by the Creator of the heavens and the earth, the divine Son of God. Why is this?—Simply that the latter is supported by God's eternal word, and its adherents believe that he is better able to care for his own than any set of men can be, and that Sunday has no support as a holy day in the word of God, hence no basis of faith or confidence in the power of God to support it, hence the seeking of aid from worldly form. But that system which substitutes the power or works of man for the power and righteousness of God is "the mystery of iniquity." In its manifestation in these last days the center and rallying point will be the Sunday, the *pseudo* sabbath, enforced by law. On the other hand will be the manifestation, the preaching of the righteousness of Christ, "the mystery of God," by the power of the Spirit of God, and the center and rallying point of this will be the Sabbath of the Lord, at once a memorial of Christ's power in creation and recreation, a sign of the redemption which is in Him. Reader, in which party do you, will you, stand?

THE POLICY OF ROME.

THE teachings and policy of the Roman Catholic Church as to the relation existing between the church and the State are well known to every student of history. Rome has ever opposed such a union where she herself could not figure as the dominant power. And in seeking to become the ruling principle in civil matters, her tone has ever been pacific and conciliatory till such rule was gained. It is no wonder, then, that we find Cardinal Gibbons at the annual dinner of the Catholic Club of Philadelphia, on the evening of February 6, in responding to the toast "Church and State," using the following language:—

For my part, I believe the relations between Church and State are as close and cordial as we should desire, for it is to be feared that as soon as a government started to support churches it would dictate to us what doctrines to preach, and in proportion as State patronage increased, the devotion and patronage of the faithful would wax cold. If it is a great wrong to muzzle the press, it would be a great wrong to muzzle the pulpit. Thank God, we can all say in this free country with the apostle, "The word of God is not bound."

The cardinal here expresses a truth the verity of which all history of the past demonstrates, and against the violation of which God's word faithfully warns. And we would that this expression from one of Rome's chief dignitaries might be taken as the true sentiment of the church he represents. But we fear it is only the soft, catlike purr and gentle touch of the tiger before it buries its hidden claws into its unsuspecting victim.

It is a maxim with Rome that she never changes. The one actuating purpose of her existence has been universal domination. And however pacific may be her tone to-day in professed Protestant America, we may be assured it is all for a purpose, and that purpose is her own elevation and aggrandizement in the end. As stated by Bishop O'Connor, "Religious liberty is merely endured until the opposite can be carried into effect without peril to the Catholic world." And, at the club dinner referred to above, Archbishop Ryan taught the same principle when, after stating that he was opposed to any union of Church and State as it is *ordinarily understood*, he said, "I hope the Catholic hierarchy will be worthy of this glorious country, *which in the future it will religiously rule.*"

Let not Americans be deceived by Rome's soft words. Rome aims at political supremacy in America, and her patronizing tone to-day is only a policy bait covering the barbed hook beneath.

F. M. W.

"God never gives any man the right to pick his ground when he tells him to go to work in his vineyard."

THE CHRISTIAN'S SABBATH.

THE popular idea is that the Christian Sabbath is a separate institution from the Sabbath enjoined in the Decalogue. We are continually confronted with an imaginary contrast between a Christian Sabbath and a Jewish Sabbath. But both are strangers to the Bible; the Scriptures contain no intimation of either a Jewish or a Christian Sabbath. The only Sabbath mentioned in Holy Writ (excepting some special ceremonial sabbaths enjoined in connection with certain feasts of the Levitical ministrations) is the "Sabbath of the Lord."

In the beginning the Sabbath was instituted in Eden, before man fell into sin, before any types or shadowy ceremonies had any place in the work of God. It was a memorial of a past work, and not a shadow of things to come. And Christ plainly tells us that "the Sabbath was made for man." Mark 2: 27. It was not made for any class of men, but for man—the entire race. There were only Adam and Eve when the Sabbath was set apart, and they represented the whole race.

There was solemn formality in the establishment of the Sabbath. God rested on the seventh day, and then he "blessed the seventh day, and sanctified it." To this is added the reason for the institution: "Because that in it he had rested from all his work." Gen. 2: 2, 3. And the Sabbath commandment repeated at Sinai repeats the reason, or object, of the rest day: "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it."

Has God ever in like manner set apart any other day? If he should set up another day as the Sabbath, to supersede the one already hallowed, we would naturally and reasonably expect the same solemn formality and statement of reason for the action. But we have no record of any such transaction. Christ said that he kept the commandments (John 15: 10), and when he was accused by the Jews of Sabbath breaking, he refuted the charge by showing that he did only that which was lawful. He had only violated their unwarranted traditions.

Yet the masses of Christian people insist that Christ did change the Sabbath to the first day of the week. But the claim is easily refuted, if the Scriptures be allowed to stand as the only infallible witness in the case, which they ever must be. There is no claim that the Old Testament teaches such a change, therefore we are shut up to the New; and this narrows the controversy down to a very limited scope. There are but eight texts in the New Testament that mention the first day of the week, and these we will cite:—

(1) Matt. 28: 1: "In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulcher."

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

(3) Verse 9: "Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils."

(4) Luke 24: 1: "Now upon the first day of the

week, very early in the morning, they came unto the sepulcher, bringing the spices which they had prepared, and certain others with them."

(5) John 20: 1: "The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulcher, and seeth the stone taken away from the sepulcher."

(6) Verse 19: "Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you."

So far there is no intimation that the first day was to be the Sabbath. On the contrary, it is plainly shown that the first day of the week was the day *after* the Sabbath. We come now to Paul's visit to Troas.

(7) Acts 20: 7: "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight."

This meeting was held on Saturday evening, as the days were then reckoned from sunset until sunset, and Paul departed on his journey the next morning. But holding a meeting of disciples could not establish a holy day. Only the Lord can sanctify a day, or anything else. The disciples then, as they do now, held meetings on any and all days—especially when a great preacher came around. Breaking of bread did not make a day holy, or constitute it a Sabbath day. We learn from Acts 2: 46 that in Jerusalem at a certain time they continued *daily* in the temple, and breaking bread from house to house. If holding meetings and breaking bread constitute a Sabbath, then every day is a Sabbath. But there is no command as to *when* the Lord's supper shall be celebrated, or *when* religious meetings shall be held.

There is only one more mention of the first day of the week, and that is:—

(8) 1 Cor. 16: 2: "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come."

This reckoning was a purely business transaction, and had nothing to do with Sabbath observance; the Sabbath is not here mentioned at all.

Here we have every reference to the first day of the week to be found in the New Testament, and there is not even a hint at its being set apart as a Sabbath day. It is only necessary to compare these references with the solemn consecration of the Sabbath of the Lord, in order to see that a first-day Sabbath has not one iota of divine authority. Its alleged sacredness is sheer assumption, and its foundation is human authority and nothing more.

A true Christian is a follower of the Lord. The Lord ordained, and when on earth kept, the seventh-day Sabbath, the Sabbath of the Lord. Therefore, if the Christian follows his Master, he will keep the Sabbath of the Lord, and the Lord's Sabbath is the Christian's Sabbath. Whoever sets up a Sabbath, or any other institution, in opposition to the commandment of God, is antichrist. W. N. G.

THE utter inability of man to do any good by his own wisdom is forcibly expressed in Rom. 8: 26: "Likewise the Spirit also helpeth our infirmities; for we know not what we should pray for as we ought." The wisest man knows not what is best for him.

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.]

75. WHAT BECOMES OF THE CHILDREN?

Do you understand that children of wicked parents who die before reaching the age of accountability will be saved in the Kingdom? and how will it be with the children of righteous parents? R. D. C.

We do not know anything about it. God will do all things just right. The Bible is addressed to responsible, accountable beings. They are warned of danger, reprov'd of sin, told of the fearful curse which inevitably follows transgression, and the way of righteousness and life is revealed before them. Parents, the responsible parties, are exhorted to bring up their children in the nurture and admonition of the Lord, and God gives many precious promises to those who will heed his instruction. It is better to teach and live the things which God has clearly revealed, than it is to speculate on what is not clearly revealed. The judgment of all rests with God, and his mercy is unbounded. He will save all who can be saved, all who are not identified with sin.

76. CHRIST'S ASCENSION.

Did Christ ascend to the Father in the interval between the meeting with Mary (John 20: 17) and his appearing to his disciples (verse 19)? G. A.

Evidently he did. His message by Mary to the brethren would indicate this. He had done his work by making his great sacrifice, breaking the power of sin and death, bringing from the graves Satan's captives (Matt. 27: 52, 53; Eph. 4: 8); and now he sends glad message to his disciples that these trophies of his triumph were to be presented before, and approved by, Him who had sent him. The arrival at the portals of heaven with his redeemed ones is graphically presented in Ps. 24: 7-10. Approved of God, he could then return to his disciples and assure them that all their hopes in him were forever safe. He was accepted of the Father. He had looked upon the wounds in the hands, the feet, the side of his dear Son, the emblems of the completed sacrifice, and approved it all. Christ was conqueror, worthy to be intrusted with all power. This is the message Jesus brings back to the disciples. His next ascension was accompanied by the angels alone.

77. KEEPING THE COMMANDMENTS.

Does Rev. 22: 14 imply that none who have lived previous to the introduction of the message of Rev. 14: 6-12 will enter in through the gates into the city? or will those who have lived up to all the light they have had be considered as having kept the commandments? G. A.

All the redeemed host will enter the city (Rev. 21: 24, 27); the only keeping of the commandments which will give us entrance into the city of God is in Christ Jesus. We "are complete in him." Col. 2: 9, 10. The Revised Version of Rev. 22: 14 is, "Blessed are they that wash their robes," etc. There is no difference. The righteousness of God expressed in his law can be obtained by us only in Christ. He who accepts of Christ, walking in all the light which shines from Christ, will be counted as a doer of the law, or complete in Christ.

78. THE KEEPING OF THE MANNA.

What is meant by the last clause of Ex. 16: 23: "That which remaineth over lay up for you to be kept until the morning"? G. A.

It means all that was left after using what was necessary for the sixth day. God gave a double quantity of manna on the sixth day (verse 22), and they were to bake or boil all they wished on that day, of course using what was needed for that day; and what was left after they had eaten their last meal on the sixth day, they were to lay up for the Sabbath. This is the generally accepted explanation. As God gave it for two days, they were to cook it for two days, eating on the Sabbath what was cooked the day before.

79. JEPHTHAH'S DAUGHTER.

Did Jephthah offer his daughter up for a burnt offering? J. W. H.

We do not think he did. One writer says: "The original of Judges 11: 30 when properly translated reads thus:—

"And it shall be, that whoever comes forth of the doors of my house to meet me, when I return in peace from the children of Ammon, shall surely be Jephthah's, and I will offer to him a burnt offering."

"The vow contains two parts: (1) That person who met him on his return should be Jehovah's, and be dedicated forever to his service, as Hannah devoted Samueel before he was born. 1 Sam. 1:11. (2) That Jephthah himself would offer a burnt offering to Jehovah. Human sacrifices were prohibited by the law (Deut. 12:30); and the priests would not offer them. Such a vow would have been impious, and could not have been performed. It may be safely concluded that Jephthah's daughter was devoted to perpetual virginity; and with this idea agree the state ments that 'she went to bewail her virginity;' that the women went four times in every year to mourn or talk WITH (not for) her; that Jephthah 'did with her according to his vow, and she knew no man.'"—*Appendix to Emphatic Diaglott.*

80. SAUL'S WIVES AND DAVID.

In what sense did the Lord give David Saul's wives (2 Sam. 12:7)? Can it be construed in a bad sense? J. W. H.

It was a customary right, according to the code of morals of oriental kings, that to the reigning monarch belonged the wives and concubines of the one whom he succeeded. This custom, while not of itself right (compare with Matt. 19:7-8), gave David all of Saul's wives and concubines, and should have prevented him from taking the wife of Uriah, who had but one. David would better do the immoral wrong allowed by the custom of nations around him than to do as he had done with Uriah. But one wife was all that God designed that a king should have. Deut. 17:17. David's wives brought diversity and jealousy among his sons.

Doctrinal.

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

BIBLE READING.

SALVATION, God's eternal thought, (2 Tim. 1:9.)

On ruined Eden shed its light; (Gen. 3:15.)

Its rising beams the fathers sought. (Heb. 11:13.)

It filled the holy prophets' sight (Isa. 49:6.)

Jesus, thy name alone can save; (Acts 4:12.)

Salvation drew thee from the sky; (Matt. 18:11.)

Salvation bore thee through the grave, (Rom. 5:8.)

Exalts thee now with God on high. (Acts 5:31.)

Salvation breaks the power of sin. (Matt. 1:21.)

From death to life the sinner brings; (Eph. 1:1.)

The vilest hearts its graces win, (Heb. 7:25.)

And hope eternal sweetly sings. (Heb. 5:9.)

Salvation's tower rises still; (2 Sam. 22:51.)

Salvation's wells are pure and free; (Isa. 12:3.)

Salvation's cup then let us fill, (Ps. 116:13.)

And bring an offering, Lord, to thee. (Rom. 12:1.)

—*Selected.*

SPIRITUALISM AGAINST THE GOSPEL.

BY ELDER E. J. WAGGONER.

LET it not be forgotten that Spiritualism is simply the belief that the dead are conscious, that they are interested in the affairs of men on the earth, and that they may communicate with them. That it is against the gospel is sufficiently shown in the fact that it contradicts the Bible. But we wish to trace a little more minutely its natural working. Take, for instance, the paragraphs quoted from Dr. Talmage last week. Read them carefully again, and see what is set forth as the motive for right doing. Is it the approval of the Lord Jesus?—Not at all, it is the approval of dead friends. The words are, "Young man! Better look out what you do and where you go, for your glorified mother is looking at you." But that is not the motive to set before any man, in order to get him to do right. Even if his mother were alive, something higher than the fact that she is looking at him ought to be the motive of his actions. But the idea that people are alive after they are dead, and that they are watching the living, puts them in the place of the Lord Jesus Christ and the angels.

Here is a fragment of an editorial in a re-

ligious paper that has a circulation of many thousands among all denominations of Christians:—

Some of the saintly faces of fathers and mothers, which are a benediction to all who look at them, could never have shone as now with the reflected light of heaven, unless they had been summoned to frequent upward lookings through the clouds in loving communion with their children in heaven. There are manly and womanly children, who are more serious and earnest and devoted in their young life struggles, because of their constant sense of the overwatching presence of their dead parents.

That is the Spiritualist way of being glorified. But now read the Bible way: "But we all, with unveiled face reflecting as a mirror the glory of the Lord, are transformed into the same image from glory to glory." "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." 2 Cor. 3:18; 4:6. That which can in reality be done only by the Lord Jesus Christ, Spiritualism thinks to have done by the spirits of the departed. Thus the Lord is robbed of the honor due him.

But further. Life and righteousness are inseparable. "To be spiritually minded is life and peace." Rom. 8:6. This is so because God alone is good. See Rom. 3:9-12 and Mark 10:17. God was in Christ reconciling the world unto himself, and therefore the life of Christ was the life of God. His life is the only perfectly sinless life that was ever manifested on this earth. Therefore no one can be righteous unless he has the righteousness which is by the faith of Jesus Christ, the righteousness of God by faith. It is by the righteousness of one that many are to be made righteous. Rom. 5:19. That one is Christ.

But as the life of God in Christ is the only righteous life, and righteousness is inseparable from the life of Christ, it follows that all who are made righteous by his obedience, are made so by having his life in them. It is in him that we are made the righteousness of God. So we read, "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life that I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me." Gal. 2:20.

Now since righteousness is inseparable from the life of God, it follows that both eternal life and righteousness are attributes of Divinity. For one to claim that he has life in himself regardless of his faith, is to claim that he has also righteousness in himself, and that he has no need for the Saviour. For nothing is more certain than that Christ came to this earth for the sole purpose of giving life to men. See John 3:16; Col. 3:3, 4; John 10:10. Therefore Spiritualism is opposed to the very fundamental truth of the gospel.

It is an easy matter to show, as we have many times, that Christ gives righteousness by giving his own life. But that teaching that would make out that man has life in himself, frustrates the grace of God, and makes out that Christ died in vain. The apostle Paul, after showing the necessity of faith in Christ as the only means of righteousness, says, "I do not frustrate the grace of God; for if righteousness come by the law, then Christ is dead in vain." Gal. 2:21. And in the next chapter he says, "If there had been a law given which could have given life, verily righteousness should have been by the law." Wherever life is, there is righteousness.

Therefore the man who thinks that he has life in himself, unconsciously denies that Christ is the source of righteousness for men.

The tendency of this teaching is to throw man upon himself for righteousness. Thus the Pharisees who would not come to Christ that they might have life, "trusted in themselves that they were righteous." But this tends most directly to vice and immorality, for man is by nature corrupt, and out of evil only evil can come.

Again, take the temptation by which Eve was made to fall. Satan said, "Ye shall not surely die." Being deceived, she ate, and gave to her husband, and he ate. This disobedience "brought death into the world, and all our woe." All the iniquity in the world has resulted from a belief of the words, "Ye shall not surely die." Nothing but evil can come from that belief.

For this reason we lift up our voice in warning against any approach to the doctrines of Spiritualism. Shun as a pestilence any teaching that makes Christ and his sacrifice of none effect; accept nothing but the teaching of the word of God; and remember that man has life only by that same word.

THE RESULT OF SPIRITUALISM.

The statements made in the previous paragraphs may seem too strong by some who have not given the matter much consideration, and therefore a few words further are in place. It is not charged that all who have held the doctrine that man does not in reality die are immoral. That would be a gross perversion of facts. Among the adherents of that doctrine have been some excellent men, and so there are still. Yet that does not disprove the charges made against the doctrine. An error is not made truth, nor is its error lessened in the least, because it is held by good men. The fact that Luther believed in the Real Presence did not make that theory true, nor diminish the evil which must result from it.

While it is true that many good Christians have held the doctrine that the dead are conscious, let it not be forgotten that they held that doctrine in common with all the heathen. Moreover, that doctrine was at the very bottom of the heathenism. There has been this difference, however, namely, that comparatively few of the Christians who have believed it have in time past carried it to its logical conclusion, and held that the dead could return and communicate with the living. But it is an alarming fact that of late years a belief in spirit return and communication has greatly increased among professed Christians. It is in this feature that the greatest danger lies; but whatever results from this must be charged to the belief of consciousness in death, from which it springs.

The way has been prepared for the prevalence of vice in the last days, even as great as it was in the days of Noah. In connection with what has preceded, a few quotations will suffice to show how it will be brought about. A few years ago Dr. Curry, a leading Methodist divine, in a conversation with a visitor, as he lay on his death bed, said, "I have perfect confidence in the truth of Christianity, although I expect my conceptions to be changed when I get over there."

Most people would doubtless consider that a very natural thing. It only serves to show that they are expecting to have their conceptions of Christianity changed after death. And that indicates a doubt as to the perfect

truth of that which they now hold. But what we are concerned with is the effect that such ideas may have on the living. As a matter of fact, those who die have no consciousness of truth or error; for there is no work, nor device, nor knowledge, nor wisdom in the grave. When a man dies, he returneth to his earth, and in that very day his thoughts perish. But it is a fact that many people have seen the appearance of their departed friends, and have talked with them. How was this? Why, simply that Satan, who originated the doctrine that the dead are alive, and who is able to transform himself into the appearance of even an angel of light (2 Cor. 11:14), is working to propagate the false doctrine which he started in Eden. All the appearances of the dead, and the communications from them, are in reality from the spirits of devils.

Now for another point. A few years ago a popular Baptist preacher in California became an avowed Spiritualist. He had, however, for a long time before he gave up his Baptist pulpit, been holding communications with spirits, whom he supposed to be the spirits of his dead friends. These spirits were familiar visitors in his family. Speaking of some of his experiences, he said:—

Nearly half a score of old Baptist preachers, with whom I have been associated in the past, have already come to our home, and explained wherein their former teaching was erroneous. The whole system of biblical interpretation is far away from the truth, as everyone will find when he enters the spiritual world.

At a great religious gathering held in London less than two years ago, at which there were leading Protestant ministers from all parts of the world, one of the most applauded remarks was by a member who said: "We speak of holding fast to the faith of the fathers; how do we know what the faith of the fathers is now?" The idea was that the fathers may have made great changes in their faith since their departure from this life. Well, the spirits of devils will take care that all who are willing to be deceived in that way shall know what the faith of the "fathers" is now. These spirits will come with every appearance of those departed ministers, and will tell them, as they did the Baptist minister before referred to, that the Bible means a great deal differently from what it says. And those who believe that it does not mean what it says in regard to the condition of man in death, will be prepared to believe anything that these spirits tell them as to what it does mean.

This is an exact fulfillment of the words of inspiration by the apostle Paul: "Now the Spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy." 1 Tim. 4:1, 2.

When men have thus cut themselves loose from the Bible, what is going to hold them?—Manifestly nothing. The Bible is the only safeguard against sin. "Thy word have I hid in mine heart, that I might not sin against Thee." Ps. 119:11. "The law of his God is in his heart; none of his steps shall slide." Ps. 37:31. "Now ye are clean through the word which I have spoken unto you." John 15:3. Man can live only by every word that proceedeth out of the mouth of God. So when men come to trust themselves into the hands of the devil, for an understanding of the Bible, what can follow except that he will lead them into the sins of which he is the

author? And this he will do while he is flattering them with the belief that they are making advancement in truth and righteousness. Thus it was when he deceived Eve, and the apostle says to the members of the church of Christ, "But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ." 2 Cor. 11:3.

It was even thus that the flood of error and superstition and immorality came into the church in the first centuries after Christ, resulting in the Dark Ages. As the result mainly of the influence of Origen, the mass of professed Christians came to believe that the Bible does not mean what it says. His teaching was that it means often directly contrary to what it reads, and can be understood only by a certain few. Of course the practical result of this was to take the Bible out of the hands of the people. For they would soon cease to read a book which they were told they could not understand, and which would be more apt to mislead them than to lead them right. Consequently they had nothing by which to test the truth of that which was given to them by their teachers, and so imbibed the grossest errors.

More than this, the teachers themselves soon ceased to read the word of God. For since when they did read the Bible, they put their own interpretation upon it, making it mean whatever they pleased, it naturally came to pass that they soon fell into the practice of manufacturing scripture without the formality of reading the Bible before giving it to the people. Since it was only their own ideas that they taught the people, it made no difference whether they read the Bible, and then gave out their opinions, or gave out their opinions without reading the Bible. And so the whole world was open to the reception of the grossest errors. The result was seen in the frightful immorality that prevailed everywhere, and nowhere more than among those who professed to be Christians.

When Moses went to Pharaoh to demand the release of the children of Israel, the magicians withstood him with their enchantments. These magicians were Spiritualist mediums, and their enchantments were by the power of their master, the devil. Now read the apostle's description of how it will be in the last days, even among those who profess godliness:—

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof; from such turn away. For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts, ever learning, and never able to come to the knowledge of the truth. Now as Jannes and Jambres withstood Moses, so do these also resist the truth; men of corrupt minds, reprobate concerning the faith." 2 Tim. 3:1-8.

There are many good people who do not believe that they could ever be thus deceived. They cannot if they hold fast to the truth of God. But as long as they hold to error, they have no safeguard. It is the first step that contains all the rest. There are many who believe that the dead are conscious, who do not believe in spirit return and communication. But when they see the exact images of their departed friends, and receive communications from them, they will believe errors in

spite of themselves. Only those who are settled beforehand in the truth that the dead know not anything, that life comes from Christ alone, and that immortality is bestowed only at his coming, and that all spiritual manifestations are from the devil, will be able to stand. May the Lord help all the readers of this to cleave to Christ and his word.

THE SECOND COMING OF CHRIST.

BY ELDER F. M. WILCOX.

CHRIST is coming the second time. There is no discord nor dissonance in the prophetic notes which declare this glorious truth. His coming will be the day of deliverance to his waiting people, the ushering in of their jubilee over Satan, sin, and death, the glad and grand fruition of their longing desires and eager expectations.

But interesting queries cluster round this most important theme. Christ will come, but how? Will he come literally, or will his reign be that of his Spirit in the hearts of his people? Will his coming be visible, or will he come quietly and unobserved? Who and how many will witness his advent? These are a few of the queries that awakened interest presents to the mind of the earnest inquirer after truth. Does the Bible reveal a solution to these important problems? We may be assured that it does. No good thing will God withhold from his people, and no ray of light that will assist in the search for hid treasure will fail to emanate from the Life and Light of the world.

CHRIST WILL COME PERSONALLY AND LITERALLY.

This is clearly set forth in the sacred word. It was the comfort administered to the sorrowing disciples, as Christ informed them that he must soon be separated from them: "Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go to prepare a place for you, *I will come again*, and receive you unto myself; that where I am, there ye may be also." John 14:1-3. The time came when Christ, as he had said, departed from them. While they beheld, "a cloud received him out of their sight." Where now were their hopes? To whom now should they go for counsel? They were alone to face a cold and scoffing world. But as they gaze into the heavens, which have received their loved Master, two angels appear to their astonished gaze. No new message do these shining ones proclaim, but with words of comfort and consolation they reiterate the words of the Lord, words no doubt forgotten for the moment by the disciples, or if remembered but slightly understood at best: "Ye men of Galilee, why stand ye gazing up into heaven? *this same Jesus*, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts 1:11. "This same Jesus," how the words must have thrilled their hearts and lightened their spirits. It was not to be another, but the same—the same blessed Lord with whom they had traversed the hills and vales of old Judea, the same Teacher who had uttered such glorious truths and performed such mighty works around Galilee's blue waters. He was coming again. With cheered and gladdened hearts the lonely followers of

the ascended Lord turned from the heavenly vision and wended their way down the descent of Olivet, back to the city, where, not single-handed but in the strength and power and Spirit of the crucified and risen One, they could successfully cope with the powers of evil.

Upon the literality of Christ's return does the great apostle to the Gentiles bear this emphatic testimony: "For the *Lord himself* shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first." 1 Thess. 4:16.

Christ himself was to return. No logic produced by Jew or Greek could unsettle this hope in the mind of the early disciples; nor need it be unsettled in our minds by all the doubt and skepticism of this age will we but accept the promise in the full assurance of faith as did they.

But how will Christ return? Christ tells us that he will come

IN THE CLOUDS OF HEAVEN

with power and great glory. Matt. 24:30. The angels declared the same thing: "This same Jesus . . . shall so come in like manner as ye have seen him go into heaven." Acts 1:11. Christ went into heaven in a cloud—"a cloud received him out of their sight"—therefore when he returns it must be with clouds, for he "shall so come in like manner" as he went away, "and then shall they see the Son of Man coming in the clouds with great power and glory." Mark 13:26. It is not our province at this time to discuss the nature of these clouds or what they may represent. It is believed by some that the clouds here referred to represent the holy angelic host that form the escort and body guard of our Saviour to this earth, appearing in the distance a glorious, resplendent cloud, and we do not see that this view in any way conflicts with the Scripture account, or with the literality of the interpretation.

Christ shall come in all "the glory of his Father." Matt. 16:27. No such mighty display of heavenly power, grandeur, and glory will come unheralded and unobserved. All the world will witness the triumph of Him whom they once despised, the glory of the King of kings and Lord of lords.

HIS COMING WILL BE VISIBLE TO ALL MEN.

All the tribes of the earth shall witness his advent, and mourn that he has found them in their sins. Matt. 24:30. "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him. Even so, Amen." Rev. 1:17.

Not, then, as a silent meteor shall he descend the sky, nor as a thief in the night shall he come to take the goods of another; but in the full blaze of his Father's glory, attended by heaven's myriad host of shining angels, will he come to receive a kingdom which is his by right, and a people who are the purchase of his own precious blood. Happy in that day will be the man whose God is the Lord. Blessed are all they whose trust is in him.

Reader, is Jesus your Saviour to-day? Does he dwell in your heart by faith? and is he indeed precious to your soul? May you have that experience in him here that will entitle you to citizenship in his glorious kingdom hereafter. "God so loved the world, that he gave his only-begotten Son, that who-

soever believeth in him should not perish, but have everlasting life." "So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation."

THE SEAL, SIGN, OR MARK OF GOD.

BY ELDER G. E. FIFIELD.

It is evident that the fourth commandment, and that only, contains the seal of the law; for it is the only one of the ten that reveals who the Lawgiver is, and what is the extent of his dominion, distinguishing him from all false gods. I do not propose to make any new argument on this point. Now, as the fourth precept of the Decalogue is the only one that distinguishes the Giver of that law from all other deities, marking him as the Creator, and as that very command enjoins the observance of a memorial of creation, it is not strange that such observance should be spoken of in the Bible as the sign, or mark, of the worship of the true God. Says the Lord:—

"Verily my Sabbaths ye shall keep; for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you." "Wherefore the children of Israel shall keep the Sabbath. . . . It is a sign between me and the children of Israel forever." Ex. 31:13, 16, 17.

Who this Israel is Paul plainly tells: "For the promise, that he should be heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith." So then "they which are the children of the flesh" (is merely the literal seed), "these are not the children of God; but the children of the promise are counted for the seed." "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." To this spiritual Israel, who, like Jacob, have learned that of themselves they can do nothing, but who have had power to prevail in prayer till they too have become princes of God,—to them Paul says pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the services of God. Of course, if both the covenants and the whole law pertaineth to this Israel, it is evident the Sabbath is included. Jesus also says salvation is of the Jews, that is, of this same spiritual Israel to whom belong all the promises of God. In fact, the city of God has only twelve gates, and they are named after the twelve tribes of Israel, so, although the city is built on the foundation of the apostles, the twelve foundations bearing their names, yet all who enter are numbered under Israel, and classed as belonging to one of the tribes.

The meaning of all this is plain. The promises of God, the covenants, the glory, the adoption, the mansions Christ has gone to prepare, the eternal city, in short, all the fullness of God, is for everyone who will take it by a faith that prevails with God; and this company, gathered out of every nation, constitutes the true Israel, and it was God's design that the keeping of his Sabbath should be in all generations the outward sign of such faith in him as brings obedience.

It must be evident to every thoughtful mind that the Sabbath is just such an outward sign, or mark. There are many men who are too moral, in the ordinary acceptance of the term, to openly lie, or steal, or kill, or violate any other of the last six precepts; they would regard it foolish to openly bow down to idols, or to make graven images to

worship, and they are two gentlemanly to swear; yet these men have no respect for the Sabbath day. They fish, and hunt, and play games on that day. Why do they not at least outwardly observe this precept as much as any of the others? The answer is evident; it is because they do not recognize the authority of God over them. There are so many human and worldly motives for the observance of these other precepts, at least outwardly; but when a man constantly and conscientiously refrains from worldly work or worldly amusements on the Sabbath day, it marks him as one who recognizes the authority of God, and seeks humbly to obey.

This was its intent. What right, then, has man to enforce this mark by human laws and penalties upon those who do not by voluntary obedience show their allegiance to God? Who cannot see that wherever this is done, and just to the extent it is done, the Sabbath will be unfitted to fulfill the very object of its existence, and will cease to be the mark of the worship of the true God? Who does not see that by such laws the State puts itself in the place of God, and makes the Sabbath a mark of obedience to it? What wonder that, when the Roman State did this, Church and State first changed the day from the day that God had blessed and set apart, to one of their own choosing,—to one that was not a memorial of the creative power of God, but rather a memorial of her own power to create a false system of worship! Does not Rome boast of the Sunday sabbath as such a memorial? Hear her:—

How prove you that the church has power to command feasts and holy days? *Ans.*—By the very act of changing the Sabbath into Sunday, which Protestants allow of; and therefore they fondly contradict themselves by keeping Sunday strictly, and breaking most other feasts commanded by the same church.—*Abridgment of Christian Doctrine.*

Read again:—

Had she not such power she could not have substituted the observance of Sunday, the first day of the week, for the observance of Saturday, the seventh day, a change for which there is no scriptural authority.—*Doctrinal Catechism.*

This is sufficient to show that an enforced Sunday sabbath is regarded by the one who made it, not as a memorial of divine creative or redemptive power, but as an evidence and mark of the power of the Papacy to create a false, a human system of worship.

It is true that some honest Christian men are still ignorant of this. It is true that when a man honestly and conscientiously, and of his own free will, without compulsion of human law, keeps Sunday, really thinking that in that act he is obeying God, even that marks him a child of God. But when the origin and meaning of both Sabbath and Sunday observance are fully known, as they are bound to be through the constantly increasing discussion, in the near future, then both institutions will stand before the world in their true light. The Sabbath will mark a man as a worshiper of the true God, and him only; and Sunday keeping will mark a man as a worshiper of the papal beast.

It is not simply the Bible that proves that Sunday is the mark of the Papacy. Nothing could be plainer than history on this point.

WHAT IS THE PAPACY?

As a system of religion, it is a fusion of paganism with Christianity. Says Gavazzi:—

Almost all forms of paganism are found in the Roman Church. The pagans had their Pontifex Maximus; Rome has her supreme pontiff; paganism

had its purgatory with material fire; Rome has the same. Paganism had expiations for the dead; so has Rome. Paganism had its vestal virgins; Rome has her nuns. Paganism had its processions and sacred images; Rome abounds in hers. Paganism had its penates. Rome has her peculiar saints. Paganism had its sanctuaries, holy water, pilgrimages, votive tablets; Rome has all these too. Paganism had the perpetual fire of Vesta; and Rome has the perpetual sacrifice of the mass.

All this is sufficient to show that Romanism is but baptized paganism; and even the baptism is a pagan one, taken from the ceremonies in the ancient sun temples. Speaking of Constantine, the man who, more than any other, built up this system, and speaking of him long after his pretended conversion, the "Encyclopedia Britannica" says:—

At best he was only half Christian, half pagan; a man who sought to combine the worship of Christ with the worship of Apollo, having the image of one and the name of the other engraved on the opposite sides of his coins.

Now what was the point of contact between the two religions? How was such a compromise brought about? In speaking of Sunday and Constantine's law enforcing it, Dean Stanley says:—

It was his mode of harmonizing the discordant religions of the empire under one common institution.—*History of Eastern Church, p. 291.*

The discordant religions were paganism and Christianity. The harmonized religion, resulting from this compromise, is the Papacy. The historian plainly says that Sunday is the one institution through which this compromise was made. It stands therefore as

THE MARK OF THAT COMPROMISE.

Thus when we consider the Papacy as a system of religion, the Sunday sabbath institution is its mark. It is the same when we consider the Papacy as a system of government. As a system of government, it is a union of Church and State. How was such union made. After speaking of several different Sunday laws, secured by the church from the State in the fourth century, Neander, the great church historian, says: "In this way the church received help from the State for the furtherance of her ends." It was over Sunday laws that this answer was made, and an enforced Sunday stands as its mark. Soon after, by the force of this precedent, they were led to enforce baptism, the Lord's Supper, and finally the whole creed.

When we look at the prophetic word and compare it with history, the point is still plainer. The prophet, speaking beforehand of the great papal apostasy, says: "Who opposeth and exalteth himself above all that is called God, or that is worshiped" (2 Thess. 2:4), and "he shall think to change the times and the law" of God (Dan. 7:25, Revised Version). In this institution of the Sabbath the Papacy has done this, and so it has marked itself as the power fulfilling those prophecies. Moreover, as we have seen, it boasts of this very institution as a mark of its power and authority to make as many commands as it sees fit and to enforce them under pain of mortal sin. In other words, this is its boasted mark of power to build up a human religion and a man-made creed in the place of the religion of the crucified Christ.

How plain it is that the mark, or sign, of the worship of the true God was the voluntary recognition of the authority of the Creator, by the keeping of his Sabbath sacredly; and what marks men as the worshipers of the papal beast is the yielding to his authority by accept-

ing from him an enforced Sunday in the place of the Sabbath of the Lord.

True, through ignorance this has been somewhat mixed and lost sight of, but in the near future both marks will stand out clear and plain before all men, and they will deliberately take their choice. Of that time the prophet says: "Multitudes, multitudes in the valley of decision; for the day of the Lord is near in the valley of decision." The seal will be placed back upon God's law. Everyone will know the origin of the Sunday sabbath, and in that day they will choose, each man for himself, whom he will serve. Those who choose to serve Baal (the sun) will be classed as sun worshipers, and those who choose to recognize God's authority and his only, will be marked and sealed as the worshipers of the Creator.

(Concluded next number.)

HUMAN TESTIMONY VERSUS DIVINE.

BY T. E. BOWEN.

AN account was once published where it was alleged a man partly died, and then came back to life, and his soul was observed trying to leave the body, but was reclaimed. Ministers made use of this to prove their point.

Here is another case, illustrating the other side. This man was skating, and broke through the ice. He says he died, and when found was unconscious, and that his heart and lungs had ceased their action. He gives his experience as passing through all the horrors of death, describes his feelings, and tells us all he can of his soul. He says:—

I call it absurd to speak of my condition meanwhile as one of "suspended animation." The phrase is unscientific. I was dead, and nothing else. I did not doubt it at the time; I have never since doubted. Mere theological theorists may talk about something they call the soul not having yet left the body. I know nothing of that, though I don't see how they can tell so confidently whether in such a case as mine the soul, if any, does not leave the body at once, and then come back again. For all I know to the contrary, it may have gone meanwhile to the hypothetical place of departed spirits—always unconscious. And the knowledge that I have thus once experienced in my own person exactly what death is, and tried it fully, has had a great deal to do, I think, with my utter physical indifference to it. I know how it feels; and, though it is momentarily uncomfortable, it isn't half so bad as breaking your arm, or having a tooth drawn. In fact, the actual dying itself, as dying, is quite painless—as painless as falling asleep. It is only the previous struggle—the sense of its approach—that is at all uncomfortable.

Human testimony is contradictory. God's word always speaks the same thing. But this last man's testimony accords with inspiration. He says his thoughts perished. If his soul passed to "hypothetical" regions, it was unconscious. It is said of Jesus that his "soul was not left in hell" (*hades*, grave). It is evident, then, that his righteous soul passed into the grave, or there would be no necessity of saying it was "not left" there.

"THERE is a great deal of genuine selfishness going up and down in the world that goes by the name of religion."

"THERE are so many people in the church who stop looking to the Lord and go to throwing stones at one another."

"You don't get any joy out of your religion, eh? Well, perhaps no one else is getting any joy out of it either."

"WE are washed in the blood of Christ only when we believe that every drop of it was shed for us."

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.*

ABIDE WITH ME, DEAR SAVIOUR.

ABIDE with me; fast fall the shades of night,
And I am lonely unless thou art near.
Dangers assail me; by thy royal might
Protect me, guide my wayward feet aright.
If thou art with me nothing shall I fear.

Abide with me while darkness holds her sway,
And sleep enfolds me in her calm embrace;
And if, for me, there dawns the coming day,
May I be found treading the narrow way,
Sustained and guided by thy sovereign grace.

All through the subtle labyrinth of life
Go with me, O Lord, wherever I may go;
And if Gethsemane, with anguish rife,
Awaits me, in that hour of bitter strife
Abide with me, and I can meet it so.

Nor shall I trust in vain; for thou hast said,
"Abide in me, and I'll abide in thee;"
And though the earth, the sun, and moon were dead,
And all the starry hosts in fear had fled,
Thy word shall stand to all eternity.

—*Mrs. M. E. Miles.*

THE PLAN OF SALVATION.

BY MRS. E. G. WHITE.

(Concluded.)

THROUGH the death of Christ a door of hope was opened for fallen man. Man was under sentence of death for the transgression of the law of God. He was under condemnation as a traitor, as a rebel; but Christ came to be his substitute, to die as a malefactor, to suffer the penalty of the traitors, bearing the weight of their sins upon his divine soul. He descended lower and lower till there was no lower depths of humiliation to sound in order that he might lift up those who would believe in him, and cleanse the guilty from moral defilement, and impart to them his own righteousness. He died to make an atonement, to redeem, cleanse, restore, and exalt man to a place at his right hand.

Through his life upon earth he scattered blessings wherever he went. Though at his word legions of angels would render him homage, yet he walked the earth unhonored, unconfessed. In place of praise he met reproach. He walked among men as one of the poor and lowly. Though he healed the sick, relieved the oppressed, bound up the broken hearted, yet few called him blessed, and the great of the earth passed him by with disdain.

As a member of the human family he was mortal, but as God he was a fountain of life to the world. He could have withstood the advances of death and refused to come under its dominion, but voluntarily he laid down his life that he might bring life and immortality to light. He bore the sin of the world, endured the penalty, yielded up his life as a sacrifice, that man should not eternally die. Contrast his suffering and humiliation with the riches of his glory, with the wealth of praise pouring forth from immortal tongues, with the anthems of adoration, with the homage of millions of holy angels in the heights of the sanctuary, and seek to comprehend what manner of love inspired the heart of Jesus.

How much has God loved the race of

men?—Look to Calvary. As you behold Jesus upon the cross, does not the heinous character of sin appear? It was sin that caused the death of God's dear Son, and sin is the transgression of the law. Says the prophet: "Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all. . . . It pleased the Lord to bruise him; he hath put him to grief; when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied; by his knowledge shall my righteous servant justify many; for he shall bear their iniquities." When the sinner realizes that Christ died for him, that he might impute his righteousness unto him, he magnifies the love of God in providing the plan of salvation.

"The gift of God is eternal life through Jesus Christ our Lord." At infinite cost the salvation of man has been purchased. The world may refuse the gift, but this will not lessen its value, or relieve men of its responsibility. When he was upon earth Jesus said to those who refused him, "Ye will not come unto me that ye might have life." There are many who are refusing to respond to the drawing love of Christ to-day. Jesus calls, but many refuse to respond to the invitation. They will not avail themselves of the privilege of having Jesus for their personal Saviour. They do not come in humility and faith, that they may know by a personal experience what they are to Jesus, and what he is to them. But the promise is, "He shall see of the travail of his soul, and shall be satisfied." Jesus will not rest until he leads his followers unto the realms of perfect joy and glory.

The plans of God cannot fail. Men make great plans, but fail to accomplish the object that they design. They begin to build and are not able to finish. They do not count the cost. But Jesus counted the cost of the salvation of every son and daughter of Adam. He provided abundant means whereby all might be saved, if they would but comply with the conditions and lay hold upon eternal life. Unfailing resources are at his command to complete the work which he has begun. Those who respond to his love, yielding their wills to him, will not perish, but have everlasting life.

How the wondrous provision of the plan of God for the salvation of men widens and exalts our ideas of the love of God! How it binds our hearts to the great Heart of infinite love! How it makes us delight in his service, as our hearts respond to the drawing of his loving-kindness and loving mercy! John calls upon men to behold the marvelous love of God. He exclaims: "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this

hope in him purifieth himself, even as he is pure." Those who are true, who are pure, who love and obey the words of God, will be counted children of the Heavenly King, members of the royal family, heirs of God, joint heirs with Christ.

WORSHIP OF THE VIRGIN MARY.

BY MRS. JAMES A. O'CONNOR.

LETSOMESHOULD think that I have had closer relations with convent life than that of a guest, it is right to say I was never a nun, and never in my life had I a desire to be one. I have been whole days for weeks at a time in the convent with my aunt, who is a nun, but as no one was ever allowed to stay there overnight except the nuns and their servants, I went to the house of my uncle, Father Batt. O'Connor, the parish priest, to sleep, as it was only a few blocks from the convent. I did not go to the convent school, but I frequently joined the sisters in their devotions, and attended mass in their little chapel several times. In their devotions they offered more prayers to Mary and Joseph than to Jesus.

When I was a very little child, before I could repeat the Lord's Prayer, my aunt had me enrolled in the scapular of the blessed Virgin Mary. She took upon herself the task of saying the prayers until I was old enough to say them myself. But when I could say them, to my surprise I had no taste for such prayers. In this respect my younger sister was very different. She wore the scapular, and was also enrolled as a child of Mary. She was a very lovely girl, who died in her sixteenth year, and when dead she was dressed in the uniform worn by the sodality of the children of Mary, a white dress and light blue mantle, which had to be purchased from the sisters, who make money by all these things, and never miss a chance to do so. Then all the girl members followed the remains to the cemetery, reciting the rosary of the Virgin Mary on the way, and praying for her soul that she might be delivered from purgatory, though I heard the priest to whom she went to confession say to mother after her death, "If there is a heaven, Helen entered there the moment the spirit left the body." Then why did he not tell the girls not to pray for her, that they could do her no good, as she was saved? And why did that same man take money from my mother to say masses for my sister's soul?

My Roman Catholic friends, why will you not make use of the faculties God has given you in religious matters as well as in secular, and see that the whole system is money making? If purgatory were done away with, as it is the greatest source of revenue, they would be out hundreds of thousands of dollars yearly. Therefore they keep it up, though I have no doubt there are large numbers of priests who do not believe in it any more than I do.

There are a great many good Christians who say that the Roman Catholics do not need conversion, and that their church is a true branch of the Christian church. We can see by the following prayer to the Virgin Mary how much astray they are. It is taken from one of the Catholic prayer books, the *New Raccolta*, page 285, approved by Cardinal Gibbons and Archbishop Ryan, and pronounced authentic by the Sacred Congregation of Indulgences and Holy Relics. It is called St. Alphonsus Ligouri's prayer:—

Most holy and immaculate Virgin! O my mother! the queen of the world, the advocate, hope, and refuge of sinners! I, the most wretched among them, now come to thee. I worship thee, great queen, and give thee thanks for the many favors thou hast bestowed on me in the past; most of all do I thank thee for having saved me from hell, which I had so often deserved. I love thee, lady most worthy of all love, and, by the love which I bear thee, I promise ever in the future to serve thee, and to do what in me lies to win others to thy love. In thee I put all my trust, all my hope of salvation. Receive me as thy servant, and cover me with the mantle of thy protection, thou who art the mother of mercy! And since thou hast so much power with God, deliver me from all temptation, or at least obtain for me the grace ever to overcome them. From thee I ask a true love of Jesus Christ, and the grace of a happy death. And my mother! by thy love for God, I beseech thee to be at all times my helper, but, above all, at the last moment of my life. Leave me not until you see me safe in heaven, there for endless ages to bless thee, and sing thy praises. Amen.

The prayer book from which I copy the above says Pope Pius IX. granted 300 days' indulgence to all the faithful every time they say this prayer.

After reading the above one can say, What need have we of a Saviour when we have Mary to go to? She is called "queen of the world," "advocate," "hope," and "refuge of sinners," in fact, only for her the whole world would be lost. It takes all the glory, power, and praise from Jesus Christ, who is the only Mediator between God and man, and who says, "No man can come unto the Father but by me; I am the door, the way, and the life; I am the good Shepherd; my sheep hear my voice, and I know them, and they follow me; come unto me, and I will give you rest." All through God's word we find that Jesus alone has power to save us. "Neither is there salvation in any other, for there is no other name under heaven given among men whereby we must be saved." "Whosoever will may come to him." "The blood of Jesus Christ cleanseth us from all sin." "He is able to save to the uttermost," and he is willing to save all who come to him.

But he is a jealous God, who wants no one to come between himself and the souls he died to save. The Virgin Mary, or any other being, has no power, authority, or right to come between us and the Saviour. However good and holy she may have been on earth, and I believe she was blessed among women, she had not divine power; if she had, she would have been a goddess; yet no one calls her that, though they style her the mother of God. True, she was the mother of the humanity of the Saviour, but she was not the mother of his divinity; no created being could be that; and she needed a Saviour just as much as we do. She said herself, "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour." If she could save us, she certainly could save herself, and she would not have called upon Jesus as her God and Saviour.

In the same book of prayers and indulgences many other prayers are offered to her in worship and adoration, for which indulgences are granted.—*Converted Catholic.*

PRESS CENSORSHIP EXTENDS TO THE BIBLE.

THERE is curious editing of the Bible now going on in Turkey. The general censorship of the press there extends to the Bible, and the sultan also, with rare caution, insists that the Scripture shall be edited so as not to conflict with his own authority. Take an instance or two for example. He declares that the expression "thy kingdom come" in the Lord's prayer must be cut out of Bibles before they can be circulated in his domin-

ious. He says his kingdom is already there and he doesn't want any other kingdom coming and interfering with his rights. All references to the kingdom of heaven are looked upon with suspicion and will have to be either cut out or rewritten so as to cast no reflection on the sultan. Some changes are especially curious. The lesson from the fourth chapter of Luke, from the fourteenth to the twenty-first verses, must be stricken out, because it speaks of the liberty of the gospel, and the word "liberty" implies something offensive toward the existing government. Sorrow changed into joy, as illustrated in the lesson from Jer. 30:7-16, is suppressed. It speaks of the return of the Israelites from captivity, and there may be treason lurking in the lesson. So the changes run, making a Bible curious and unique.—*Lutheran Witness.*

NATIONAL IDOLATRY.

[Translated from *La Patria* (Spanish) by F. C. Kelley.]

WE are in the middle of November, and already in the Villa* of Guadalupe they have commenced the preparations for the orgies of a sacred feast of the natives. In this feast the Indians use all they save during the year, the product of many sacrifices and miseries. The natives come long distances, traveling in caravans, almost naked and famished, as did anciently the pilgrims of Mecca, in order to assist in the idolatry of the national feast.

The Virgin of Guadalupe goes to witness the dances of the Indians, the church, to replenish her treasury, selling to the careless not only relics and superstitious remedies, but doing it at ten or twelve times their value. . . . Here is the secret of the religious speculation that they (the church) make by their traffic with superstition and ignorance. These native pilgrims do not come from the borders of the republic to visit Our Lady of Guadalupe, nor in pursuit of the ancient *Tequautlaxopeuh*, but to implore the recognition of the *Tonatzin*, and this is nothing else than idolatry.

The great work of the conquerors consisted in forcing the Indians to submit to Christianity, and all the crimes they committed for that object were useless; they did nothing but inundate the land with blood, and destroyed at the same time, with their idols, a strong and vigorous race.

We have already said that in Mexico the Spaniards did not leave the conversion of the Indians to the preaching of the gospel alone, but appealed to force. Force begets hypocrisy and deceit, but not so with persuasion. Nevertheless the Catholic Church, having these convenient, speculates with idolatry, closes the eyes, and sacrifices the conscience, in the interest of gain. Always a religion of money! We will demonstrate it. But it is necessary first to give a little history. We will give the words of the venerable Father Sahagún:—

He says near the mountains there are three or four places where the Indians go to make very solemn sacrifices, and they come to them from distant countries. One of these is here in Mexico; it is a little mountain that they call *Tepeacac*, and the Spaniards call it *Tepeaquilla*, and they now call it Our Lady of Guadalupe. In this place they had a temple dedicated to the mother of the gods, which they called *Tonatzin*, that is to say, our mother. There they made many sacrifices in honor of this goddess, and came from distant lands, of more than twenty leagues,† from all the territory of Mexico,

*A town which enjoys by charter peculiar privileges.

†Spanish league equals nearly four English miles. A long distance in those days.

bringing many offerings; they came, men and women, married and single, to these feasts. It was a grand gathering in those days; and all said, We go to the feast of *Tonatzin*, and there the church of Our Lady of Guadalupe is located, also called *Tonatzin*, taking advantage of the priests to Our Lady the mother of God they call *Tonatzin*. . . . This Satanic invention appears in order to palliate the idolatry under the misconception of this name *Tonatzin*; and they now come to visit this *Tonatzin* from far, as far as before. This devotion also is suspicious, because in all parts there are many churches of Our Lady, and they do not visit or go to them, and come, as anciently, from distant countries to this *Tonatzin*.

Thinking men have thought the same, all agreeing that the popularity of the native Virgin among the natives is not the result of their being converted to those of the Catholic religion, but the constant remembrance of an idol to whom they gave the grandest homage, entreating of the mother of their gods, *i. e.*, the Indians come as did the ancient Greeks, to visit each year Jupiter of Olympia. And this the clergy (under priests) call devotion, religious worship. Therefore we do not censure the Indians for their conduct. It is their right to do as they do in honor of their gods, but, more than that, they have resigned themselves, and admit of the substitution of the image of the Virgin of Guadalupe for that of *Tonatzin*, but it appears strange that the clergy, if they work from pure faith, as they should do, work treason against their creed and assemble the *idolatrours* so as to join the natives in their feast.

At first sight the object for so doing is discovered,—he considers this feast not as a religious demonstration in honor of the Mother of God, but as a medium of speculation for the benefit of the church, to which the natives, at their feast each year, contribute enormous sums of money, because he has made an edict for the Indians, that many must come to the feast to have him meet with them.

On the 20th of the month takes place the principal and great feast, as they call it, and this is followed by others until the end of the year, that is, till the close of the harvest time.

As we have said, although it may appear exaggerated, the natives use large sums of money, all of their savings of the year, the product of many sacrifices and miseries; and these sums ignorance and idolatry take by stealth from circulation, business, and commerce, extending in this manner the public misery.

The Indian, after some days of intoxication, and having given the church all he possesses, returns to his people without the implements to commence again his labors. He then has to mortgage his lands and oxen, or procure them and support himself and family as a day laborer.

He does not always succeed, the Indian whose land is thus burdened, but if he recover what he lost from sacrifices and privations, of what advantage are these sacrifices and privations to him if he is not bettered in his condition? And the majority are not, because what they collect by labor and frugality, at the end of the year they return and leave at the college church of Guadalupe, on the day they celebrate the native feast. Is this all love, the way the Catholic Church procures all of the property of the native, declaring itself to be his protector?

This subject is naturally inexhaustible, and we will not abandon it, because discussing it faithfully and impartially will perhaps contribute to the political and social improvement of the Indians.

A "FIVE-MINUTE SERMON."

BY A CATHOLIC PRIEST.

"Jesus therefore when he knew that they would come to take him by force and make him king, fled again into the mountain himself alone." John 6:15, Rheims Version.

WHY, my brethren, did Jesus depart from the people before whom he had worked a miracle?—It was because they conceived the idea of making him king. He would have us imitators of him by spurning the vain praises and glory of men. As an excessive attachment to these is the chief element of the corrupt world, our Lord brings down upon it the whole weight of his severest condemnation.

He warns us not to do our good works before men to be seen and praised by them, for if we do, he says that we shall have no reward from our Father in heaven.

Alas! does not our own experience teach us how fickle and deceitful the friendship of the world is, how unjust are its judgments, how vain are its promises? It amuses us with its flatteries, it deceives us even while caressing us, and promises much while it performs nothing. We have, perhaps, longed for some worldly distinction, and have had our desire satisfied, but have we found contentment? Even in its possession were we not troubled, in spite of ourselves, by the thought, how long will this glory last? If we reflect upon it, what can be more frivolous than reputation and the esteem of the world? If one person esteems me, another despises me; for who has ever had the approbation of the whole world? And if the multitude has a high opinion of me, what is, after all, the multitude but a crowd of blind people, who esteem me to-day, but are just as likely to spurn me to-morrow? But, even if their esteem were most sincere, would it make me really better or happier? If others applaud me when my own conscience condemns me, of what service is their praise to me? So, too, if I am satisfied with myself and think I deserve the good opinion of men, how does it all benefit me if God condemns me? I am, in truth, only that which I am in the judgment of God, and to seek the applause of the world with too much eagerness is often to incur the disapprobation of God. Oh, that you would cast yourselves at the feet of the Crucified and there learn in what the glory of God—the only true greatness—consists! Happier were you to-day had your past life been lived for God. What of those jealousies which made you troubled at the success of others? Why that slander which spared no one when there was question of establishing your own reputation? How account for that unbridled love of notoriety which so often caused you to dethrone God and place Baal in his stead? Whence came they?—From the desire of the world's esteem and from forgetfulness of God.

If you have been foolish in the past, let not the future find you thus. What will it profit you, at the hour of death, to have been regarded as clever, if you must soon appear, with empty hands, before the awful tribunal of God? Will you forsake an eternity of happiness for the vain enjoyment of a momentary esteem? God forbid that you should sacrifice the salvation of your soul for emptiness. Make good resolutions, then, while you have time. It is not necessary that you should quit your station in life, that you should leave the world. Salvation can be gained in every station of life; but live with the world in con-

stant fear of its treachery; keep yourself in peace but not in alliance with it; shun its displeasure, but seek not its friendship. Should its commands be in opposition to virtue, hesitate not a moment in spurning them; should its practice be at variance with the gospel, try not to compromise. Think not of serving two masters; choose the One who can and will repay your attachment. "This therefore I say, brethren," exclaimed St. Paul, "the time is short; it remaineth, that . . . they that weep, [be] as though they wept not; and they that rejoice, as if they rejoiced not; and they that buy, as though they possessed not; and they that use this world, as if they used it not; for the fashion of this world passeth away."—*Catholic News*.

PRESUMPTUOUS SIN.

WHAT a sad mistake men make who construe God's goodness into a license for sin, who imagine, because God does not inflict summary judgment on presumptuous sinners, that he is not displeased at sin, and that he will not punish sin at all!

This dreadful delusion some persons are hugging to their hearts and persisting in holding. A rude awakening awaits such self-delusion. God's holiness will compel him at last to visit iniquity so high handed. The terrible threatenings of God's word will find fulfillment.

This abuse of God's forbearance is a monstrous perversion of his goodness, which is intended to lead men to a better life. Words cannot depict its turpitude. To disregard the claims of divine justice is to be guilty of great sin. To refuse to repent when unspeakable love invites and urges men to repentance, is worse; but most criminal of all is to misconstrue and pervert God's lenity and forbearance into presumptuous sinning.

There are some sins whose enormity defies description. A man who preys on the misfortunes of others, when they are powerless to resist him and to protect themselves, is justly abhorred for his utter depravity. When, a few years ago, the hungry flames were devouring Chicago, there were those who took advantage of the consternation and terror induced by the fire to plunder and rob, thus shocking the public sense by their awful greed. When the plague was decimating London, there were ghouls who preyed on the dead and who even robbed the sick and the dying.

Of like moral enormity is it when a man whom God has spared and preserved in life, so that God may thereby incite and assist him to reform, takes advantage of such infinite forbearance and love, and, instead of being made better by such amazing tenderness, perverts all this to evil uses, and goes on from bad to worse.

Language fails to describe the deep infamy thus displayed. Its enormity is unmeasured and immeasurable. God seeks by his forbearance to act upon men's moral nature, and to lead them to repentance. When this benevolent design is thwarted, what else can await them but utter, hopeless disaster? Their end is to be burned. The smoke of their torment ascendeth up forever. When justice utterly fails, and even infinite love is spurned, resisted, and trampled underfoot, then only irremediable destruction awaits.

Though hand join in hand, though men encourage themselves in an evil matter, yet

the wicked shall not go unpunished. It will still be found irreversibly true that "wickedness overthroweth the sinner." However right the way of sin may seem to the wrongdoer, "the end thereof are the ways of death."

The motive pressing Christians to hasten to the rescue of sinners so presumptuous and so imperiled, is seriously urgent.—*Western Christian Advocate*.

BE STRONG.

THE Apostle John writes to young men, because, as he says, they are strong. But when is a young man strong? Is he strong when he is held in clutch and shaken as a very reed by some base appetite? Is he strong when lust lifts the master's lash over his drooping head, and, like a cringing slave, he kneels at his ruler's feet in subjection? Is he strong when an ill-bred sneer turns him from his purpose of right and brings to his cheek a blush of shame? Is he strong when the breath of a woman, holding before him the cup of intoxication, can break the teachings of his home, the practice of his childhood, the purpose of his early youth? Is he strong when too cowardly to stand by his convictions of loyalty to Christ and virtue?—No, no! A thousand times I say it, No! There are spherical glasses so constructed that press them in one way and you think them firm and lasting. But merely touch them in a dozen other ways and they fall at your feet a powdered mass of dust. Youth may have an apparent strength of body and mind, and for a while it will seem to hold together, but if it be not stayed with the inward power of a courageous conscience, the first touch of temptation may shiver it to atoms.

The pages of history are filled with the records of contrasted moral courage and cowardice. I think of no instance more instructive than that of Charles Sumner and Lord Bacon. During the exciting contest that for weeks agitated the Legislature and community of Massachusetts pending the election of a successor to Mr. Webster, ballot after ballot seemed to offer no hope of a decision or even progress. From time to time committees waited upon Mr. Sumner urging him verbally to modify his views upon the tariff or to relax a little the vigor of his statements about the slavery question. Charles Sumner was of the stuff that heroes are made of. He told these committees, one and all, that he should abate none of his convictions; if he were elected to the Senate of the United States, he would be elected utterly unpledged. He said he would not step across the room to change a single vote in his favor.

Contrast with this conduct, which a dishonest life never tarnished, the sad confession of England's illustrious Lord Chancellor. Accused of bribery, the scholar, philosopher, and statesman at first protested his innocence, but at last, either in the cowardice of conscious guilt, or in fear of the court, said to the House of Lords: "I do plainly and ingenuously confess that I am guilty of corruption and renounce my defense. I beseech your lordships, be merciful to a broken reed." The Lord Chancellor had trained his massive intellect; he had neglected his conscience. When the awful hour of test came, he fell, humiliated and broken-hearted. O young friends! there are wrecks of former men of honor and renown scattered all up and down our own country, simply because they lacked,

in the hour of trial, the courage of a disciplined conscience! Be not ye followers of their unworthy examples. "Be thou strong, therefore, and show thyself a man."—*Rev. Richard Montague, D.D.*

WHY ADD OR DROP A DAY?

BY JENNIE M. SNOW.

SOME people think it impossible to keep any definite day on a round earth, since a person traveling around the earth toward the east has to drop a day to his reckoning, while one going toward the west has to add one. This argument is often brought to bear on the seventh-day Sabbath, while the very ones advancing it find no difficulty in keeping the first day of the week.

If we can give a good reason for adding or dropping the day, as the case may require, we will then have established the fact that the round earth does not interfere with the observance of any day. Let us suppose that a man starts at the sunrise point "A," and traveling toward the east makes a complete circuit of the earth in 360 days. Since there are 360 degrees in the circumference of the earth, he passes over just one degree in a day. At sunrise the second morning he is at point "B," and finds that it has been just 23 hours and 56 minutes since he witnessed the last sunrise. Thus we see that this man, by his motion in connection with the apparent motion of the sun, has made for himself a day 23 hours and 56 minutes long. When he has completed his circuit, he has seen the sun rise 361 times.

The day that God has made and marks for us by the rotation of the earth is 24 hours long, and in 360 days the sun rises 360 times. Then is it not proper for this man to drop one day from his reckoning, that it may be in harmony with that marked to us by Jehovah?

In traveling toward the west, the second morning would find him at point "C," and it then would have been 24 hours and 4 minutes since he saw the last sunrise. This man, by his motion in opposition to the motion of the earth, has made his day 24 hours and 4 minutes long. At this rate, in completing his circuit, he will have seen the sun rise 359 times. In reality it has risen 360 times. This man, then, should add the day he has made in consequence of his motion, and his time will then harmonize with that of those around him.

Now that we have seen *why* we add or drop the day, we can make our time agree with that God has given us, and still observe the definite seventh day.

Leon, Wis.

"THEY first took out their benevolences before they spent their money for anything." This is the explanation given by Mr. Jeffery, in a letter on another page, of the fact that the poor Christians in Madura give so much for Christian work. Is not this just the reverse of the prevailing custom among Christians? Are not benevolences ordinarily left till the last, to be regulated by what remains after other needs or luxuries are provided for? What a change it would make in the offerings for Christian work at home and abroad if a due proportion of income were first taken for benevolences, and other expenses were regulated by what remained!—*Missionary Review*.

Home and Health.

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

THE TONGUE.

"The tongue destroys a greater horde,
The Turk asserts, "than does the sword."

The Persian proverb wisely saith,
"A lengthy tongue—an early death."

Or sometimes take this form instead,
"Don't let your tongue cut off your head."

"The tongue can speak a word whose speed,
Says the Chinese, "outstrips the steed."

While Arab sages this impart:
"The tongue's great storehouse is the heart."

From Hebrew wit the maxim sprung,
"Though the feet should slip, ne'er let the tongue."

The sacred writer crowns the whole:
"Who keeps his tongue doth keep his soul."

—*Selected.*

TOM'S TEMPTATION.

"MOTHER, mother darling, there are tears in your eyes; you can't hide them from me by working over that stove."

Tom pushed aside his cup of milk, and the tin plate whereon lay a slice of bread, and looked sorrowfully at the same scanty fare which was placed before his mother's chair. Arising from his seat, he approached the delicate little woman whose back at that moment was turned upon him. She wiped her eyes, and laid her cheek upon her tall boy's shoulder, as he placed an arm lovingly about her waist.

"No use trying to hide anything from those blue eyes of yours, Tom dear," she said, with a smile that made the worn face very sweet to the son who loved her so. "There is nothing you don't discover, and nothing that can make you thoughtless of my feelings."

"I rather guess not, little mother!" was Tom's reply, as he swallowed down a large lump in his throat. "I am very sure not. Why, what kind of a fellow would I be if I didn't care for you, the dearest and best of women in the world! Come, let the old fire go; those few little sticks won't do any good, and you must have your breakfast, you know, or I can't eat mine."

He cast a rather sarcastic glance toward the small, round, and rickety table which contained their morning repast, and continued with a half laugh, "'Breakfast' indeed! I wonder what those rich folk who really have a breakfast every morning would call a cup of blue milk and a slice of stale bread with no butter on it?"

His mother turned a surprised glance at his flushed young face.

"Why, Tom, dear, what a tone of voice!"

"Oh, I don't complain for myself," replied Tom, "but I can't bear to have you go hungry, and be as uncomfortable as you are day after day in this hole of a cellar, only half dressed, and growing so thin and so white, and—and I, a great fellow fourteen years old, just loafing about the streets and not helping you in the least! O mother, I can't bear it; I won't bear it!"

The boy's blue eyes filled with tears, and it was now the mother's turn to kiss them from his cheek, as he had kissed away her own.

"Tom, Tom, how can you be so unjust to my dear, good son?" she cried with an attempt at playfulness. "Who roams the street days, so patiently searching for odd jobs?"

"Your buttonhole business does more for us, mother, than all that," answered Tom. "Oh, dear! I wish a regular old-time fairy would come along some day and give a fellow a lift for his mother's sake."

"Dear boy, not the fairies indeed, but the 'Everlasting Arms' will give us the lift we desire, if we can only keep up our faith and trust, and be content to wait. Come, now, dearie, your milk was warm and nice, but now it is cold, and—"

"And so is yours, mother," Tom interrupted. "We'll heat it over again, and be thankful that at least a beggar may own a tin saucepan, shan't we?"

The scanty meal was finished at last, and after Tom had seen his mother seated at her daily and monotonous task of buttonholing flannel shirts, he gave his suspenders an extra hitch, pulled his cap over his curls of sunny hair, rolled up the rather frayed edges of his trousers, and started off to look for something to do that would put a few pennies in his pockets.

He had a new idea in his head this morning as he trudged along, with his mother's good-by kiss still warm on his lips, and the sweet tones of her voice still making music in his ears. He would beg, borrow, or buy on trust some sort of a broom and sweep street crossings, as some other fellows had done. Maybe he could do better in that way than by going into stores and asking for a job.

Fortune (which, after all, is Providence) favored Tom before very long, and he became possessed of the coveted broom, because just as he passed a house (where the spirit of house cleaning had seized the inmates), a rather shabby-looking affair which had once deserved the name of broom was flung out into the street by an energetic woman who seemed glad to get rid of the thing. Tom sprang for it, you may be sure.

"May I have this, ma'am, if you don't want it?" he asked.

"What's to hinder, if you like it?" was the question for answer, and the boy went on, whistling for the joy which the unexpected "find" brought him.

However, the finding of his broom did not bring him immediate good luck, as he had anticipated. He couldn't sweep this crossing, because, "You git! this ere's my place!" screamed a full-fledged street sweeper at him. He couldn't sweep that corner, because, "No ye don't! this ere's engaged! an' I'll give the feller wot meddles wid Mike O'Flatharty tall times, so I will!"

And so poor Tom was beginning to feel discouraged and almost tempted to fling his broom away. But he did at last succeed in obtaining a stand at a crossing in a quieter neighborhood, where perhaps he would be more apt to attract attention than in the busy crowd.

For a long time he waited without any greater reward than a penny or two, and once a nickle.

"Sweeping crossings is nothing, after all," thought he ruefully, "and there isn't another speck of dirt to sweep off this one, anyway."

There had been several rainy days, and, truth to tell, the little crowd of sweepers ought to have reaped a harvest, had pedestrians been grateful enough for the comfort of the cleanly-swept crossings. But, alas! not so; and to Tom came even less of success than to his rivals.

"Please, sir, a penny," said he to one pompous old gentleman at last, feeling that silence was not always golden, as the adage has it, and seeing how often his mere outstretched palm had been ignored.

The old gentleman frowned, and replied:—"I did not tell you to sweep the crossing, did I, you scamp? Move out of my way." And that was all poor Tom got for his pains there.

"Please, ma'am, I've made the crossing so

clean," he ventured to say to the next passer, an honest-looking market woman, who carried a fat purse in her hand.

"Bless me, so you have," she replied beamingly, "much obleeged, much obleeged, sonny, I'm sure." And on she went with no thought of Tom's waiting hand.

"Well, there, I'll just give the whole thing up," he exclaimed, "and try the stores again. I'll—there, what's that I wonder!" His roving eyes had caught a glimpse of a shining substance half concealed in the dark corner of a stone coping near by. Going closer to it, he picked up an old-fashioned heavy gold seal, which had no doubt been cherished as an heirloom, and was valuable also for its unique style and solid worth.

"Like as not it fell off that cross old fellow's chain," thought Tom, as his face broadened with a grin. "He'll never guess where he lost it, and a find's a find. I know where the fellows carry things they steal and find, too, and get cash for 'em, and the things are melted and fixed so the owners never would know them again. I can get a big pile for this, I'm sure."

All these thoughts were passing through Tom's brain as he looked at the seal and admired its beauty.

"I'll get a warm shawl for mother, I suppose; at any rate it'll buy her something nice to eat, and more than that beside, it'll get some coal for the stove, and that'll be better than those pieces of wood she tries to warm up with."

He slipped the seal in his pocket, leaned on his broom, and gave the matter serious thought.

"Of course it isn't mine to sell, but I don't know for sure that it was that old fellow's, either. It might have been lying there for days. My mother is poor and sick, and what I could get for this would buy things to make her glad. But—" here Tom's thoughts took a different turn—"I wouldn't like mother to know how I got the money to buy extras for her, 'cause that would sort of spoil her pleasure, I suppose, and so I'll have to sell it on the sly. It doesn't seem, though, as if the 'lift' would be a fair and square one." He took out the seal and looked at it again, his heart full of "mother" all the while, and the temptation to do wrong for her sake almost irresistible.

"Maybe the reason would make the wrong right," he thought again, having a private little argument with conscience, as everyone, even grown-up people, likes to occasionally.

Tom leaned harder on his broom, and held the seal in his palm inside the dark pocket that could tell no tales, but which had always held pennies and coin fairly earned, shabby though it might be. Meanwhile people passed by, and wondered why the sweeper stood so silent and absorbed in thought, without the least effort to get money from them. And so it was that at last a kind-faced man came along, who looked at Tom, saw his hand in his pocket, and drew conclusions therefrom.

"Here, my boy," he said, "you've an empty pocket, no doubt; take this nickle and drop it in."

Tom flushed hotly. "An empty pocket!" Ah, no; it was too full indeed, too full of a temptation which he was finding it very hard to carry there, because it was also weighing on his heart. The man turned into the office of a daily paper, and Tom, catching him by the coat, asked permission to speak a moment with him privately. And so he told the story of his strong temptation, showing the seal, and finally asking that it might be advertised.

Well, the seal was advertised, and Tom was set to work in the cellar of the building sorting and tying old papers, which "job" was to pay for the business of the seal. The lifting of the temptation had so lightened his heart that he was almost happy; he was glad that he had made a right resolve, and intended when

he went home to tell mother all about the matter, and that would be the end of it. But that was not the end of it at all.

Two days later Tom, who had given his humble address to the gentleman who advertised the seal, received a message from the office, and presented himself and his mother there as soon as possible after. There they met the grouty old gentleman who had repulsed Tom so unkindly, and also the kind-hearted donor of the nickel.

"I was rude to you, my boy," said the former gentleman, "because I had lost my seal, and was then returning from a store where I had believed it to have fallen from my chain. It must have dropped off, however, as I crossed the street on my way first to the store. I valued it highly, and grew irritable over its loss. This friend of mine has told me your story, temptation and all. I'm a cross old fellow at my best, but I do like a manly, honest boy, and appreciate a mother who knows how to train a son in such a way. So now, with no desire for better reference than your own two faces," turning from Tom to his mother, "I ask you, madam, to come and be housekeeper to me and my old-maid sister, and you, my boy, to help me in my office as general office boy, or what you will, and I shall place a fair salary at the disposal of each of you. What do you say?"

And now is there any need for me to continue this story just to repeat the answer to the old gentleman's question?—Certainly not. You will all feel the joy which filled the full hearts of both the widow and her son, and rejoice with Tom that conscience conquered his temptation at last.

THE GREAT MASTER.

"I AM my own master!" cried a young man proudly, when a friend tried to persuade him from an enterprise which he had on hand. "I am my own master!"

"Did you ever consider what a responsible post that is?" asked the friend.

"Responsibility—is it?"

"A master must lay out the work he wants done, and see that it is done right. He should try to secure the best ends by the best means. He must keep on the lookout against obstacles and accidents, and watch that everything goes straight, else he will fail."

"Well!"

"To be master of yourself you have your conscience to keep clear, your heart to cultivate, your temper to govern, your will to direct, and your judgment to instruct. You are master over a hard lot, and if you do not master them they will master you."

"That is so," said the young man.

"Now, I could undertake no such thing," said his friend; "I should fail sure if I did. Saul wanted to be his own master and failed. Herod did. Judas did. No man is fit for it. 'One is my Master, even Christ.' I work under God's direction. When he is Master all goes right."—*Bacon.*

CHOOSE YE.

A WEALTHY old gentleman residing in London on one of his birthdays invited his servants into the house to receive presents. "What will you have," said he, addressing the groom, "this Bible, or a five-pound note?" "I would take the Bible, sir, but I cannot read; so I think the money will do me more good," replied the hostler. "And you?" he asked the gardener. "My poor wife is so ill that I sadly need the money," responded the gardener with a bow. "Mary, you can read," said the old man, turning to his cook, "will you have this Bible?" "I can read, sir, but I never get time to look into a book; and the money will buy me a fine dress." Next was the chambermaid, but she had one Bible, and

did not want another. Last came the errand boy. "My lad," said his kindly benefactor, "will you take these five pounds and replace your shabby clothes by a new suit?" "Thank you, sir, but my dear mother used to read to me that the law of the Lord was better than thousands of gold and silver. I will have the good Book, if you please." "God bless you, my boy! and may your wise choice prove riches and honor and long life unto you." As the lad received the Bible and unclasped its covers, a bright gold piece rolled to the floor. Quickly turning its pages, he found them thickly interleaved with bank notes, while the four servants, discovering the mistake of their worldly covetousness, hastily departed in chagrin.—*Selected.*

GOOD DINNERS.

SOME wise person has said that good dinners help very materially toward making good people and, if you doubt this assertion, try the matter for yourself. For several days satisfy the wants of nature with good, wholesome food, well prepared, and daintily served, and see if you are not better mentally, morally, and physically than when your food is ill cooked and carelessly served.

Even the plainest food can and should be prepared palatably and wholesomely and served as daintily as the most elaborate fare.

Wholesome materials should always be used for cooking, fresh and sound vegetables and fruits, untainted meats, fish, flesh, or fowl, eggs whose freshness cannot be questioned. Never keep "cooking butter" in the house; always use as good for all cooking purposes as you would place upon your dining room table.

Always serve food as daintily as you possibly can. No matter how poor the table appointments may be, let them possess perfect cleanliness. Have the table linen in perfect order and the china perfectly arranged upon the table and you may be sure your table will be attractive.

A STRANGE ITALIAN TOWN.

NOT long ago the inhabitants of the town of Salti, in the island of Sardinia, petitioned the Italian Government for separate municipal existence, it being a part of Budduso, which is forty miles away. A commission was sent to make inquiries, and this remarkable report was made:—

"Salti has no town council, no police, no clergymen, no physician. It possesses no post office, no church or chapel, no school, no registrar's office. On the maps of the kingdom, although it contains 1,200 inhabitants, it is not marked, yet the State receives taxes from the people, but sends no tax collector to receive them. The taxpayers journey sixty kilometers every eight weeks to pay taxes.

"Once a year, in May, all the children born during the year are taken to Budduso and there baptized. The dead are buried in the most primitive manner and without any trace of religious rites. Marriages are conducted on the same system, without any formality or ceremony, and are declared later on to the registrar or parish priest, sometimes long after they have been blessed with issue. Vaccination and medicine are only known from hearsay.

"Children grow up without schooling or instruction of any kind."—*Selected.*

HOW TO SHAMPOO THE HEAD.

A COLLECTION of dandruff upon the scalp, often to such an extent as to interfere with the growth of the hair, is a very common disorder, and many people try to remove it by washing with soap and water. This only

makes the matter worse; the more the head is washed the drier the scalp will become, and the more dandruff there will be. Even careful rinsing will not prevent it. Everything of an alkaline nature should be kept away from the scalp. Alkalies remove the natural oil from the cuticle, and help to create dandruff. The very best lotion for the hair is pure, soft, unadulterated water, though if from any cause the scalp and hair are loaded with dirt, as coal cinders, dust, etc., a good plan is to beat up an egg (yolk and all) in a very little water, and rub the mixture well into the hair and over the scalp; this will involve the foreign matters, and they can then be rinsed out with pure tepid or moderately warm water. Rinse thoroughly, then dry well with a towel or linen cloth that is free from lint, fan the hair until thoroughly dry, and follow with rapid, but not rough, rubbing with the tips of the fingers. The object of this thorough rubbing is to establish a good capillary circulation in the scalp, which will stimulate the growth of the hair. Where the head is much exposed to dust and dirt, the scalp should be washed with pure soft water as often as once a week. Under ordinary circumstances, once a month should be quite sufficient to keep the scalp and hair in good condition.—*"Sanitarian," in Demorest's Family Magazine for October.*

THE RIGHTS OF ANIMALS.

IT is granted as a general premise that animals have a nervous system of acute sensibility, rendering them susceptible of pain as great as that which human bodies feel. Even their scientific tormentors admit this, and no one can doubt it who has seen them suffer. Yet in actual fact scarcely anyone who has to deal with them remembers this, or is in any way influenced by it. Animals are usually treated as if they were without any feeling, mental or physical. They are sold from hand to hand, bartered from owner to owner, torn from their homes and from their habits, forced into alien and unnatural ways of existence, flogged, struck, chained, overdriven, often starved as well, and, unless in some cases of extreme cruelty, the law does not interfere; in many countries it does not interfere even then.

Societies for the defense of animals are ridiculed, and even where they exist in some force are almost useless through the apathy or reluctance of the tribunals to which they appeal for authority to act. Of the hundreds of thousands who use and profit by animals there is not one in ten thousand who cares how they are treated, or would incur a personal danger or a passing opprobrium to save them from suffering. The whole attitude of man toward the animal is mean and unworthy; it is simply the bullying brutality of the stronger over the weaker, or rather of the cunning over the frank, for the dominance of man over the larger animals is entirely obtained by the exercise of ruse and ingenuity. No kind of warfare is deemed too treacherous to use in pursuit of wild animals, and no usage too barbarous to be given to tamed ones, if the interests or pleasures of the human race are thereby promoted. This may be natural, it may be inevitable, but it is certainly ignoble; and the boastful self-admiration with which men speak of it is singularly out of place.

The whole attitude of that nineteenth century god, science, is surely most unscientific toward animals. Since man is to the scientist merely like all other forms of life, a thing of gases and of phosphates, alive a little while, to be blown out like a spent match in the dark, wherein does he differ so greatly from all other animals that these others should be sacrificed in tens of millions to him?—*Ouida, in the Animals' Guardian.*

Mission Fields.

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

"LOOKING UNTO JESUS."

BROTHER, sister, on life's ocean,
Tempest-tossed thy bark may be;
Jesus walks the heaving waters,
As of old on Galilee.
Look not on the storm around thee,
Fix thine eyes on Christ alone;
He, the never-failing Refuge,
He, the sure Foundation Stone.

Falter not in doubt or danger;
One there was in days of old,
Fearful, found his footsteps sinking
In the surges dark and cold.
All thy trust on Jesus placing,
Though the waves are round thy feet;
He has trod the path before thee,
He is on the mercy seat.

When thy heart and flesh are failing,
Go to him in fervent prayer,
Ask of him the needed blessing,
Cast on him thy every care.
As he bends his ear to listen,
Streams of mercy, peace, and love
Freely flow in gracious answer
From the Fount of Grace above.

Drinking of the living water,
Kept by his sustaining power,
Guided by the Holy Spirit
In his service hour by hour—
He the Vine and we the branches,
Living in him, fruit we bear,
For the harvest, rich, eternal,
In our mansion "over there."

—P. M. Wadsworth.

INDIA. NO. 2.

A Sketch of Its History.

BY ELDER S. N. HASKELL.

EAST Indian history is traceable back to the descendants of Nimrod; and the wealth of the Indian people has been the prize of the East.

The descendants of Ham who settled in Egypt at an early date, carried arms to the Ganges and fitted out a fleet of four hundred ships in the Arabian Gulf to establish trade with India. The Persians explored the Indus through its entire length all the way to the ocean to secure this Indian trade. "The Turks founded Alexandria to rival Tyre, and it became the greatest trading city of the world, and for centuries the chief seat of commerce of India."* The people of Tyre wrested from the Egyptians their harbor, to secure the trade of India. It was Alexander who proceeded to India, thence to the Persian Gulf and the Euphrates, to divert this commerce from Tyre. When the Romans conquered Egypt, the Alexandrian trade was increased.

Taylor, in his "Manual of Indian History," speaks of the manufactures of India at a very early date: "The country was thickly peopled and well cultivated, and each village formed a municipal community which was governed by means of its elders and village officers, who were hereditary. They were manufacturers of cotton and silk, of great beauty and costliness, and gold and silver ornaments were worn by men and women."

He further states that the Hindus were often richly clothed and were courteous and intelligent. "In science the Hindus had progressed beyond the Greeks; they were better astronomers and mathematicians; and in metaphysics

*Alexander the Great founded Alexandria, 332, B. C. It was a city of importance during the glory of the Roman Empire, but afterwards it became greatly reduced in importance. It was in the eleventh century that the Mohammedans entered India and the Turks revived Alexandria, and it became a city of great importance, as stated by Gracey.

they had displayed as profound thoughts. They had cultivated their language, Sanskrit, to the utmost perfection, and had rules for prosody, for poetry and prose composition." It was the expedition of Alexander that opened the intercourse with India by the Greeks, and opened out the Eastern stores of knowledge and traffic to the western nations.

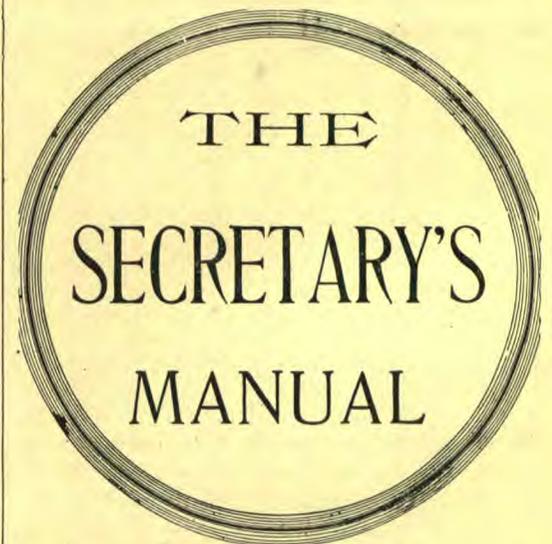
The merchants of the Egyptians, Babylonians, Syrians, Persians, as well as the Greeks, resided in different parts of India. It was through the influence of the Buddhists and King Asota, who had embraced that faith about 300 B. C., that a great religious synod was held in India, and religious and political missionaries were dispatched to neighboring and distant countries; and as the result of this, "Thibet, China, Burma, Cambodia, Siam, Java, and Ceylon received the Buddhist missionaries with a strange and fervent ardor, so that millions of converts were made; nor is it improbable that Buddhism may have been preached in Britain as it was in Greece." Mr. Latham, in his "Ethnology," said: "With the creed went the alphabet; with the alphabet, the civilization. Hence it is to India that nine-tenths of the civilization of the eastern part of continental Asia was due. India also was the earliest civilization of the more civilized parts of the Indian archipelago." And there are traces of this Indian mould among the aboriginal inhabitants of the islands of Sumatra and the Philippine Islands, the Malayan peninsula, of Borneo, and even New Zealand.

He who supposes to meet a homogeneous class of people without any well-defined and systematic organized society in India, greatly mistakes the country and the people. It is a country peculiar to itself. It is a wonder how a country which is so old as India, and has preserved its well-defined customs and castes as that country has, could ever become the home of so many nationalities as now inhabit that country. But from its history it can also be seen how it comes about that these various Asiatic nationalities which have settled in India, each preserve their own individuality in habits and customs, both religious and political, also social.

It has become a country where the purely Asiatic and oriental religions, as well as the European, flourish without losing their identity, and in some respects is one of the most wonderful nations in the world. It is interesting because of its antiquity, and the marks of its age are born not only upon the people themselves, but their cave temples and their various forms and customs. It is interesting from the standpoint of those that are interested in proclaiming the gospel before many nations and kindreds and tongues; for there is no country in the world of the size of India, being about the same as that east of the Mississippi River in the United States, with its teeming 286,000,000, subsisting upon a soil yielding from two to three crops a year, that contains such a large number of Asiatic representatives.

Its internal history is also peculiar and interesting. Within a thousand years the "Buddhist, Brahmin, Mongol, and Turk, Portuguese, French, and English have controlled her dominion." The Mohammedan dynasties reached her from 1001 A. D. to 1857. In 1497 the Portuguese touched India and remained in prominence and power till the 16th century. The Dutch appeared in 1594, the English in 1600, the Danes in 1616, and the French in 1688. France led the contest for supremacy with England for one hundred years. In the wondrously interesting century between the battle of Plassey, 1757, and the great mutiny of 1857, the vast Indian empire of England was acquired—built up from a factory to a governor-generalship, a vice-royalty, and ultimately to the recognition of Victoria as empress of India.

In the *Missionary Review* there is an interesting extract in which the Rev. W. H. Ball reports what he saw in India of the effect of the preaching of native Christians. More than one hundred and fifty Brahmins listen, many of them with tear-filled eyes, to the story of the cross, the people evidently convinced as well as moved by the eloquence and zeal of their countrymen. In another village a young man was won for Christ, who came out from the multitude and confessed the Saviour, though to him it meant the loss of a fortune of \$100,000, and, worse still, banishment from his mother, who would nevermore acknowledge him. Mr. Ball speaks of the native preachers in connection with the Church Missionary Society, as "a band of truly converted men. They are men," he adds, "of wonderful eloquence, and I make bold to say that ninety per cent. of the baptisms are won by the natives themselves." In this fact we have the ground of hope for India. The country will never be evangelized by foreigners.



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

AN ARAB SAYING.

REMEMBER three things come not back,—
The arrow sent upon its track—
It will not swerve, it will not stay
Its speed; it flies to wound or slay;

The spoken word, so soon forgot
By thee, but it has perished not;
In other hearts tis living still,
And doing work for good or ill;

And the lost opportunity,
That cometh back no more to thee.
In vain thou weep'st, in vain dost yearn,
These three will nevermore return.

—Constantina E. Brooks.

WORK AMONG PRISONERS.

THE following interesting letter, received by one of our missionary workers, may serve as an encouragement to others who are sending out our publications:—

DEAR SISTER IN CHRIST: I received your welcome letter yesterday, and was happy to hear from you. I have received all of your papers and tracts, and I have taken them into the prison and missions, and I also send papers to those whom I cannot get a chance to talk with in prison. I send them out to Canada, and when the men in the prison have read the papers, one of my sons gets them and sends them to a poor Sunday school in the country. They like the *Youth's Instructors* very much for the children.

Nearly all of the prisoners are Roman Catholics, and they are hard to reach; yet I praise God for eight souls this year already who have taken Jesus as their Saviour. My heart goes out to them, for I know what it is to live in darkness and be blind. I was a Roman Catholic before God healed my body, and showed me the true way to the feet of Jesus. Praise his dear name! God wonderfully blesses me in my efforts to lead others out into the beautiful light of God. I can reach the Catholics in prison better than one who has never been in their faith; I know the catechism, and can repeat it and compare it with the word of God, and God helps me every time; his Holy Spirit fills my mouth. The priest has tried hard to get me stopped from visiting the prison, saying I was hurting his influence over his men, but I live up to the rules of the prison, so he cannot stop me.

I always take enough papers to go all round. When anyone is very sick, I make beef tea or chicken broth for him. The rules are never to talk to a Catholic until he desires me to. If one tells the warden that he would like me to talk to him, then I am free to say what I please, and the priest cannot help it, but if I were to talk to any man without he desired me to, and he should tell the warden, I would not be allowed in the prison any more. So I have to be careful, and watch and pray for guidance.

I take any who are sick and can get pardoned into my home. I had one young man who was an infidel. He was converted on his death bed, four days after I received him. He lived four weeks, and we had a blessed time. It brought my husband and myself nearer to God.

He was twenty-two years old; had spent nine years of that time in prison, and had five years yet to serve had he not been pardoned. His was a hard lot, yet Jesus saved him, and the Holy Spirit wonderfully taught him in his last days.

We had no money to pay the funeral ex-

penses, but a dear sister offered us a grave by the side of her son, and my husband obtained the casket by promising to pay the undertaker one dollar per week till the debt was paid.

My neighbors were all afraid of him, a convict, and thought I should not have brought a prisoner to my house. The people in the house went away until after he was laid away. When they came back, they went to the landlord and told him if he did not put us out they would move. He came to me about it, and I told him that just as long as the Lord led me to work for him I should do what I could: Jesus gave me all I had, so my home was his or for his lost creatures. I am still in the same house, and God is with me; when I move, it will be when he is willing.

A few weeks ago I went to get a tenement with professing Christians. They said: "We know Mrs. H., you are doing a good work, and it is what God wants you to do, but we cannot let you the rooms. Your family is small, and you are good tenants, but we could not let such men into our house." I said, "I never bring any only those who have been converted before they leave the prison, excepting the one that died, and I could not teach him there, and he could not hurt anyone even if he desired; he was too sick." But my answer was of no avail.

O dear sister, I would have backslidden long ago if I had looked to professing Christians for a pattern. But why should I murmur? Why should I feel discouraged when He suffered far more than I have ever done.

Three days after we laid our boy away, a lady came in. She said: "I have heard in the prison what you did for the boy. I know it must have cost you a good deal. The Lord has sent me to help you out. Now don't say no, I must give you the amount of the undertaker's and doctor's bills. I am able to pay them." She gave me one hundred dollars, and offered me fifty dollars more for other expenses. I would not take the fifty dollars, but took the other.

When I went to pay the undertaker, he said, "I thought you said you had no money." I told him how the Lord had sent it, after we had prayed for help. He said: "Well, Mrs. H., it is strange; I had a bill to pay this morning and did not have the money to meet it; I was worried about it, and I asked God to help me to-day, so that I could meet this bill, and see, he has answered prayer." We both thanked God.

I hope this letter will not tire you. I love to try to help others to renew their strength in the Lord. Hoping to hear from you again, I will now close. May God bless you and yours. I remain your loving sister in Jesus.

P. S. I shall be glad and happy to receive any tracts, as I use a great many, and have to buy them, and I find so many ways to spend my money. But, praise God, my pocketbook never gets quite empty. It is like the widow's meal, it never gives out. My husband says the fifteen dollars a week he earns is like the loaves and fishes that Jesus blessed. I have a good deal to thank God for; my husband is saved and kept by the power of God, and just as anxious to work for Jesus. No matter what I do, he is happy and willing.

FIELD NOTES.

THE church at Paramatta, Australia, fourteen miles from Sydney, has erected a new house of worship.

EZRA H. MATHEWSON asks for clean copies of the SIGNS for missionary work. His address is Ann Arbor, Michigan.

BROTHER W. D. SALISBURY, who has labored in the publishing houses at Battle Creek, Oakland, and London, is now in Melbourne, Australia.

OUR latest information in regard to Walla Walla College is that 153 students are in attendance. A larger enrollment next year will render necessary the erection of additional buildings.

IT is reported that there are over 500 students in attendance at Union College. The outlook is for a still larger enrollment next year, which will necessitate the erection of another dormitory.

BROTHER J. F. BAHLER, under date the 12th inst., writes as follows concerning the Chinese school conducted by himself, wife, and daughter in El Paso, Texas: "Night before last some instruction was given on the 'perpetuity of the law,' after which the boys were asked, Do you believe that the law is to be kept? If you do, please raise your hands. All that were present, about fifteen, very earnestly raised their hands. Last night I had the privilege of hearing read some Chinese rules for the school. One section was that the seventh day was the Sabbath; another, that they should give heed to the Bible instruction that they are getting. And still another was that they should learn all they could about Jesus. The rest of the rules were in regard to order. These rules were prepared by the Chinese pupils themselves, entirely unknown to us, and, when interpreted, gave us great joy."

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International S. S. Lessons.

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

LESSON XI.—SUNDAY, MARCH 12, 1893.

ESTHER BEFORE THE KING.

[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—Esther 4:10-17; 5:1-3.

10. Then Esther spake unto Hathach, and gave him a message unto Mordecai, saying:

11. All the king's servants, and the people of the king's provinces, do know, that whosoever, whether man or woman, shall come unto the king in the inner court, who is not called, there is one law for him, that he be put to death, except such to whom the king shall hold out the golden scepter, that he may live; but I have not been called to come in unto the king these thirty days.

12. And they told to Mordecai Esther's words.

13. Then Mordecai bade them return answer unto Esther, Think not with thyself that thou shalt escape in the king's house, more than all the Jews.

14. For if thou altogether holdest thy peace at this time, then shall relief and deliverance arise to the Jews from another place, but thou and thy father's house shall perish; and who knoweth whether thou art not come to the kingdom for such a time as this?

15. Then Esther bade them return answer unto Mordecai,

16. Go, gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink three days, night or day; I also and my maidens will fast in like manner; and so will I go in unto the king, which is not according to the law; and if I perish, I perish.

17. So Mordecai went his way, and did according to all that Esther had commanded him.

5:1. Now it came to pass on the third day, that Esther put on her royal apparel, and stood in the inner court of the king's house, over against the king's house; and the king sat upon his royal throne in the royal house, over against the entrance of the house.

2. And it was so, when the king saw Esther the queen standing in the court, that she obtained favor in his sight; and the king held out to Esther the golden scepter that was in his hand. So Esther drew near, and touched the top of the scepter.

3. Then said the king unto her, What wilt thou, Queen Esther? and what is thy request? It shall be given to thee even to the half of the kingdom.

Golden Text.—"Judge righteously, and minister judgment to the poor and needy." Prov. 31:9.

INTRODUCTORY NOTE.—Ahasuerus, the ruler mentioned in our lesson, is supposed to be the Xerxes of history, who ruled from B.C. 486 to 465. The book of Esther opens in the third year (B.C. 483) of the king (1:3), at which time Vashti was deposed. Esther was made queen in B.C. 479 (2:16), while Haman's plot against the people of God culminated in the decree of their destruction B.C. 474-3 (3:7). Mordecai and Esther were among the Jews who remained in Persia after the return to Babylon. Our lesson of to-day bears date about thirty years before Nehemiah's first visit to Jerusalem. The place of the lesson was Shushan, or Susa, the winter capital of the Persian Empire, 200 miles east of Babylon. The book of Esther comes in between the sixth and seventh chapters of Ezra.

SUGGESTIVE QUESTIONS.

1. What king ruled in Persia during the years B.C. 486-465? See introductory note.

2. What was his character? *Ans.*—While remarkable for physical beauty, "he was proud, self-willed, amorous, careless of contravening Persian customs, reckless of human life, yet not actually bloodthirsty, impetuous, facile, changeable." "His arrogance was unbounded."

3. What noted Jew and adopted daughter lived at the Persian capital at this time? *Ans.*—Mordecai and his adopted daughter, Esther.

4. What decree did the wicked Haman induce Xerxes to make? See Esther 3:5-15. Note 1.

5. When Mordecai heard of the decree, what did he do?

"Now when Mordecai knew all that was done, Mordecai rent his clothes, and put on sackcloth with ashes, and went out into the midst of the city, and cried with a loud and a bitter cry." Esther 4:1.

6. What did Mordecai charge Esther to do? Note 2.

7. What answer did Esther return Mordecai? Verses 10, 11.

8. What made it seem more presumptuous for her to approach the king? Verse 11, last part.

9. What reason did Mordecai give why Esther should do as he commanded? Verses 12, 13. Note 3.

10. What did he say would arise to the Jews if she held her peace? Verse 14.

11. What would be the fate of herself and her father's house? *Ib.*

12. What did he question as regards her mission? Verse 14, last part. Note 4.

13. What request did Esther make of the Jews? Verse 15 and first part of verse 16. Note 5.

14. How did she say she would join with them? Verse 16, second part.

15. What did she determine to do at the end of that period, at whatever risk? Verse 16, last two parts.

16. Was her request acceded to? Verse 17.

17. What did Esther do on the third day of this fast? 5:1.

18. How was the king affected toward her when he saw her? Verse 2.

19. What assurance was given her that her prayer had been heard? Verse 3.

20. What was the ultimate effect of all these faithful efforts? Note 6.

21. What lessons may we learn from this brief history? Note 7.

NOTES.

1. **That they be destroyed.**—While Mordecai had saved the life of the king (Esther 2:21-23), yet he was hated by Haman because he would not do the ambitious prince homage. Haman therefore sought the life of Mordecai, and that of all the people of the Jews, and through his influence over the king obtained a decree that all should be destroyed upon the thirteenth day of the twelfth month.

2. **Go in unto the king.**—Mordecai fasted and prayed before God; Esther sent to comfort him, but he would not be comforted; he knew what was at stake. The Jews united in this fasting and pleading with God. Mordecai sent word to Esther, upon her request to know the matter, and with it instruction that she should go before the king and plead for the life of her people.

3. **Think not, etc.**—Here Mordecai's insight and faith are shown. He knew that Haman's mad ambition would not stop short of the life of the queen herself; and his faith is shown in God that he would in some way deliver his people.

4. **Who knoweth?**—Esther was not in her exalted position because she was beautiful or accomplished. She was there because God had a mission for her to perform. It is so with every Christian. God does not put them in responsible positions for their own sake, but for the sake of Christ and his cause, and the salvation of precious souls. Let every Christian ask himself in every place, Why am I here? How can I advance the cause of my Master?

5. **Fast ye for me.**—More than fasting is implied here. The book of Esther is noted for the peculiarity that it does not once mention God, though the Septuagint version does. It is supposed by some that it is thus written that it might the more readily be read by those who were not Jews, without prejudice against the people of God. The fasting implies earnest seeking of God. Esther must have had believing maidens to wait upon her, as they joined with her in this seeking of God.

6. **THE EFFECT.**—That very night, as the king could not sleep, he had read before him the chronicles of the kingdom. He then heard of Mordecai's faithfulness in saving his life. Haman, supposing that the king desired to honor him, was the means of promoting Mordecai to great honor. A counter-decree was issued for the Jews to destroy their enemies, and the wicked Haman was hung on the gallows he had erected upon which to hang Mordecai. Thus it was that God worked for his people, and answered the faith of the believing ones.

7. **The Lessons.**—(1) The retributive justice of God in the case of Haman. "Though the mills of God grind slowly, yet they grind exceeding small." And thus it will be in all cases, if not in this world in the world to come. (2) God's warning, and the faith of Mordecai. (3) That every Christian in every place has a mission for God. (4) That God never forgets his people. His love, his care, his providence are ever the same.

LESSON XI.—SABBATH, MARCH 11, 1893.

THE EFFECTS OF THE SPIRIT.

[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.

1. Gal. 5:16-25: "But I say, Walk by the Spirit, and ye shall not fulfill the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh; for these are contrary the one to the other; that ye may not do the things that ye would. But if ye are led by the Spirit, ye are not under the law. Now the works of the flesh are manifest, which are these, fornication, uncleanness, lasciviousness, idolatry, sorcery, enmities, strife, jealousies, wraths, factions, divisions, heresies, envyings, drunkenness, revelings, and such like; of the which I forewarn you, even as I did forewarn you, that they which practice such things shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, temperance; against such there is no law. And they that are of Christ Jesus have crucified the flesh with the passions and the lusts thereof. If we live by the Spirit, by the Spirit let us also walk."

1. What admonition is first given?
2. What follows as a consequence?
3. How are the desires of the flesh and Spirit contrasted?
4. What is the result of this opposition?
5. What is true of those led by the Spirit?
6. Mention the works of the flesh.
7. What happens to those who do such things?
8. What is the fruit of the Spirit?
9. What has been done by those who are Christ's?
10. What is the closing exhortation?

II. Rom. 8:9-17: "But ye are not in the flesh, but in the spirit, if so be that the Spirit of God dwelleth in you. But if any man hath not the Spirit of Christ, he is none of his. And if Christ is in you, the body is dead because of sin; but the spirit is life because of righteousness. But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ Jesus from the dead shall quicken also your mortal bodies through his Spirit that dwelleth in you. So then, brethren, we are debtors, not to the flesh, to live after the flesh; for if ye live after the flesh, ye must die; but if by the Spirit ye mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, these are sons of God. For ye received not the spirit of bondage again unto fear; but ye received the spirit of adoption, whereby we cry, Abba, Father. The Spirit himself beareth witness with our spirit, that we are children of God; and if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified with him."

1. What is true if the Spirit of God dwells in one?
2. What if he has not the Spirit?
3. If Christ is in us, what is dead? Why?
4. What is life? Why?
5. On what condition will our mortal bodies be quickened?
6. How will this be done?
7. What conclusion is then drawn?
8. What consequence follows living after the flesh?
9. On what condition shall we live?
10. Who are sons of God?
11. Have we received the spirit of bondage?
12. What Spirit have we received?
13. To what does this Spirit bear witness?
14. What consequences follow from our adoption?

NOTES.

1. "WHILE the work of the Spirit is silent and imperceptible, its effects are manifest. If the heart has been renewed by the Spirit of God, the life will bear witness to the fact." "Our lives will reveal whether the grace of God is dwelling in us." "And wherever the life of God is in the hearts of men, it will flow out to others in love and blessing." Love is of God (1 John 4:17, Revised Version), and comes to us by the Spirit (Rom. 5:5). "The excellence and value of pure love consists in its efficiency to do good, and to do nothing else but good" (Rom. 13:10; 1 Cor. 13:4-7, Revised Version). Christ desires us to have joy (John 15:11), and has given us peace (John 14:27), which is really giving us himself (Eph. 2:14), and both these gifts are in the Holy Spirit (Rom. 14:17). Those who are renewed after the image of God (Col. 3:10) will exhibit long-suffering (verse 12), will be gentle (2 Tim. 2:24), and yet will be great (2 Sam. 22:36).

2. God anointed Jesus with the Holy Spirit (Acts 10:38), so he went about doing good. Our present need is the same anointing (Rev. 3:18). Where the Spirit of God is, there is unity (Eph. 4:3, 4) and liberty (2 Cor. 3:17). We are to walk worthy of our calling (Eph. 4:1), which means to walk according to the Spirit (Rom. 8:1, 4). The Spirit being one of power (Rom. 15:13, 19), and life (Rom. 8:2), and Christ being a life-giving spirit (1 Cor. 15:45, Revised Version; John 5:21), we are strong in him (Eph. 6:10), and not in our own might (Zech. 4:6). The gospel is to be preached with the Holy Spirit (1 Peter 1:12; 1 Thess. 1:5), not in man's wisdom (1 Cor. 2:4); and thus the minister of God is approved (2 Cor. 6:4). "It is the absence of the Holy Spirit and of the grace of God that makes the gospel ministry so powerless to convict and convert." Such are some of the ways in which the Holy Spirit will manifest itself in those who receive it.

News and Notes.

FOR THE WEEK ENDING FEBRUARY 20.

RELIGIOUS.

—The new general of the Jesuits has given orders to his brethren in the United States not to discuss the school question any more.

—On the 14th inst. 534 English pilgrims started on a journey to Rome to congratulate the pope on his episcopal jubilee on the 19th.

—The failure of the Romish Church as an educator is demonstrated by the following statement reported in the New York *Christian Advocate*: "In the city of Rome there are 30 cardinals, 35 bishops, 1,469 priests, 2,382 monks, and 2,215 nuns, and yet 190,000 of the inhabitants can neither read nor write.

—The *Primitive Catholic* says that Archbishop Corrigan is expected to dedicate a Roman Catholic Church in Yonkers, New York, in a few weeks. The parish priest is a Slavonic papist and has a wife and eight children. It also states that there are two married priests in Philadelphia, one in Scranton, Pennsylvania, and one in Minnesota.

—The Russian Government seems to be getting more and more intolerant of dissenters from the State religion. The commission appointed to work out a new plan for the government of the Protestant Church and settling its relations to the State, has reported to the Superior Procurator of the Holy Synod. Reliable information states that if the czar approves this report, it will deprive the Protestant Church in Russia of its autonomy in every respect.

—A Royalton, Minnesota, dispatch of the 16th inst. says: "Rev. J. J. Waymer, formerly pastor of M. E. Church here, but recently a preacher in charge at Milaca, and Mrs. M. M. White, a widow, for a long time in the millinery business at this place, have eloped. Mr. Waymer leaves a large family, composed of a wife and four children, most of them growing. Mrs. White was a member of the church and a leader in Sunday-school work, and a woman in whom all had implicit confidence."

—The Society of Immortals, composed of members of the First M. E. Church, of this city, who are pledged to give one-tenth of their income to the church and to charity, does not grow very fast. The pastor complains of its unpopularity, stating that its membership only numbers about fifty out of a church membership of 1,000. That church evidently deems the price too high for such a flimsy guarantee of immortality. By the way, does not that title, on such a condition, rather stultify the church's doctrine that all men are immortal?

—The folly of a governmental religion was well illustrated recently in Germany. A workman in a village near Dresden went to register the name of an infant boy. On giving the name of Robespierre Danton, the registrar refused to record the name, and the father declared that if he could not name his child Robespierre Danton he would not name it at all. He was fined twenty marks for his neglect, and appealed to a higher court in Dresden, where the judge decided against him, stating that "in a country both Christian and monarchical no man has the right to name his child after avowedly atheistic and republican scoundrels."

—Bishop Verdier, of Paris, accompanied by two French Sisters of Mercy, arrived in New York last week en route to the Hawaiian Islands. The bishop has been engaged for some time in the compilation of a dictionary to enable the natives of Hawaii to more readily assimilate French. The two sisters came specially from Paris for the purpose of teaching the natives. The Catholic mission in these islands is in charge of the French Fathers of Picpus, whose headquarters are in Paris and the field of whose operations extends over the Marquesas and Sandwich Islands, together with Tahiti.

—Rev. Chas. T. Russell, leader of the Alleghany Pennsylvania congregation of dissenters from orthodox Christianity, who refuse to adopt any denominational name and are popularly called "Russellites," has prepared to issue a pamphlet in refutation of the doctrine of eternal punishment. It will be in effect a challenge to the orthodox ministers of Pittsburg to meet Mr. Russell in a discussion of the question, and a copy of it will be sent to every preacher in the two cities. The cardinal principle of "Russellism" is the rejection of the doctrine of torment. It teaches that during the millennium all who ever lived on earth will be resurrected and given another chance to live just lives, after which each will be judged on his individual responsibility. The perfect will be taken to heaven; those simply good will live forever on earth, while the wicked will be obliterated, that is, their souls, instead of being eternally punished, will be annihilated. Mr. Russell claims there are 25,000 believers in this doctrine in the United States, and the congregation to which he preaches numbers about 125. What next will this wonderful nineteenth century produce?

—A Rome dispatch of the 17th inst. says that 8,000 pilgrims called upon the pope in one day to congratulate him on the occasion of his jubilee.

—Rev. Dr. John Hemphill, who was for several years a prominent Presbyterian minister in San Francisco, back in the sixties and seventies, is about to return to that city from Philadelphia. The mention of his name in the press dispatches brings to mind a lecture he once delivered on the subject of evolution. He referred to one of Darwin's experiments—that of rearing some twenty odd varieties of pigeons from a single pair. Granting that the story was true, Dr. Hemphill said it was no argument in favor of Darwin's evolution theory, for "the birds were pigeons still, and nothing but pigeons."

SECULAR.

—The Legislature of Idaho has enacted a law enabling the Mormons of that State to vote.

—Twenty-seven men were suffocated by deadly gases in a mine near Cartagena, Spain, on the 17th inst.

—A Cape of Good Hope dispatch reports heavy rains and high floods in the Transvaal, and many lives lost.

—A heavy flood of the Susquehanna River at Port Deposit, Pennsylvania, has caused considerable damage to property.

—The already ruined island of Zante, in the Mediterranean Sea, was still being shaken by earthquakes up to the 14th inst.

—The strike of union street car employes at Wheeling, West Virginia, is reported to be quite exciting, the mob preventing the running of cars.

—Mr. Gladstone has introduced his Irish Home Rule Bill in the House of Commons, and the battle is on. On its success depends his retention of power.

—Governor McKinley, of Ohio, is said to have been financially ruined by the failure of an old-time friend for whom he had indorsed heavily. His loss is estimated at \$60,000.

—Russia has decided to dispatch a large squadron of warships to the United States to take part in the naval display in Hampton Roads to celebrate the opening of the Columbian Exposition.

—An Athens dispatch says that the island of Samothraki, in the Aegean Sea, was shaken by an earthquake on the 14th inst. All the buildings are said to have been destroyed, with the loss of many lives.

—President Harrison has issued a proclamation creating the Sierra forest reserve in the State of California. The reservation comprises approximately 6,000 square miles in the counties of Merced, Fresno, Tulare, and Kern.

—The striking cotton spinners in Lancashire, England, have agreed to accept a two and one-half per cent. reduction in their wages. Their strike was against five per cent. reduction. Employers have not yet agreed to the proposition. In nine cases out of ten strikers come out losers.

—The World's Fair souvenir coins are not going off at a satisfactory rate. Less than \$1,000,000 has as yet been realized, and it is evident that the directors made a financial mistake when they accepted them on condition of Sunday closing. Congress would have donated twice the amount without condition, rather than to have allowed the Exposition to fail.

—A St. Petersburg paper quotes the statement published in the United States to the effect that in the recent treaties France and Russia had agreed to assist the United States if attacked by any other power, and says it does not think that France and Russia went to that extent, but that they doubtless are understood not to assist any opponent of the United States.

—A carnival dance at Poreg, Hungary, on the 15th inst., was brought to a sudden and disastrous close by the explosion of a cask of petroleum in the basement of the building. A child playing with a taper caused the accident. It was killed by the explosion, which also shattered the floor above and scattered the burning oil among the dancers. Seventeen of them were burned to death, twelve others will die, and many more received painful burns and bruises.

—The latest advices from Honolulu report the peaceful reign of the new Provisional Government. The U. S. warship *Mohican* had arrived there from San Francisco, and is to remain there until the question of annexation by the United States is settled. The treaty signed by President Harrison and the envoys of the Hawaiian Provisional Government is now before the Senate for ratification. The representative of the deposed queen asks for a delay until President Cleveland is installed, but the Senate committee has already reported favorably upon the ratification of the treaty.

—Since the conviction of De Lesséps ("Les Grand Français") of fraudulent operations in connection with the Panama Canal, the authorities of Paris and other French cities are renaming the streets, squares, etc., that were named in his honor. And the disgrace of M. Eiffel, who built the great Eiffel Tower, has moved the wealthy Eiffel Company to take steps toward changing the name of the corporation.

—Three bills providing for female suffrage are now before the California Legislature. It is said that the Sunday-law advocates, having no hope of being successful at this session, are pushing female suffrage in expectation of making that measure auxiliary to a Sunday-law campaign at a future time. It is now too near the close of the session for any merely fanciful measures to get much attention.

—A severe hurricane swept the island of Neifeu, Samoan group, in December, lasting over two days. Thousands of trees and many houses were prostrated. The natives on the island were left destitute of food; the breadfruit trees were all destroyed, and there was no money to buy anything. The political situation on the group is also said to be of a distressing nature. The triple protectorate is represented as being a failure.

—Some very insignificant things are deemed of sufficient importance to be displayed at the World's Fair. For instance, a resident of San Diego County, this State, wants to exhibit a gun which he once loaned to another man for the purpose of killing an Indian. The Indian was afterward made the hero of a novel by Helen Hunt Jackson; hence the would-be exhibitor hopes to make a little cheap notoriety. Such is fame.

—Kansas has two rival houses of representatives—Populist and Republican—and hostilities came to such a pitch on the 14th inst. that a street encounter was the result. Several men on each side were somewhat bruised. Then followed two or three days of intense excitement; the Republican house marched to the capital in a body, and drove the Populists out of their meeting hall. The governor called out the militia to sustain the Populists, and the sheriff of Shawnee County summoned 1,000 men to sustain the Republicans. Finally a compromise was made to the effect that both the sheriff's posse and the troops were withdrawn; the Republicans kept the hall in the capital, and the Populists hired another hall. The Senate and the governor recognized the Populist house, but the Republicans have appealed to the courts. The situation is a sarcastic parody on the claim that "this is a Christian nation."

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Signs of the Times

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THERE is one element that is always lacking in political Christianity, and that is consistency. The Supreme Court has declared this a Christian nation, and Congress has decided that Sunday is the Sabbath of the fourth commandment; yet the managers of the forthcoming ball in honor of the inauguration of President Cleveland are arranging to have it extended to Sunday.

SOME individual sends us a copy of the *Central Baptist*, with a request to publish a certain article and return the paper. There is nothing in the article that we care to publish, and we would return the paper if we knew the address of the sender. But he has written the request and address on the margin of the paper (which is against the law), and the address is so obscure that we cannot decipher it. It is strange how some people will wriggle about to save the cost of a postal card.

It is a remarkable fact that in those countries where offenses against religion are the most relentlessly punished, the common people are the most wretched and degraded. Yet the votaries of popular religion in this professedly enlightened and free country are becoming heedless of the lesson which this great fact teaches. The clamor for rigid Sunday laws and their stricter enforcement shows a disposition to mimic the cruelties of barbarous ages and intolerant governments in the enforced observance of their religious vagaries.

THE officials of the Inquisition in Henry County, Tennessee, feel the necessity of covering up their record for partiality in arresting only Seventh-day Adventists for working on Sunday. In order to do this they have lodged complaints against a few poor negro laborers on the railroad. This only adds meanness and cowardice to their bigoted persecution of the Adventists. The railroad people run their trains and their white employes of all grades work with impunity on Sunday and are not molested, but the poor negro laborer of the same company is made the victim of vindictive officials at the behest of religious law. The real spirit of the Sunday law persecutions is exposed by one of the editors of the *American Sentinel*, of New York, who was recently in that part of Tennessee. He says: "One of the indicted Adventists is a young man who, until a short time before the finding of the indictment against

him, was rather wild and did not keep any day, but worked alike on all days or spent the time riding around the country. But nothing was said about it; so long as he did not keep another day nobody seemed to care what he did on Sunday. However, at the first term of court after he became an Adventist he was indicted."

IN Greenland when a stranger knocks at the door he asks, "Is this God's house?" And if the occupant answers "Yes," the stranger goes right in without any further invitation. And why not? God says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." If we are God's servants, our houses belong to him. If a stranger wants to answer the Lord's invitation to come unto him, where would he go but to one of the Lord's houses? "Be not forgetful to entertain strangers, for thereby some have entertained angels unawares."

THE prominence which the pope is attaining in these last days was demonstrated by the enthusiasm of his episcopal jubilee on the 19th inst. The great cathedral of St. Peter's was the scene of an immense throng. A dispatch says 30,000 pilgrims, and about the same number of Catholics of Rome, were packed into the building, and not less than 40,000 were turned away by the military. The papal jubilee was celebrated in New York, Baltimore, Philadelphia, Jersey City, and Minneapolis. In New York the restoration of temporal power to the pope was the keynote of the addresses.

WHEN Christ ascended to heaven, he promised his disciples to send the Holy Spirit upon them. But there was also the injunction, "Tarry ye in the city of Jerusalem until ye be endued with power from on high." They not only believed that the promise would be fulfilled, but acted out their belief. "And they all continued with one accord in supplication and prayer." Although the outpouring was a matter of promise, they sought it in humble supplication, and they sought it unitedly. So it must be in regard to the promised latter rain. It will come upon those only who humbly seek it with prayer and supplication.

IN no other way is theological error more widely published than in poetry and hymns. The inherent immortality of the soul has been sung so long that men believe it, contrary to the whole teaching of the word of God. The following is illustrative of the same thing in another line; it is taken from some verses headed "Sunday," which appeared some time ago in a popular religious journal:—

"Dear Lord, we thank thee for thy day,
The day that thou hast made and blest.
We lay aside our week-day toils and cares,
And greet with joy this day of rest."

The Bible fact is simply this, that God never blessed Sunday any different than he ever did five other days of the week; nor did he ever appoint it as a rest day. The Sabbath law is found in Ex. 20:8-11.

It is said that the Peace Society of England is waging war on the Boys' Brigade, on the ground of its military organization, its tendency being to make the boys lovers of war and military life. In reply to this criticism the *Boys' Brigade Courier* says:—

The boys are taught to love peace, and to follow the Prince of Peace. Few indeed have become regular soldiers, and a smaller proportion than might have been expected have become volunteers. Nevertheless, the young men trained in the brigade will be ready at their country's call to fight her battles, if needed, and will make all the better soldiers by reason of their early training in the Boys' Brigade.

This is an admission that the boys are better prepared to fight by virtue of the drill in the Boys' Brigade, and does not agree with the claim that they are trained to follow the Prince of Peace. Jesus would not allow his servants to fight, even in defense of their Master's life. He said, "If my kingdom were of this world then would my servants fight, and I should not be delivered unto the Jews; but now is my kingdom not from hence." Then when the boys are made "ready at their country's call to fight her battles," they are prepared to fight for another kingdom than that of the Master. Satan is well pleased with every scheme for teaching men carnal warfare.

MR. MORGAN, U. S. Commissioner of Indian Affairs, has been the one particular eyesore of the Catholics during President Harrison's administration. His latest act of hostility to their methods was to annul a government contract made with the Sisters of Loretto for the conduct of an Indian boarding school at Bernalville, New Mexico. In explanation of his action the commission says:—

In violation of the contract the sisters have enrolled in the school forty-two children who are pure Mexicans, without a trace of Indian blood, whom they have reported as Indians. Not only this, but they have misrepresented the homes of many of them, locating them in their reports in places far removed from their actual residence, and still they instructed the children, when questioned as to their residence, to give false information. The matter has been investigated with great care, and my action was absolutely necessary in view of the damaging facts revealed.

GOOD POETRY WANTED.

DURING the coming season Brother F. E. Belden intends to issue a new Sabbath school song book, having received many requests for one from individuals and schools, owing to the fact that "Jovial Greetings," although an excellent book, has been in use six years.

His work of collecting and writing matter is nearly completed, and he requests all who are interested to send him immediately for musical setting, original or selected hymns of excellence, on the subjects of the Second Coming of Christ, Consecration, and Home and Foreign Missionary work. He wants *spiritual poetry* (not mechanical jingles) in order that the book may be a real blessing to those who use it.

The book will bear the title "GOSPEL SONG SHEAF, for Sabbath School and Praise Service;" and in addition to his own experience in writing and compiling, the collection will be approved by a competent committee, before publication.

To all who forward one or more selected hymns not heretofore set to music, he will send free of charge a copy of either one of the following named publications: "Bible Object Lessons and Songs for Little Ones," "Songs of Freedom," or "Gospel Song Sheaf" when issued. To those sending one or more original hymns, he offers all three of the publications named, provided in either case that one or more of the hymns appear in the book.

All contributions should be marked "original," or "selected," as the case may be, and bear the name of the author as well as the name and address of the sender. Forward all matter to F. E. Belden, 5007 Calumet Avenue, Chicago, Ill.

LITERARY NOTICES.

WE have received the following new tracts from the Echo Publishing Company, North Fitzroy, Melbourne, Australia: "Temped in All Points Like as We Are," 16 pages, 2 cents; "The Way to Christ," 16 pages, 2 cents; "The Privilege of Prayer," 16 pages, 2 cents; "The Benefits of Bible Study," 8 pages, 1 cent; "The Elect of God," 8 pages, 1 cent. These are all from the pen of Mrs. E. G. White. Also, "Righteousness,—Where Is It to Be Found?" by J. W. C., 16 pages, 2 cents.

American Young People is the title of a new illustrated monthly magazine just started in Chicago. Its large, clean, handsome pages, unique illustrations, and attractive reading matter, are in keeping with the many new enterprises that the quadra-centennial year has called forth. The articles are nearly all original, nearly all accompanied by the portraits of the authors. Price, \$1.00 a year.

Childhood, the third number of which has reached us, is the name of a new magazine in a new field. It is edited by Dr. George William Winterburn, and is devoted to inculcating advanced ideas in regard to the moral, intellectual, and physical development of children. This number contains a series of articles by well-known writers, which will prove interesting and instructive to parents and teachers everywhere. The editor has had a score of years' experience in treating and associating with children, and he believes that he can help those that have charge of children, that the children may not suffer from their unwisdom. *Childhood* contains forty double-column pages, and is published at ten cents a number, one dollar a year. New York, 78 Maiden Lane.

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