

Signs of the Times.

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

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MILTON C. WILCOX, EDITOR.

THE apostle Paul in giving his Christian experience said: "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which 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.

THIS is the experience of every true, intelligent Christian. He may not know just how or when or where the work was done, only he knew that Christ died for him and rose for him. By faith he accepted Christ's death for his death, because death comes by sin, and on Christ was laid the sins or iniquities of us all. He who thus chooses Christ yields to Christ all his sins. He keeps none himself. Christ "gave himself for our sins" (Gal. 1:4), and we yield the sins to him who thus purchased and bore them. By faith we are crucified with him, by faith we die with him for the sins.

BUT this crucifixion is not a theory, but a fact. We renounce all sin, we separate from that in which we formerly walked, from the old man, to whom we were once married; the old man, the body of sin, dies and is buried forever, or should be. We rise with Christ to walk in the new life; for he not only gave himself for our sins, but he died for us, that we might live through him. "He was delivered for our offenses, and was raised for our justification," our righteousness. In his death we die by faith. In his life we live by faith. His death was for our sins. His life is for our righteousness.

CHRIST'S life was one of willing, faithful, perfect obedience to all of God's commandments. He "did no sin," because he kept his Father's commandments. Knowing them in their fullness, because he knew the Father in his fullness, he kept those commandments—God's righteousness (Isa. 51:7; Ps. 119:172)—in their fullness, and so possessed a character complete in the righteousness of God. And he did all this that he might save

mankind. All this is abundantly taught in Christ's own life and in the epistles to the Romans, Philippians, and Colossians, and elsewhere. "For it pleased the Father that in him should all fullness dwell." "For in him dwelleth all the fullness of the Godhead bodily. And ye are complete in him, which is the head of all principality and power." It is "Christ the power of God, and the wisdom of God," and "the righteousness of God," and to them who accept him by faith he is "wisdom and righteousness and sanctification and redemption," "the way, the truth, and the life."

ALL this Christ is to those who yield all to him, and accept him for all to them. They have then of "his fullness;" and he bears their infirmities. Such will esteem it a privilege to put on their Redeemer before the world. "For as many of you as have been baptized into Christ have put on Christ." Baptism is the marriage bond before men between the saved soul and Christ. "Wherefore, my brethren, ye also are become dead to the law [to its transgression, sin, Rom. 6:2, 11] by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God." Rom. 7:4. The old man is slain and buried; we die, and rise, and are planted with Christ. As a prince, who is not prevented by a human morgantic law in taking a peasant for his wife from the lower walks of life, bestows on her all his own royal prerogatives and privileges, so Christ does every soul who will yield to him. He gives them his righteousness and his life. They walk in newness of life, and therefore they bring forth fruit unto God. As before union with him they brought forth sin, or transgression of God's law, unto death, united with him they live his life and bring forth righteousness, or obedience to the law. Rom. 6:16-23. He kept God's commandments (John 15:10), so will they (1 John 5:3). They will walk as he walked (1 John 2:6), if Christ dwells within. They cannot do otherwise, because they have no desire so to do.

The Gambling Evil.—One of the great evils of this country and the world is the gambling evil. Before us lies an appeal to the people on this question, signed by noted D.D.'s of various cities of the East. The power of the great gambling concerns of our country over various local, municipal, and State elections is marked, and the evil, says this appeal, "has been rapidly increasing in this country in recent years," and "it has already reached a magnitude hardly conceivable to those who

have not investigated this subject. It has corrupted State Legislatures, courts, juries, and on municipal governments, and has defeated the ends of justice in countless ways." And all this and much more is true of this great evil. Those behind it are wealthy, bold, hazardous, and unscrupulous. Shame, sorrow, misery, disgrace, and ruin follow in its pathway. How many "trusted men" are ruined through this vice. Lotteries, race-track gambling, pool selling, bucket shops, roulettes, faro, fortune wheels, and other forms of gambling, are mentioned. It is recommended that organizations be formed against the evil, and especially to repeal all laws favoring gambling, educate the public, and enforce such laws as exist for its suppression.

We recognize the evil; we would that it did not exist; but it does, and the sad fact is that it is fostered and fed by our church fairs, festivals, and raffles, where the principle of gambling is as much in operation as existed in the Louisiana Lottery. Let reform begin in the churches. Law may make and suppress crime, but it cannot reform men, and their vices will but take another form, which will require a new law to make it criminal. It is not the business of the ministers of Christ to endeavor to promote morality by law. Let the gospel of Christ in its purity and power take hold of men's hearts, and gambling and all other vices will appear in their true colors. We are opposed to gambling. We do not believe in it as seen in the great gambling concerns of the country, in the numerous gambling hells, in the various prize articles and packages in common stores, shops, and groceries; neither do we believe in it in the church; and the only effectual remedy we know which the church can use with unsparing freedom is the gospel of Christ.

THE METHOD OF CHRIST.

IN past articles we have considered briefly the two principles, two religions, and the two methods of these two religions. God is love. His religion is a religion of love, as his character is love. That character and religion were manifest in their beauty and perfection to the world in our Lord Jesus Christ. He declared God to the world in his teaching and example. He came to reconcile men to God, to win them back to their allegiance to God, to proclaim the glad tidings of an all-powerful Redeemer to a race lost and wrecked on the stormy, treacherous ocean of sin.

What were his methods? Did he compel, coerce, boycott, persecute? What were Christ's teachings? What was his example? He is the great example of the church, their

great prototype. First of all, hear him proclaim the motive which brought him here:—

"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.

It was love that brought Christ here, and love will not compel. To compel men against their choice would destroy their freedom and make them slaves. True, Christ has his bond servants, but it is "the love of Christ" that "constraineth." He will allow men their own way. He will set before them all the beauties of God's truth; he will appeal to them to become sons of God and walk in his light (John 1:9-12), but he will not compel belief and acceptance; for loving acceptance and belief cannot be compelled save by love. But what if men would not believe?—He did not condemn them, nor give them over to punishment. His mission was not to destroy but to save. His words are:—

"I am come a light into the world, that whosoever believeth on me should not abide in darkness. And if any man hear my words, and believe not, I judge him not; for I came not to judge the world, but to save the world. He that rejecteth me, and receiveth not my words, hath one that judgeth him; the word that I have spoken, the same shall judge him in the last day." John 12:46-48.

His light shines, but the judgment is suspended. Infinite mercy pleads; the Holy Spirit touches the heart; Christ on Calvary still draws all to him; but he does not compel acceptance. He leaves all to the judgment of the last day, when every truth he ever spoke will be demonstrated in the resplendent glory of eternity, and every sinner will stand self-condemned by the word of Christ. But his disciples then as now thought otherwise. On one occasion when the Master, weary and worn, would have turned aside to rest in a village of the Samaritans, they in their national prejudice "did not receive him, because his face was as though he would go to Jerusalem." His disciples, James and John, had not yet learned the heart of the Master; they would condemn and punish:—

"And when his disciples James and John saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did? But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of. For the Son of Man is not come to destroy men's lives, but to save them. And they went to another village." Luke 9:54-56.

When he came to the close of his life, in that hour of the power of darkness, when betrayed by his own disciple, another, impetuous Peter, drew a sword and smote one of the band which came to arrest him. What did Jesus do?—He healed the wound of his enemy, and, turning to Peter, said to him and to every disciple who has since lived, "Put up again thy sword into his place; for all they that take the sword shall perish with the sword." Matt. 26:52. He could then have called on his Father, and angelic power would have been given to scatter the powers of darkness, but it was not to be. He was living man's example, while dying man's sacrifice.

A few hours later he stands before Pilate, charged with sedition in stirring up rebellion and making himself a king. What does he say?

"Jesus answered, My kingdom is not of this world; if my kingdom were of this world, then would my servants fight, that I should not be de-

livered to the Jews; but now is my kingdom not from hence." John 18:36.

He sends forth his servants on the same mission of the gospel, with the instructions, "Be ye wise as serpents and harmless as doves." The power he promises, the all power, is that of the Holy Ghost, received by faith. Acts 1:8. His panoply with which he clothes his own soldiers (Eph. 6:10-16) contains only spiritual weapons, not carnal, yet mighty through God for meeting all the powers of darkness (2 Cor. 10:4, 5).

But why enlarge? It is ever the same—strong and tender love to the sinful and weak. From his first call of the disciples, from the gift of freedom to the demon bound in Capernaum, on that wondrous Sabbath day, to his weeping over Jerusalem and to his prayer for them who nailed him to the cross, it was ever love, and only love, which longed that men should choose his way of righteousness and life, but could not nor would not compel.

Those, therefore, who seek civil law to compel furtherance of religious or moral ends, do not know Christ. Those who know Christ will seek to save in love's way.

OUR "CHRISTIAN NATION."

Is THIS a Christian nation? Thus the Supreme Court decided; and thus we are repeatedly told. It is said that Christianity is pervading all nations, that "this is a Christian nation," that the human forces that make for good are dominant, etc., etc., etc., *ad infinitum*. And at the same time every earthly result of note proves the contrary. And in their sober thought our most optimistic men present evidence which shows that the world is growing worse. Before us lies an appeal to the public on the great "gambling evil," which says:—

An abundance of facts and figures is at hand to prove that this evil has been rapidly increasing in this country in recent years, and that it has already reached a magnitude hardly conceivable to those who have not investigated the subject.

This appeal is signed by prominent men, mostly ministers, among whom are Bishop J. H. Vincent, President F. L. Patton, of Princeton College, Rev. R. S. MacArthur, D. D., Bishop J. F. Hurst, Rt. Rev. F. D. Huntington, D. D., Hon. Noah Davis, Ex-chief Justice New York State Supreme Court, Revs. E. P. Ingersoll, D. D., Josiah Strong, D. D., Chas. L. Thompson, D. D., and others of equal note. They talk of the crime, misery, disgrace, and ruin which follow the evil, and declare "that over \$2,898,000 was stolen in a single year recently by men who had lost money playing the races."

As regards the status of the temperance cause the *Independent* of November 9, 1893, declares:—

No careful observer can well doubt that the drink habit is on the increase. This is certainly true of social drinking. Families entirely abstemious ten years ago now think nothing of having wine at dinner. This custom, which seemed at one time to have died out almost entirely, has been generally revived, at least in the Northern States. The saloon evil has grown to tremendous proportions. Our consumption of beer and ale is something terrible to contemplate; . . . nor does it seem to have sensibly diminished the consumption of the more fiery potations. The condition of the temperance cause

has been anything but encouraging for the past three or four years, and the outlook is certainly not bright. Many who contemplate the prevalence of the increasing drink habit, and the apparent failure of legislative attempts to check it, are discouraged and do not know what to do.

The same paper, of the same date, has an article headed "An Atmosphere of Crime," and the first paragraph reads thus:—

That is what we seem to be living in, here in New York and New Jersey. Moral right has temporarily shut us in, and we have to rub our eyes to find out where we are and whither we are being led.

And this is about the same story that is told us by reputable journals of most localities. In the Old World matters are no better. The black clouds of intemperance, war, anarchism, and plutocracy gloom the entire land. The rich corporations of our own land hold in their grasp the governmental powers, and grind down the people at their will. Parties change, but gold and greed hold sway. The professed church of Christ, panic stricken, turns from her Lord—rather, she has already turned from her Lord, and is therefore panic-stricken—and clamors for earthly power, for human law, to do the work of the gospel of Christ. And yet this is a "Christian nation"! Christian, forsooth! the golden calf, the shrines of Plutus, of Venus, of Aphroditus, of Bacchus, are more numerous in the land than the altars of the living God, and their worshipers are more numerous and devoted; aye, they are found among the professed worshipers of Christ. Some, like Jeroboam of old, will declare, "Come and see my zeal for Jehovah," but they crush out the worshipers of Baal to set up instead the calves of gold.

Are we discouraged?—No; God lives and reigns. Nations and governments may prove false to their trust; the church of Christ may become apostate Babylon, yet Christ is risen indeed. He has a people in the earth, in the world, and in all the churches, and he will call them out by the same mighty gospel which shattered idol temples and shook the empire of Rome from center to circumference. His word abides; its foretold omens of the coming King are marshaling before us; in the closing gloom of the night of sin bright rays of the coming radiant morning flash hope to his children, and reveal to those trusting in him the glorious highway of his commandments, and the standard of his glorious gospel message.

What Is This?—Are Roman Catholics idolators? Do they exalt the creature above the Creator? Let the following from a sermon preached at the dedication of St. Joseph's Church, De Pere, Wis., with Monsignor Sattoli and Bishop Messmer in attendance, answer. We quote from the *Independent* of November 9:—

Joseph was the head of the family, the foster father of Jesus, the spouse of Mary. Jesus was subject to him, so the Scriptures say, not only loving him, but was a dutiful child to him, obeying him readily. A mere wish of Joseph had the power of command for Jesus. *The relations of the three are not now changed, although the surroundings are;* the Virgin Mary is still the spouse of St. Joseph, as Jesus is still the foster child. That Mary, queen of heaven and earth, is still the perfect spouse, and Jesus still subject to Joseph, his foster father, gives some idea of the high position in heaven of Joseph;

with the exception of the blessed Virgin, he alone of all the saints takes first rank; for *even Mary and Jesus pay homage to Joseph*, what they could pay to no one else. Therefore his influence with the Fountain of Grace must be powerful, a mere wish of Joseph equaling to Jesus as a command. This immense influence Joseph uses in the interest of the welfare of his clients and as protector of their temporal interests.

The testimony of the Bible is that when the children of Israel "ate the sacrifices of the dead," or to the dead heroes in the heathen worship, that they in reality sacrificed "to devils, and not to God." See Lev. 17:7; Ps. 106:20, 37; 1 Cor. 10:20. They did not know it, but it was the fact, nevertheless. The testimony of the Scriptures is that "the dead know not anything;" that "his [the dead's] sons come to honor, and he knoweth it not; and they are brought low, but he perceiveth it not of them." Satan induced our first parents to believe that they would not die, but would be as God. (See Gen. 3:4, R. V.) Believing that their ancestors and great men possessed something that did not die, demons, the messengers of Satan could claim to be that something, and so deceive men. Hence came ancient sorcery and witchcraft. Hence comes Modern Spiritualism. Hence comes the saint worship, the Mariolatry, and the Josepholatry of Roman Catholics. Satan said Joseph did not die, he became as God, and Catholics believe it. Are they not idolaters? Whom do they worship in worshipping the supposed Joseph? And yet many Protestants call the system which recognizes and permits this "Christian"! There are Roman Catholics who are Christians, but it is in spite of the system.

MR. CRAFTS' FALLACIES.

In the *Christian Statesman* of November 18, 1893, the editor, Rev. Wilbur F. Crafts, has an article entitled "Fallacies of Saturday-keepers." We wish to notice three points. Says the *Statesman*:—

The first day of the week, say they, has no authority but the Roman Catholic Church. For proof they cite whole pages to that effect from the Roman Catholic Church, which they count infallible only on this one point where their argument is habitually rested on Roman Catholic support.

In reply we simply wish to state again, what we have before said so many times, that the prophecies of God's word (Dan. 7:25; 2 Thess. 2:3-8; Rev. 13:4-8) have predicted the very criminal which would attempt to change God's law, and Roman Catholic testimony is simply brought forward as the unwitting confession of the criminal to the crime. That the criminal would claim justification of his deed is only natural, and so that church claims to have done its work instructed by Jesus Christ, or by the Holy Spirit, or through the apostles. All this has no bearing on the case at all. The Spirit of God said that an attempt would be made to change God's law in the matter of time, and the Roman Catholic Church apart from that word says, I am the one that made that change. That she would falsely claim divine power to do this is also predicted in the prophecy.

But this is not the only evidence which Seventh-day Adventists have presented. For years the "History of the Sabbath," by

Andrews, has been before the public; and that history gives an abundance of historical testimony apart from the Roman Church. They have published a little pamphlet, No. 90 of the *Bible Students' Library*, entitled "Origin of Sunday Observance in the Christian Church" (price 15 cents), which bases the whole argument on Protestant testimony. Our new tract on "Who Changed the Sabbath?" No. 107 of *Bible Students' Library*, gives not only the testimony of Roman Catholics, but of reputable Protestant authorities, as to the change of the day. We commend the reading of these to Mr. Crafts, and we commend their widest circulation by the friends of the Sabbath.

Again says the *Statesman*:—

Another favorite theory of Seventh-day Adventists is that if the United States Government should pass a law against Sunday trains and mails it would be necessary to go forward in "religious legislation" until the government at last would define true religion and persecute all who fell short of its standard. Now all this "almighty-must-be-ity" of prophecy is refuted by history, for we have always had laws in defense of our national Christian institutions, and they have not led to any official surveillance of religion. What such laws have not caused in the States, there is no reason to expect they will cause in the nation.

But this is not a theory of Seventh-day Adventists. Richard M. Johnson, in a report adopted by the United States Senate in January, 1829, said on this very matter:—

If this principle [legislating on a matter of religious controversy] is once introduced, it will be impossible to define its bounds. . . . Extensive religious combinations to effect a political object are, in the opinion of the committee, always dangerous. This first effort of the kind calls for the establishment of a principle which, in the opinion of the committee, would lay the foundation for dangerous innovations upon the spirit of the Constitution, and upon the religious rights of the citizens. If admitted, it may be justly apprehended that the future measures of the government will be strongly marked, if not eventually controlled, by the same influence. All religious despotism commences by combination and influence; and when that influence begins to operate upon the political institutions of a country, the civil power soon bends under it; and the catastrophe of other nations furnishes an awful warning of the consequence.

If the principle is once established that religion, or religious observance, shall be interwoven with our legislative acts, we must pursue it to its ultimatum.

Says Gibbon ("Decline and Fall of Roman Empire," chap. 37, par. 23, part 5):—

It is incumbent on the authors of persecution previously to reflect whether they are determined to support it in the last extreme. They excite the flame which they strive to extinguish; and it soon becomes necessary to chastise the contumacy as well as the crime of the offender. The fine which he is unable or unwilling to discharge, exposes his person to the severity of the law; his contempt of light penalties suggests the use and propriety of capital punishment.

Much, very much, more might be quoted from the best of men. See Macaulay's essay on Gladstone, and the expressed determinations of Sunday-law people demonstrated in their persecutions of Sabbath keepers in Tennessee and Maryland. But these evidences are not needed by observing minds. Our country has already entered upon the career of religious despotism. The dignity of the government will at last demand the visitation of the death penalty upon those who deny its blasphemous assumptions, but who walk blamelessly before God. Persecution is al-

ways the ultimatum of religious legislation; and this is what Mr. Crafts and his associates are demanding.

One more of his utterances:—

Just as Seventh-day Adventists read "United States Government" in Revelation where the Bible says "the third feast" [I eat], so they insist on calling "the seventh day" after six days of work in the fourth commandment, the seventh day of the week, adding the last three words, which are neither included nor implied in the Bible text.

"The seventh day" of the fourth commandment of the Decalogue is "the seventh day of the week." Proof: (1) "The seventh day is the Sabbath of the Lord thy God;" (2) the Sabbath comes just before the first day of the week:—

"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." Matt. 28:1.

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

"And they returned, and prepared spices and ointments; and rested the Sabbath day, according to the commandment. 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." Luke 23:56; 24:1.

(3) The day just before "the first day of the week" is "the seventh day of the week," and that Inspiration declares to be the Sabbath "according to the commandment."

Upon such "arguments" as the above, from Mr. Crafts, is builded the entire Sunday fabric, and the saddest thing about it is that so many believe them without looking farther. Seventh-day Adventists make no claim concerning the Sabbath of the Decalogue which cannot be proved by evidence from God's word, and this is admitted by first-day observers. May the friends of the truth let their light shine.

THE UNCERTAINTY OF PETITIONS.

The following from the *Christian Advocate*, edited by Dr. J. B. Buckley, we commend to those who are expected to be influenced by petitions for Sunday closing of the Midwinter Fair:—

Senator Dawes, in presenting to the Senate a petition which was signed by a prominent clergyman in this city, said that the statements contained in the petition were unsupported by the facts, and suggested that intelligent people ought to know better than to circulate such untruthful petitions for signatures.

The clergyman referred to says that he signed the petition thoughtlessly, as it was presented to him by one of the women of his congregation. The signing of petitions is generally done in that way, and for that reason they have no influence. In a Texas court a lawyer, to prove the worthlessness of petitions, sent around a petition to hang a judge. It was signed by a number of citizens who did not read it, and was by the lawyer offered in evidence before that very judge.

"It is because so few have definite goals before them that so many fail; it is because so many aim at impossibilities that so few succeed; it is because there is too much wishing for success, with so little unremitted striving after it, that so many end with wishing; it is because there is too much eagerness for speedy triumph that so many end in defeat."

General Articles.

"Having the everlasting gospel to preach unto them that dwell on the earth." *Rev. 14:6.*

THE LIFE THAT SATISFIES.

BY ELIZA H. MORTON.

With haughty pride the heart may say: "I have No need of strength outside of self. This life Alone can give me truth, and love, and fill The yearnings of my soul." O foolish man, To thus exalt the clay above the hand Of Him who seeks to fashion it! He who Looks not above the dim, low hills of earth Sees not the heights that sunward rise beyond This weary world. A tiny wreath of smoke, A fragile flower, a drop of dew, a blade Of grass, the shadow of a shade is life. All feel the ebb and flow within of that Which, like a restless tide, impels them on, And yet some say, "The force is ours." With song And smile they drink the cup of earthly bliss And lose themselves amid the waves of time.

How grand is life to him who stands in awe Before its mighty miracle and views The path between the cradle and the grave, As one beholds a road that leads to home! The torch of intellect grows dim with age, But God's great lamp of truth swings low; and man May reach far up and touch its golden beams And gather brightness to himself. O Star Of Hope! O sweet mysterious One! We bow, We worship, and adore. No poet's dream Is this we grasp by faith. It is revealed. We know it's true, and lo, it makes us free!

The low horizon of this earthly life Recedes. The dark and gloomy clouds depart; The mighty beams of Christ's divinity Shine in our souls and kindle there a flame, So sacred in its glow that other hearts, Beholding, long to feel the warmth and power. Humanity puts on a brighter garb. The loves of earth more tender seem, more dear, Because the heart wells up with love divine, And feels a rapture that no slight can chill. O life that satisfies! O life that feeds The yearning hunger of the famished soul!

JESUS THE GOOD SHEPHERD.

BY MRS. E. G. WHITE.

"VERILY, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. He that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice; and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him; for they know his voice. And a stranger will they not follow, but will flee from him; for they know not the voice of strangers. This parable spake Jesus unto them; but they understood not what things they were which he spake unto them."

Here it was demonstrated that a worse blindness than that of physical blindness closed the understanding of the Jewish people. By his infinite power Jesus could heal those who were physically blind, but those who were spiritually blind could not discern their need of enlightenment; for they thought themselves righteous. The treatment that Jesus received from those of his own nation is symbolic of the treatment he was to receive from the whole world. He lived in the world, and he had a deep, earnest love for the world, and especially for the Jewish nation. The question was brought to an issue that had been the point of controversy since the fall, concerning the character of God. Satan had charged God with exercising arbitrary power, and of alienating the human race from himself. Satan sowed seeds of enmity, and kept

them well watered, in order that he might be successful in deluding souls, and thus triumph over Christ, making the gulf more deep and impassable between earth and heaven. He presented his falsehoods as truth, and became bold in transgression, seeking to wear out the goodness, mercy, and forbearance of God, to extinguish from his heart all love for man, and thus so exasperate divine justice that God would leave the world under Satanic jurisdiction. "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." Instead of being softened by the long patience of God, they encourage themselves in continual resistance.

Satan took the field in person against Jesus Christ. Evil angels conspired with evil men to resist good, to trample upon righteousness, and all the energies of evil were confederated together to destroy the champion of God and truth. While success seems to attend the masterly activity of Satan, Jesus takes the field to contest his power. Jesus came "unto his own, and his own received him not." He was charged with an ambassage of mercy, sent of the Father at a crisis when rebellion had overspread the world, in order that man should not perish, but have everlasting life through faith in the Son of God. Through Christ they were to bruise the serpent's head, and gain eternal life.

Jesus was the truth, yet he was scorned as a deceiver. He was hunted from place to place as a malefactor. His own nation took the most active part in throwing contempt upon him. His friends, and even his own brethren, denied and forsook him. Every cruelty that an apostate angel could instigate was set in operation. He was buffeted with temptations, lacerated with stripes, crowned with thorns, mocked and derided as a false king, and at last crucified on the cross.

Satan has kept up his system of cruelty, and still employs his planned agency of crookedness and deception, and accuses and condemns and tortures in order that he may control the conscience. While exercising his power in torturing those whom he controlled through demoniacal possession, he yet laid the blame of it upon the Lord God of heaven. He put his own interpretation on his Satanic actions, and charged God with being the author of all evil. In the parable of the shepherd Jesus puts his own interpretation on his work and mission, and represents himself as the good shepherd, feeding and taking charge of the sheep. He said, "He that entereth not in by the door [by himself] into the sheepfold, but climbeth up some other way, the same is a thief and a robber." Christ said that all who came before him claiming to be the Messiah were deceivers. At the time of Christ's coming there was much agitation concerning the appearance of the world's Messiah. The Jewish nation expected that a great deliverer would come, and there were men who took advantage of this expectation, turning it to the service of themselves, that they might be thereby profited and glorified. Prophecy had foretold that these deceivers would arise. The deceivers did not come in the way in which it was prophesied that the world's Redeemer should come; but Christ came, answering every specification. Types and symbols had represented him, and in him type met antitype. In the life, mission, and death of Jesus every specification was fulfilled.

Jesus was the good shepherd to whom the

porter openeth, who knows the sheep, calleth his own by name, and leadeth them out. He it is who is stronger than the thief and the robber, those who enter not in at the door, but climb up some other way. The Pharisees were not able to discern that this parable was spoken against them, the professed leaders of the people, pastors of the flock. Jesus presented himself in contrast to them, and when they reasoned in their hearts as to what he could mean by the parable, he said: "I am the door of the sheep. . . . By me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not, but for to steal, and to kill, and to destroy; I am come that they might have life, and that they might have it more abundantly. I am the good shepherd; the good shepherd giveth his life for the sheep." Christ presented himself as the only one in whom were qualifications for making a good shepherd. He is represented as the "Chief Shepherd." Peter writes, "When the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." Again he is called the great Shepherd. "Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom be glory forever and ever." "But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep."

The Pharisees had just cut one off from the fold because he had acknowledged that Jesus had wrought a wonderful miracle, and had opened his eyes. They had called the blind man to them after his healing and had said: "Give God the praise; we know that this man is a sinner. He could never have wrought the miracle. As to this man doing the miracle, you are wrong. It is only a deception." But the restored man answered, "Whether he be a sinner or no, I know not; one thing I know, that, whereas I was blind, now I see." Then they asked again, "What did he to thee? how opened he thine eyes?" How hard they were to convince! How hard they tried to cover up with unbelief the mighty work of Jesus, and sought to persuade the man to disbelieve his own senses! They were false shepherds indeed, and sought to scatter the sheep. But the blind man who had been made to see answered their caviling, asking them if they too would be his disciples. They were indignant that this ignorant man should presume to teach them, and could scarcely find words to express their contempt. They were men who had been educated in the schools, and claimed to be expositors of the Scriptures. They were not to be thought of as disciples of any pretender, and declared themselves to be the disciples of Moses.

But the man upon whom the miracle was wrought was not to be intimidated by their scorn, and said: "Why herein is a marvelous thing, that ye know not from whence he is, and yet he hath opened mine eyes. Now we know that God heareth not sinners; but if any man be a worshiper of God, and doeth his will, him he heareth. Since the world began was it not heard that any man opened the eyes of one that was born blind. If this man

were not of God, he could do nothing." The indignation of the scribes and Pharisees knew no bounds. Gathering their robes about them, as though they feared contamination, shaking the dust from their feet against him, and treating him with the utmost contempt and derision, they said, "Thou wast altogether born in sins, and dost thou teach us?" And in no gentle manner they thrust him out of the synagogue. The sheep was cast out of the fold for being a living witness to the power of Christ. Many have been cast out of the church whose names were registered upon the book of life. Wolves in sheep's clothing were ready to cast out of the fold and devour one who was entitled to the Lord's pasture; but Jesus, the True Shepherd, sought him, and gave him a place within the fold.

HISTORY. NO. I.

BY GEORGE E. PRICE.

THE LESSON OF HISTORY.

HISTORY is simply the record of what sin has done. It can only be understood in the light of eternity. The only true history is in the great books of heaven, and it is only as we approach the accuracy of that record, and view it from that standpoint, that we can rightly get out of history what there is in it for us.

The history of this world when completed will have illustrated the full nature of sin. Indeed, this world only stands until this is done and until a sufficient number are saved out of it to people the earth when it is made new, so that when time closes its record will everlastingly declare the awful results of the least departure from the law of God. This is why this experiment of sin was permitted to take place, to show what sin is. The time will come when it will all be in the past,—all this horror and cruelty and woe that have followed as the natural result of the first thought of self cherished in the mind of the covering cherub. Eze. 28:14-19; Isa. 14:12-14. And the record of it will then remain to all eternity, as a most eloquent witness that with the maintenance of God's government is bound up the happiness of all his creatures.

God has always been love. But the difference between selfishness and love could not well have been displayed without this experiment of sin. God has always been the embodiment of mercy. But mercy could never have been manifested, in other words, could never have been shown to the worlds as one of God's attributes, if nothing had arisen whereby an offender could be treated better than he deserved. This also is a reason why sin has been permitted to take place. But coming down from these general principles there are some points in the details of this history that teach us truths too often lost sight of, but which are of special importance to the world to-day.

The Bible is a manual on the history of sin that God has given to man for his salvation from sin and from its consequences. It contains a history of sin from the first lifting up of the heart in the covering cherub because of his beauty, down through all the ages, "past the rise and fall of kingdoms, past the setting up and overthrow of empires, on into the eternal state," when all things earthly are made new, and the great originator of sin "never shall be any more." And not only so, but this revelation of God's will

contains every principle, or the means for the development of every principle, that has found or will find illustration in the history of sin. When its record is complete, it will then be demonstrated by nations and by individuals that one ray of light from the throne of God is sufficient to save from the lowest depths of degradation and woe, and that if men will not be saved, they will stumble upon the dark mountains beneath the full blaze of gospel light, and go down to perdition, when all heaven is reaching forth to save them. This is the great lesson of the ages, the great lesson of history, and, as we said before, if anyone does not find this on every page of its record, he has not got out of it all there is in it for him.

THE VIEW POINT.

There has been a great deal written concerning the philosophy of history, the verdict of history, and the hand of God in history. Much of this has been grand and good, but, because of looking at the subject from a partial standpoint, it has been but the statement of a half truth. The only correct position from which to view it is the throne of God, to look upon it from outside the limits of time. But the same truths will be found in the minute as in the general view, the same in the history of individuals as of nations, and of the world as a whole.

We in this age of the world have a vast advantage in this respect over those of other times, and yet very many, even from the first, have seen the great outlines of this work. Adam was told (and he and some of his children believed it) of the conflict between good and evil, that the seed of the woman should bruise the serpent's head. This is history—the history of this world in a nutshell; it gives promise of the time when sin shall be no more, and when mankind shall be saved by this seed of the woman from sin, its power, and its consequences. To the serious thinkers of the past and present "history is but a panorama of Providence."

Gibbon, in viewing the fragments of the capitol of Rome, may have acknowledged the intervention of a superior fate. But many have stopped here. Some have gone further and have seen the hand of God at the right time and place bring forth a man to do a certain work. Pitt said, on hearing of the capture of Quebec by Wolfe, "the more a man is versed in the history of nations, the more he sees the hand of an overruling Providence everywhere." Some have gone further than this again, and have seen that at a certain stage of events God has brought men and circumstances together and has in a great measure regenerated human society. D'Aubigne has grown eloquent on this subject, and has said in the preface to his noted history of the Reformation that "the history of the world must ever be regarded as the open annals of the government of the King of kings." And again: "This all-powerful hand which is descried through the scattered heaps of the monuments of Romulus, of the sculptured works of Marcus-Aurelius, of the busts of Cicero and of Virgil, of the statues of Cæsar and of Augustus, of the trophies of Trajan, and the horses of Pompey, by a man of admirable genius, but who had not bent the knee before Jesus Christ, shall we not discover this same palm amidst the rubbish of every ruin, and acknowledge it to belong to the arm of our God?"

But how indefinite and unsatisfactory is

all this. It is true it was grand then; it is grand now, and is the truth; but we of the closing hours of time, we who give the last message of love and mercy to a perishing world, we can see more than this, and can get more of the principles that are displayed in the history of this world. This great book of man, and his life on earth, and God's dealings with him, will ever be the subject of our study through all eternity. And it is but fitting that we should now be studying some of these great truths, even though we find but few of them and comprehend them but dimly. And it is doubly fitting that we who gave the warning against the worship of the beast and his image, and who, on this account, should, above all others, be well acquainted with the records of the past, should get from the storehouse of God's word whatever there is there on this subject that will help us in making the great truths for this time plain and beautiful to the comprehension of the people.

GOD'S WORD OUR BASIS.

The twenty-sixth and twenty-seventh verses of the seventeenth chapter of Acts give us a grand working basis for the development of some of these principles. God "hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him, and find him." From the beginning there have been the great objects before mentioned that were to be demonstrated here,— "the working out of Satan's rule in contrast with the government of God; the demonstration to the whole created universe of what God was willing to sacrifice in order to redeem his fallen children; and the gathering out of the nations a people for his name, sufficient in number to people this earth when redeemed and purified from the trace and curse of sin." And when we can look upon this from the standpoint of eternity, we will see that these results were accomplished in as short a time, and with as little sin and suffering and woe, as possible. This demonstration is to be for the benefit of the created universe, not for a hundred million years, nor for a hundred million times the period of the reign of sin, but to all eternity. And so we say again that the work will be completed as soon as possible consistent with its being done thoroughly and well.

(To be continued.)

A THIRD HOUSE.

SOME time ago a Cleveland paper reported Wilbur F. Crafts, when organizing a Sunday League in that city, as saying:—

Since Elliott F. Shepard died, the cause has greatly lacked for financial aid, but we are going to organize a "third House" in Washington; that will bring the right sort of pressure to bear on Congress.

It has been evident for a considerable time that the promoters of religious law have been planning to bring, if possible, still greater influences to bear, to attain their ends, than ever before. Their experience with Congress in the World's Fair Sunday-closing question taught them, as they have not hesitated to say, that they could control congressmen and intimidate them by political means into obedience to their requirements. This, then, is the first result of their councils made public,—the establishment of a "third House" at Washington, similar, of course, to that

which the Roman Catholics have had in successful operation there for several years. So, however successful this may prove to be, it can only be an imitation of that which the Romanists have done before them. No doubt, too, as the specialty of this "third House" will be to seek the national enforcement of a Catholic institution,—Sunday,—it will receive a cordial welcome and hearty proffer of assistance from the already established Roman Catholic lobby.—*American Sentinel*.

BLASPHEMOUS TITLES AND CLAIMS OF THE PAPACY.

BY J. M. KUTZ.

THE following are taken from "Cathedra Petri," a standard work of the Catholic Church, giving "The Titles and Prerogatives of St. Peter and of his See and Successors, as described by the Early Fathers, Ecclesiastical Writers, and Councils of the Church," by Charles F. B. Allnatt:—

"Peter, THE ROCK OF THE FAITH," "THE ROCK OF THE CHURCH," "THE FOUNDATION OF THE CHURCH," "THE ROCK OF THE FOUNDATION OF THE CHURCH," "UPON WHOM THE CHURCH OF CHRIST IS BUILT," "AGAINST WHOM THE GATES OF HELL SHALL NOT PREVAIL," "UPON HIM [Peter], AS ON THE EARTH, THE CHURCH WAS FOUNDED."

All this is spoken of Peter; but on page 66 of this book the strong statement is made that "what is said of Peter, the popes claim decidedly for themselves," and so we have on the same page Pope Theodore addressed thus: "O HOLY HEAD! . . . ON THEE, AS A FOUNDATION STONE, have the pillars of the church been fixed," and on pages 56, 57, "Pope Siricius, A.D. 386," said, "I bear the burdens of all who are heavy laden." Then all through the book we have the following titles and prerogatives applied to Peter and his so-called successors:—

"THE KEEPER OF HEAVEN," "KEEPER OF THE GATE OF HEAVEN," "THE PILLAR OF THE FAITH," "THE PRINCE OF THE WHOLE CHURCH," "THE PRINCE OF PRINCES," "THE SHEPHERD OF THE FLOCK," "THOU ART THE ONE SHEPHERD," "THE SHEPHERD OF SHEPHERDS," "THE HEAD OF THE BODY," "THE HEAD OF THE WHOLE FAITH," "THE HEAD OF ALL THE CHURCHES OF GOD," "MOST HOLY AND BLESSED FATHER," "TO THE MOST HOLY APOSTOLIC LORD, AND MOST BLESSED FATHER OF FATHERS," "To Leo, the Pope, the most blessed Lord." "THE VICAR OF CHRIST," "THE PASTOR OF PASTORS," "THOU ART THE CHIEF OF ALL." "St. Bernard, A. D. 1150, thus addresses Pope Eugenius III.: Who art thou?—Thé HIGH PRIEST, THE SUPREME BISHOP. THOU ART THE PRINCE OF THE BISHOPS. THOU ART THE HEIR OF THE APOSTLES. THOU ART ABEL IN PRIMACY, NOAH IN GOVERNMENT, ABRAHAM IN THE PATRIARCHAL RANK; IN ORDER, MELCHISEDECH, IN DIGNITY, AARON, IN AUTHORITY, MOSES; SAMUEL IN THE JUDICIAL OFFICE, PETER IN POWER, CHRIST IN UNCTION. THOU ART HE TO WHOM THE KEYS OF HEAVEN ARE GIVEN, TO WHOM THE SHEEP ARE INTRUSTED. . . . THOU ART THE ONE SHEPHERD."

Add to all this the following: "Infallible Pope," "Most Powerful Word," "Chief Pastor and Teacher and Physician of Souls," taken from Monsignor Capel's pamphlet (who was private chaplain to Pope Pius IX.), entitled "The Pope, the Vicar of Christ, the Head of the Church." And this from "Thoughts on Daniel and the Revelation" (pages 138, 139): "Vicegerent of the Son of God," "Our Lord God the Pope," "Another God upon earth," "King of Kings and Lord of Lords," "The Lion of the Tribe of Judah, The Promised Saviour."

And this from "The Two Republics," page 568: "The Living Christ," "The Voice of God."

Who, after reading all this, can doubt that the Papacy is the "little horn" of Daniel 7, which spake "great words against the Most High," and who in the following blasphemous words has thought to change God's law and set aside his Holy Sabbath day:—

The Bible says, Remember that thou keep holy the Sabbath day. *The Catholic Church says, NO! By my divine power I abolish the Sabbath day, and command you to keep holy the first day of the week.* And lo! the entire civilized world bows down in reverent obedience to the command of the holy Catholic Church. [Italics mine.]—*Father T. Enright, Cse. R. of Redemptorist College, Kansas City, Mo., in American Sentinel, June 1, 1893.*

Dear reader, whom do you obey? Whose day do you keep holy? Whose sign or mark do you have? The seventh day is God's sign, or mark of his power in creation. See Ex. 31:17; Eze. 20:20. The first day is the sign or mark of a rival power, i. e., the Papacy, "the man of sin." Again I ask, Whom do you worship or obey? Please read Rev. 14:9-12 and 15:1-3.

Harrisburg, Pa.

GOD IS LOVE.

BY B. G. KINGSLEY.

[A deaf mute boy once made a cross with a scroll on which were the words, "God is Love." Flowers and leaves surrounded the cross. He presented it to his teacher with a smiling face, pointing to the flowers.]

Poor child of silence,* on whose youthful shoulders
The heavy cross of dumbness has been laid,
Say, do you know the meaning of the letters
That on the scroll your docile hand has made?

Say, have you learned that truth so often questioned
That trials come direct from heaven above—
That on each cross, from His who bore our sorrow,
Is written in golden letters—God is Love?

No answer; but the smile of sunny brightness
That lights your face, as, with a joyous air,
You show the flowers that, round the dark wood
circling,
Make of the heavy wood an object fair,

Speaks to my heart in language more convincing
Than words could do, that God indeed is Love,
Who not alone the burden keeps from pressing,
But makes it bright with blessings from above.

CONVERSION.

BY ELDER WILLIAM COVERT.

THE sad result that has come to man through transgression, is such that unless there is accomplished for him an entire change of nature, he can never meet the purpose for which his creation was intended. Although the Lord made man upright, and sent him forth in life in a state of innocence, he did not long retain that happy condition. By yielding to temptation his nature was soon found to be "only evil continually," and his purposes and desires were so wholly perverted that not a man in the world possessed moral strength of himself to obey the law of God, even if he had desired so to do.

The evil one gained such complete control of man's fleshly nature that he was thereby incapacitated to obey God's law, which was in its nature spiritual. The exercising of the mind through the carnal senses so strengthened these tendencies, directing them in evil, that the apostle wrote, "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Rom. 8:7.

As the carnal mind cannot be subject to the law of God, it is useless to expect anything

[*These verses were handed us by a printer, who can neither hear nor speak—a deaf mute. This explanation will serve to make them better understood and appreciated.—Editor.]

good to come from it, and he that is laboring to so model the unregenerate mind as to cause it to yield the fruits of righteousness, will meet with constant disappointment.

The mind which is of itself enmity against God, cannot possibly be made to love God; therefore Satan has made it to be the embodiment of all unrighteousness, fornication, wickedness, covetousness, maliciousness, having filled it up with envy, murder, debate, deceit, malignity, causing it to hate God, boast of its own achievements, invent evil things, lose the knowledge of that which is for the best good of man, and to live without mercy, love, or natural affection. Rom. 1:28-31.

Although God's word teaches that these evils are all generated and fostered in the fleshly mind, yet the heart that gives them the free use of its soil, will be most likely to disown their presence; because the heart is deceitful above all things and desperately wicked, and yet ignorant of its own desperate condition. See Jer. 17:9.

Not only does sin leave the sinner in ignorance as to his own condition, but it renders his nature incapable of being taught or of exercising judgment in divine things. The apostle says that because men did not like to retain God in their knowledge, they were given over to a mind that was void of judgment, that they might do those things that are not convenient. Rom. 1:28.

They became useless for good through their imaginations, and their foolish heart was darkened. With only a foolish, darkened mind, and that tending downward, Satan's victory seemed complete over them. Rom. 1:21; Eph. 4:17.

The great danger therefore to the sinner lies in the fact that his sensibilities are deadened by his own transgressions till he cannot see that he is in the very jaws of death, and being devoured by the gnawings of that which he calls pleasure. In this insensible condition sin is committed with all greediness. Yet even in this dead state, let not one sinner think that his case is beyond reach. It is his privilege still to choose the service of God, and believe his promises. When this is done he is in a condition to hope for all that is good. The Lord calls upon the sinner, saying, "Seek ye the Lord while he may be found, call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon."

The thoughts of the unrighteous man, which he is here advised to forsake, are the products of the carnal mind. As that mind cannot be subject to the law of God, the only way of relief is to forsake it, that it may perish. Having forsaken his own mind, the Lord comes in with thoughts as much higher than those which have been refused, as heaven is higher than the earth. Isa. 55:6-9.

A constant choosing of the Lord will work an entire change of the whole being. The Lord's thoughts in the mind bring in wisdom where once there was foolishness, and righteousness where sin had previously been enthroned.

This change is what is commonly called conversion. The Saviour said, "Except ye be converted [Revised Version, "except ye turn"], and become as little children, ye shall not enter into the kingdom of heaven." Matt. 18:3. To start in life anew as a little child would require of an adult to be utterly emptied

of himself, and to count all that he has ever claimed to know as nothing, and worthless.

The kind of reckoning for the sinner to make of what he may have thought he had been in the past, is well expressed in the following statement: "What things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord." Phil. 3: 7, 8. It is to let go all hold of your own works, your own wisdom, your own way, and learn that all of this is only counted against you. All is but sin which is intervening between yourself and the kingdom of God. Do not permit it to remain in the way, but forsake it immediately and forever, together with all that ever grew out of it.

The heart of the sinner has become so hardened by transgression that it stoutly resists the influence of the Spirit of God. For this reason, the Lord has found that in this there must be wrought a complete reconstruction; therefore he says, "I will take the stony heart out of their flesh, and I will give them an heart of flesh; that they may walk in my statutes, and keep mine ordinances, and do them." Eze. 11: 19, 20.

Another has said, "They made their hearts as an adamant stone, lest they should hear the law, and the words which the Lord of hosts hath sent in his Spirit by the former prophets." Zech. 7: 12.

Thus the natural heart was not only void of righteousness but it was utterly opposed to it. With such a heart as this view presents, there can be no obedience to God hoped for. Neither can a heart of a nature so unimpressible be made to live and feel. It must therefore be removed and a new heart placed within, which will take on life and tenderness, a heart that can be moved and controlled by the Spirit of God. David asked for the kind of heart that every sinner needs, when in his prayer he said, "Create in me a clean heart, O God; and renew a right spirit within me." Ps. 51: 10.

Such a prayer as the Psalmist here offered, proved that he was taught what had to be done for him before he could be a happy, free man. His request was that he might be purged of sin, and made clean through and through. When this was accomplished in him, he said that he should be whiter than snow. Snow is the whitest substance known in the material world, but the heart, purged and cleansed from sin by the Spirit of God and the blood of Jesus Christ, is whiter than snow.

But the change necessary to bring about this glorious condition cannot be accomplished until there is an unconditional surrender of self, a consecration so complete that the Lord is permitted to take the full possession of the whole being, and do with the life in every purpose just what he pleases. Sinner, are you willing to let him do this?

(Concluded next week.)

"THE path of duty lies in what is near, and men seek for it in what is remote. The work of duty lies in what is easy, and men seek for it in what is difficult."

Lost yesterday, somewhere between sunrise and sunset, two golden hours, each set with sixty diamond minutes. No reward offered for they are gone forever.—Horace Mann.

THE ROMAN CURIA, OR COLLEGE OF CARDINALS.

CONSIDER the character of the Roman Curia, to which the Romish bishops all over the world have sworn implicit obedience, just as the priests also have sworn entire submission to their bishops. The Curia is a cabinet of long standing, great practice, experience, and knowledge of affairs. It never goes out by the action of an adverse majority in a representative chamber. It never suffers change, except as one member or another drops off by old age and death. Like the Russian cabinet, it comprises all the best intellects of Europe and the New World. It combines the astuteness of the Italian, the solidity of the Englishman, the inventive genius of the American, the clear subtlety of the Frenchman, the dogged perseverance and persistence of the German, the duplicity of the Oriental, and the falsehood of all. All those varied intellects have been carefully trained for their work, and been experienced in diplomacy, while from the intimate reports derived from priestly confessors all over the world, the best and most detailed knowledge of the characters and intentions of statesmen and the passions of people, are ready to their hand. The Vatican is the center of all the intelligence and information of the world; and every bishop has periodically to visit Rome, in order that his inmost soul may be probed, and his continual reports may be tested. Such is the cabinet with which Protestant statesmen hope on equal terms to cope.

The Church of Rome is, in fact, not a body of theological doctrine or belief, but a huge and intricate system of government. It is an empire; it is an absolute monarchy, with its college of cardinals, or privy councillors—a monarchy which rules, not only by means of force, and which governs, not only the bodies and outward actions of its subjects, but which rules the conscience by means of spiritual terrors, and insures the most abject obedience by means of superstitious feelings. As a study of the Syllabus of December 8, 1864, will show, the papal government is a conspiracy of the subtlest and best-informed minds against the fortunes and liabilities of mankind. It has agents in every land and every nation; for every priest, every monk, every nun, every member of a religious confraternity, is an agent of that government. And every one of these—the whole body, indeed, of the Romanists—move as one army, in accordance with the orders from the Vatican.

By all the allurements of sense, by the feigned terrors of the unseen world, by artifices nicely calculated, on an intimate acquaintance with each man's idiosyncrasies, tendencies, antecedents, and present frame of mind, by the power acquired through the knowledge of some secret crime, by enticing young persons of mark to commit themselves in perpetrating some disgraceful act, so that their fair name and fame, their honor and their liberties, are placed in the hands of the agents of Rome, by memories of the past and poignant stings of remorse, by offers of preferment, office, glory, and fame, with assurances of safety and secrecy in exchange for services rendered clandestinely to Rome,—by all these means, and many others, the Vatican is ever increasing in every land its body of adherents, who must implicitly obey, while they hate her. Nor can honor, or patriotism, or even family affection, intervene. Con-

science is goaded, and oaths compel them to discard the laws and the welfare of their nation, with the love of kindred, the entreaties of a wife, the paternal instincts of a father for his children, in order to submit to and obey the mandates of the pope.

The system of the Church of Rome is a wonderful mechanism. Its center is the pope. Yet it is independent of the pope. Many a pope has been a dotard; very many have been debauchees. Yet the machine works on, irrespectively of his idiosyncrasies. It is the cabinet, the privy council, the college of cardinals, that governs. That body never dies. One old man and another falls away, like a sere and yellow leaf, but the tree remains; the traditions and the knowledge of centuries are still there. The records of the past are added to the daily experience of the present; and that experience is being ever gathered in every corner of the earth, wherever there is a priest or a missionary. From every race, from every land, from every people, nay, from every family, there stretches a telegraphic wire of secret intelligence to the central station of the Vatican. There the intelligence is used by free minds, who are destitute of family, without all the affections which are natural to man, without a country or a home, without patriotism, without restraint of obligations, oaths, moral principles, or divine laws, because the word of the pope is supposed to tear those holy fetters away as gossamer webs, and priestly absolution is held to wash out even the slightest taint of sin. That is right which is done to advance the power of the pope. That is true which the pope may please to assert, *ex cathedra*. That which favors the interest of the church is good. Even crime is commendable if it be done for the church.

Coleridge, the poet and philosopher, said that there are two kinds of strong persons, who must always prevail over men that vary in their aims, and sometimes move in one direction and sometimes in another. He is strong who acts always in accordance with the will of God, and allows no consideration, no passion, and no interest, to make him deviate from the path of rectitude and simple justice; and he, too, is strong who puts before himself one end, to which he constantly aims, without swerving to one side or the other, allowing no considerations of right and wrong, no soft or benevolent feeling, no passion, no natural affection, to intervene or deter. *Fortè nihil difficile*. The latter succeeds in this world, the former lives for eternity. Hence the success, for centuries, of the Vatican. Emperors have resisted it, and fallen. Ministers have framed their policies to curb the pretensions of the pope, and have been overcome. The devices of premiers are weak in opposition to the intrigues of the Curia. The advance of the Papacy has always been as the advance of the plague, irresistible, unsparing, remorseless, and deadly. Its myriads of secret agents overmatch armies and dispose of their generals. Its purposes are fathomless as the sea and silent as the grave. Its action is in every State, setting nation to hamper nation, and exciting one statesman against another, breaking up, dividing, crumbling its enemies, while its own party is always united, conspiring everywhere towards one object. Ever victorious, it will triumph until the great hour for the doom of the harlot which sits upon the nations of the earth, has struck, until the warning voice has been heard through the world: "Come out of

her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities. . . . For she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow. Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire; for strong is the Lord God who judgeth her."—*Lord Robert Montague.*

ZACCHEUS, COME DOWN.

BY ELDER H. A. ST. JOHN.

ZACCHEUS was a rich tax collector who lived near Jericho in the days of Christ. That he was a Jew is indicated both by his name and the fact that Jesus calls him a son of Abraham. As Jesus was passing through Jericho on his way to Jerusalem the last time before his passion, Zaccheus was seized with an ardent desire to see him. Obviously it was simply curiosity that actuated him, for we do not learn that he had any requests to make, nor did he even intend to make himself known to Jesus.

Being small of stature, his ingenuity suggested that the best way to get a good view of the strange prophet would be for him to climb a tree by the wayside. We can almost see him now quickly scaling a sycamore tree and seating himself on a low bough projecting over the roadside, anxiously awaiting the coming throng that tread upon the footsteps of Jesus. Secluded among the foliage, Zaccheus no doubt imagines that he will have a superb view of the Prophet of Nazareth and perhaps not be observed by anyone. With almost breathless silence he waits, but he does not wait long. He hears the slow, measured tread of the multitude, and sees the mighty throng approaching. He has not made a mistake in the situation selected, for they will pass under the tree. As the multitude come nearer, Zaccheus is able very soon to fix his eyes upon the great Teacher, for he is the center of attraction in that vast tide of humanity. Jesus has now come under the sycamore tree, and with absorbing interest Zaccheus gazes upon him. But imagine his delight when Jesus stops right there, thus enabling him to get a longer view.

But this is not all. Jesus looks up, and sees the little man of wealth perched among the branches of the tree over his head. Zaccheus is almost discomfited by this searching gaze, and greater still is his astonishment when Jesus speaks, and with thrilling distinctness calls, "*Zaccheus, make haste, and come down; for to-day I must abide at thy house.*" Luke 19:5. What a stirring utterance! Never had Zaccheus listened to such a command as that. The very first word of this command revealed the prophet. No word in the native tongue was more familiar to this little man than his own name, for he had heard it from babyhood, with all varieties of tones and kinds of emphasis, and yet when Jesus said, "*Zaccheus,*" we conceive that the sound of his own name produced a vibration of every chord in his being. And as he hastily descended from the tree, it was obviously with the conviction fastened upon his soul that Jesus was indeed a holy prophet, "for he knows I have got a house, yea, he even knows *my name.*"

Zaccheus gladly led the way of his self-introduced and self-invited Guest to his house,

and it proved to be the beginning of a new era in his life: He became a changed man, a son of Abraham indeed. He not only welcomed Jesus to his house, but also to his heart. He was converted, pocketbook and all. When a soul is truly converted to Jesus by Jesus, that conversion includes the entire person and all that pertains to the person. It was indeed a happy day for Zaccheus when Jesus came to abide with him. But a like happy day has come to many a sinner, both rich and poor, since.

Every sinner is called by name, as was Zaccheus. When they listen and hear the call, they will hear the sweet voice of Jesus saying, "Make haste and come down." Come down from your lofty pride and self-sufficiency. Come down from the dizzy and dangerous heights of sin, selfishness, and self-importance. Come down into the valley of humiliation and repentance, and there you will find Jesus, without whom you are nothing and can do nothing. Let all who are lifted up in their own estimation, who are puffed up in sin, self-conceit, and Satan, come down from that delusive elevation to the meek and lowly Jesus, and then they may, with Jesus as a constant, abiding Friend, Comforter, Teacher, Companion, Protector, and Guide, at once begin to ascend upon a safe and shining pathway, which will end only in the perfection of purity and bliss in a land of immortal and perpetual delight.

Sinner, to Jesus come down while you may;
To you he is calling; make no delay.
He never again may pass that way.
If a welcome guest, he will always stay,
And guide you safe through to an endless day.

THE MOST WONDERFUL AND MOST AWFUL THINGS.

BY WM. PENNIMAN.

A GREAT preacher remarked that the two most wonderful things in the universe were, first, that God has offered salvation free to all who will accept of it and comply with the conditions, and the second is that all will not accept of it and comply with the conditions.

It is, in many respects, wonderful that the Jews rejected Christ, and would not believe him when they saw the wonderful miracles which he performed. They even carried their stubborn unbelief so far that they wished to put Lazarus to death, whom Christ had raised from the dead. It is remarkably wonderful in regard to the willful unbelief of that age as respects both Jews and Gentiles. This was what caused Christ to say at one time that he could not do many mighty works, because of their unbelief. It is wonderful that "many of his disciples went back, and walked no more with him." John 6:66.

In this enlightened age it is wonderful that so many will reject the Third Angel's Message, —the last message of mercy now going to the world,—and it is yet more wonderful that some who profess to believe it are hiding their talents, not only physically, mentally, and morally, but also financially, instead of devoting them all to the advancement of the truths of this message.

It seems that the masses have become so perfectly hardened that the most solemn and awful things will not move them. The terrible and appalling calamities and accidents which are happening all around us have but little effect upon the people to cause them to repent, but fall upon their eyes and ears like

an idle tale. In "Great Controversy," page 561, we read:—

Marvelous beyond expression is the blindness of the people of this generation. Thousands reject the word of God as unworthy of belief, and with eager confidence receive the deceptions of Satan. . . . They manifest as much assurance as if, indeed, they had made a covenant with death and an agreement with hell,—as if they had erected an impassable, impenetrable barrier between themselves and the vengeance of God. Nothing can arouse their fears.

These careless ones, who are so negligent in heeding the warning which God is giving them now, will blaspheme on the journey out of the seventh plague, when the great hailstones of a talent's weight fall upon them from heaven. Rev. 16:21.

We now come more particularly to the most awful thing: "A celebrated preacher of the seventeenth century, in a sermon to a crowded audience, described the terrors of the last judgment with such eloquence, pathos, and force of action that some of his audience not only burst into tears, but sent forth piercing cries, as if the Judge himself had been present and was about to pass upon them their final sentence. In the height of this excitement the preacher called upon them to dry their tears and cease their cries, as he was about to add something still more awful and astonishing than anything he had yet brought before them. Silence being obtained, he, with an agitated countenance and solemn voice, addressed them thus:—

"In one-quarter of an hour from this time the emotions which you have just now exhibited will be stifled; the remembrance of the fearful truths which excited them will vanish; you will return to your carnal occupations and sinful pleasures with your usual avidity, and you will treat all you have heard as a tale that is told."

EARNESTNESS.

THE reason people don't get deeper and more settled experiences is because they don't get in earnest. They don't search after God as for hid treasures. They don't hunger and thirst and pant after God as the hart panteth after the water brooks. One man, in telling his experience after going without water for several days, said that every pore in his body seemed to be a gaping mouth, and all were crying for water. When we get to thirsting after God in this way, nothing that God may ask will seem hard, and we will go right through and get a clear experience, one that will stand every test. Get in earnest.

Because a person feels touched by the Spirit occasionally is no sign that he is in a state of salvation. He may have enjoyed a good experience once, but by becoming indifferent, he may lose the witness of his acceptance with God. He then takes these occasional touches and meltings of the Spirit as evidence that he is right with God. How deceiving! We must have a personal, conclusive, definite evidence that we are accepted of God. This is brought by the witness of the Spirit constantly to our hearts. Are you saved? How do you know it?—*The Firebrand.*

THOUGH we travel the world over to find the beautiful, we must carry it with us or we find it not.—*Proverb.*

Do not allow idleness to deceive you; for while you give him to-day, he steals to-morrow from you.—*Crowquill.*

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.*

SECRET THOUGHTS.

I HOLD it true that thoughts are things
Endowed with bodies, breath, and wings,
And that we send them forth to fill
The world with good results—or ill.

That which we call our secret thought
Speeds to the earth's remotest spot,
And leaves its blessings or its woes
Like tracks behind it as it goes.

It is God's law. Remember it,
In your still chamber as you sit,
With thoughts you would not dare have known,
And yet make comrades when alone,

These thoughts have life, and they will fly
And leave their impress by and by,
Like some marsh breeze, whose poisoned breath
Breathes into homes its fevered death.

And after you have quite forgot,
Or all outgrown some vanished thought,
Back to your mind to make its home,
A dove or raven, it will come.

Then let your secret thoughts be fair;
They have a vital part, and share
In shaping worlds and moulding fate—
God's system is so intricate.

—*Ella Wheeler Wilcox.*

"AN UNEXPECTED PRIZE."

BY MRS. F. A. REYNOLDS.

CHAPTER X.—"THE CONCLUSION OF THE WHOLE MATTER."

THE conversation about the fourth commandment had taken place Wednesday evening after the close of school, and subsequent talks only rendered Mrs. Manton more certain she should begin at once to keep the Sabbath that God gave. The children also were fully convinced. Mr. Manton believed such a change ought to be made, but how he was to arrange his business puzzled him. Saturday, as everyone knows, is the busiest day of the week, and he feared if he closed his office on that day, he would lose many valuable clients. He decided, however, to put a card on his door—

"No business done to-day.
Call Monday."

If anyone questioned him in regard to it, he would explain. Sunday should be his day for "catching up" in his writing, etc.

"Maunma," said Hope, "we shall have to do our marketing for two days on Friday, and do our baking Friday, too."

"And the Sabbath begins Friday evening," said Paul.

"Yes, the Jews always begin Sabbath at or about sunset," said Mr. Manton. "And isn't it wonderful," he added, "that, scattered as the Jews have been for eighteen hundred years, they keep the seventh day the world around? It is God's proof of his day."

The Mantons had never known any people who kept the seventh day, and so they kept this first Sabbath as nearly as they could understand from God's word that he would have them.

"It is a day to rest from business and perplexing cares, to think of him and study his word and works," said Mr. Manton.

So, after supper Friday evening, they sang some hymns, talked over their Bible lessons, and went early to bed.

Next morning, after a simple breakfast, they had a Bible class and studied, talked, and

read from religious papers, until lunch. Then the whole family took a walk off over the meadows into the woods, and, sitting by the brook, listened to its ripple and the twitter of the birds, admired the flowers, and talked of their Creator. Then they had a song and prayers at home, and the day was done.

"No church to attend, but a real Sabbath at any rate!" said Mrs. Manton.

Sunday morning a perplexity arose. Should they go to church and Sunday school as usual, or remain away? They must let people know they did not longer consider Sunday a sacred day.

"But you know," said Hope, "if people understand that, it will do no harm to go to meeting Sunday as well as any other day of the week. We want to go to Sunday school to-day anyway and hear Mr. Gordon and recite the commandments."

"Yes, we'll go to-day and consider the subject with prayer—that is, our future course," said her mother.

It was a beautiful June day, and the school was unusually well attended. After the lesson was over, somewhat shortened for the occasion, Mr. Gordon arose and asked how many had learned the ten commandments. Quite a large number raised their hands.

"Now," said he, "how many are absolutely certain they know every word just as it occurs in the twentieth chapter of Exodus?"

There were about a dozen who raised their hands, among them Paul and Hope.

"Well, once more," said he smiling, "how many have studied to know the exact meaning of each commandment, and have noted instances of the breaking of each?"

Only two raised their hands,—our Paul and Hope.

"I am glad two have done so," he said. "I will ask several to repeat the commandments, and then see what these little friends have to say as to their meaning."

Bertha Allen and several others recited, then Mr. Gordon called upon Hope to tell all she could about the commandments and their meaning.

She modestly stepped forward, as requested, and told the story of the giving of God's law on Mt. Sinai, of Christ's embodying the ten in two commandments, of his test applied to the keeping of them, and finally of instances she had observed when each had been broken. She finished by saying:—

"And we have found out by studying the commandments that the fourth says, 'The seventh day is the Sabbath of the Lord thy God,' so we have done wrong not to keep it, but we are going to obey him, now we have learned that his day was meant for us all, and that he would have changed it if he had wanted it changed."

Mr. Gordon, the pastor, superintendent, and teachers, even Mr. and Mrs. Manton, were petrified with astonishment at Hope's confession.

Mr. Gordon was the first to recover himself.

"My dear little girl, you have done nobly. I think you understand God's law better than many older people far more learned in other things. I am glad if you have gained new light by your study, and if after further thought and prayer you are still impressed with it, follow it. I will look into the matter more carefully myself. I think you deserve the prize, and it gives me great pleasure to put into your hands this beautiful copy of God's word, with all these helps to its study."

"Oh, if you please!" cried Hope, "I am sure Paul would have done as well if you had called on him."

"That may be, my dear. But I judge master Paul by myself, and believe he would prefer his little sister should have the first chance. I do not think he or anyone could have done better, so I give you the Bible."

"Thank you, sir. Paul will have it as well as I anyway."

And Hope with beaming face took her seat and showed her prize to her friends, not one of whom broke the tenth commandment.

Mr. Gordon called to Paul, who passed him after the school closed.

"Did I do right, my son?"

"Yes, indeed, sir. Hope deserves it, for I couldn't have told it off so well as Hope, although I think I understand the same as she does."

"You must not think, Mr. Gordon," said Mrs. Manton, coming up, "that we put Hope up to confessing our change of view. I was as much surprised as anybody; but it is a fact we have seen the matter in a new light, and must keep God's day hereafter."

Mr. Gordon took Mrs. Manton's hand and said solemnly:—

"God's servant Solomon said, 'Let us hear the conclusion of the whole matter: Fear God, and keep his commandments; for this is the whole duty of man.' I am not wiser than he, and I may not understand the law as I should."

"Well, I thank you for being the means of opening our eyes, and God grant you may see it as God intended, and feel the blessing we do."

This might very properly end this little story, but the end is not yet, for several others in the town were led to see the truth, and a few months afterward Hope received a letter from Mr. Gordon saying he had studied with especial reference to the fourth commandment, and had come to see that the law is as unchangeable as the Creator, and he must obey. He added, "And I thank God that in offering a prize to others for a study of his word, he gave me, in a clearer understanding of his law, an unexpected prize."

A BEE'S STING.

THE sting of a bee is composed of two spears of polished horn held in a sheath. One gets a notion of the sharpness of the weapon by a very simple comparison. The edge of a very keen razor, when examined under a good microscope, appears as broad as the back of a thick knife, rough, uneven, and full of notches. An exceedingly small and delicate needle similarly scrutinized resembles a rough bar from a smith's forge. The sting of a bee, viewed through the same instrument, shows a flawless polish, without the least blemish or inequality, ending in a point too fine to be discerned.

In the act of stinging, the spears, each of which has nine barbs and is grooved with a channel for the passage of the poison, emerge from the sheath. One of them is plunged into the flesh of the victim, the other following, and alternately they penetrate deeper and deeper. The venom is forced to the end of the spears by much the same process as that which carries the poison from the tooth of a snake when it bites.—*Washington Star.*

FALSE SHAME OF YOUNG MEN.

YOUNG men who come from the country to town, and who get on in the world, are often ashamed of their parents, of the rustic dress they once wore, and of the simple but kindly ways of their childhood. And too often when they assume the fashionable clothes and adopt the fashionable ways of their new friends, they leave behind them the religion of their childhood, and forget the piety which they learned at a mother's knee. They have outgrown the priestly dress in which their mother dedicated them to God, and think her religion old-fashioned and worn out. This is false shame. It is a sin against the dearest and most sacred instincts of our

nature. So far from being manly, it is mean and dastardly. Depend upon it, the man who will have the most of the esteem of his fellow-creatures and of the favor of heaven, will be he who keeps unchanged all through life the mantle of heavenly devotion with which his mother clothed him.

He who makes the religion of his youth the habit of his life—his garment and way of acting all through—will come to honor, and will enjoy the proud blessings of consistency. His life will be a gracious verity, like that of Samuel; it will have one steadfast purpose running through it all. The outer life will be of one piece with the inner; one part will not reproach the other; and what he seems, that he ever is.—*Selected.*

BECAUSE SHE WAS BLIND.

A SUFFICIENT excuse for pettishness, and selfishness, and grumbling, one might suppose—but what a reason for giving!

At a missionary meeting in Paris a poor blind woman put twenty-seven francs into the plate. "You cannot afford so much," said the man who was holding the plate. "Yes, I can," she answered. And on being pressed to tell how she could give so much, she said: "I am blind; and I said to my fellow straw workers, 'How much money do you spend in the year for oil for your lamps, when it is too dark to work nights?' They added it up in their minds, and found it was twenty-seven francs. So," said the poor woman, "I found that I save twenty-seven francs in the year because I am blind and do not need a lamp, and I give it to send light to the dark heathen lands."—*Sel.*

A RESTFUL YOKE.

MARK GUY PEARSE tells us of an incident which occurred in connection with a sermon of his on Christ's invitation to the weary and heavy laden: "I had finished my sermon, when a good man came to me and said: 'I wish I had known what you were going to preach about. I could have told you something.'

"Well, my friend," I said, "it is very good of you. May I not have it still?"

"Do you know why His yoke is light, sir? If not, I think I can tell you."

"Well, because the good Lord helps us to carry it, I suppose."

"No, sir," he exclaimed, shaking his head. "I think I know better than that. You see, when I was a boy at home, I used to drive the oxen in my father's yoke. And the yoke was never made to balance, sir, as you said. (I had referred to the Greek word. But how much better it was to know the real thing.)

"He went on triumphantly: 'Father's yokes were always made heavier on one side than on the other. Then, you see, we would put a weak bullock in alongside of a strong bullock, and the light end would come on the weak bullock, because the stronger one had the heavy part of it on his shoulders.'

"Then his face lit up as he said: 'That is why the yoke is easy and the burden is light—because the Lord's yoke is made after the same pattern, and the heavy end is upon his shoulder.'

"So shall ye find rest to your souls."—*Illustrated Missionary News.*

"WHOM the Lord loveth he correcteth; even as a father the son in whom he delighteth." Prov. 3:12.

THE guest should be careful to make his presence agreeable and welcome.

Mission Fields.

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

THE RESTING DAY.

BY D. E. W.

FAITHFUL workers in God's vineyard,
Look! the fields are white to-day;
Onward, then, renew thy courage,
Soon will come the resting day.

Though thy labor may seem fruitless,
*Sow in faith along the way;
Hark! the earth groans 'neath the harvest
Of the ripened grain to-day.

Not in vain shall be thy labor;
Heaven knows thy anxious care;
Onward, then, with greater fervor,
Venture forth to do and dare.

Though the seed thy tears may water,
Precious are they in His sight;
Though thy heart may faint, ne'er falter;
Look to Him and trust His might.

Soon thy labor will be ended,
All thy cares be done away.
Oh, how sweet the precious promise
Of the blessed resting day!

Then, with courage failing never,
In faith the Master's word obey;
Keep thy heart uplifted ever.
Soon will come the resting day.

SOMETHING ABOUT THE PWOS.

BY REV. L. W. CRONKHITE, BASSEIN, BURMAH.

AND particularly about the Bassein Pwos. They used to be written *Pghos*, but neither that nor Pwos is quite right, for no letters in our alphabet will just fit the native term. They differ in dialect from all other Karen tribes, and to some extent also from each other, as locality varies. They are found mostly in Burmah, though they are said to extend also into the country on the Siamese border. A gentleman connected with the English Forest Department in Burmah—Burmah is, of course, under the sway of Queen Victoria—told me several years ago that he had followed them for seven hundred miles down the interior of Tenasserim, the long and narrow extension of Burmah down toward Malacca. However this may be, it is well ascertained that there is a large mass of Pwo Karens lying in the interior, to the east and southeast of Moulmein, and it is painful to be obliged to add that no work for Christ has as yet been done among them. Father Brayton, our veteran worker among the Pwos for the last fifty-five years, saw something of them many years ago. The old man has long been calling for a family from America to go and take up life among them, and I cannot write this without a prayer that the eye of their future missionary may rest upon it.

Like other Karen tribes, the Pwos have been wonderfully prepared for the gospel by their singular traditions handed down from their forefathers. These said in substance: "In olden times we had the word of God, but lost it in time of famine. Presently our younger brother, a white man, will come in a ship from the West, and will bring it again." Often the writer has heard the native Christian preachers appeal to this tradition as pointing to the American missionaries. Their traditions of the creation, Eden, and the fall, are mysteriously parallel with the Christian Scriptures. The comparatively small numerical results which have been attained among this people are chiefly due to the smallness of the mission force which has been employed

*Amos 9:13.

among them. In a lesser degree it is due also to the fact that they, most of all the Karen tribes, have been attracted by the Buddhism of the Burmese, and not a few Pwo villages have their Buddhist monasteries, and support Burmans as their priests. The people as a whole are, like other Karens, demon worshippers, or rather demon fearers. Practically one might sum it up thus: There is somewhere a God, but he is good and will not hurt us, and therefore we need pay him no attention; but the streams and the trees and the fields and the hills are full of malignant spirits, from whom our sorrows come, and them we must propitiate. It is a great day when the head of a heathen household hands over to a Christian preacher the common old junk bottle which he has used in his propitiatory feasts, and which he holds eminently sacred. We have a hymn and an address and a prayer in view of the magnitude of the occasion.

God seems to have put the work for the Pwos, as for most other Karen tribes, chiefly into the hands of the American Baptists. We have now two central Pwo stations, the one covering the Rangoon-Maubin field, and the other the Bassein district. The first, in charge of Rev. Walter Bushell, has seventeen churches with seven hundred and fifty members, and the Bassein field twenty-nine churches with a membership of about fifteen hundred. Besides these there are several hundreds of Pwos connected with the Karen missions at Henthada, Moulmein, and Tavoy, so that there are probably in all some twenty-eight hundred Pwo brethren and sisters in Christ. Of course these represent three or four times that number of adherents. The work in the Bassein district was begun in 1854 by Brother H. L. Van Meter, who labored ardently until his death, in 1871. His faithful wife followed a year later. Rev. S. T. Goodell, and later Rev. J. T. Elwell, were, with their wives, in charge of the field, and continued the laying of broad foundations of self-help among the disciples gathered. Both these brethren have gone to their rest. The present writer and wife succeeded to the work in 1884. Misses Higby, Tschirch, and Black are also connected with this mission. The people for whom this Bassein branch labors number perhaps fifty thousand. The entire Bible has been translated into the Pwo language under the superintendence of "Father" Brayton, now past eighty.

The first meeting among the Pwos that the writer was ever privileged to attend—in January, 1884—was the praise meeting of all Christian Pwodom, held at the neat village of Thayagone, to celebrate the completion of this work. I remember old pastor Mee Coo, the leading spirit of the Bassein association, pleading at that meeting that every Pwo Christian possess himself of a copy.

The deepest conviction, except one, that my missionary life has wrought into me is that *all men are brothers*, not simply in the judgment of charity, but as per the facts of the case. People have been surprised when I have said to them that I have worked among the Pwos for months at a time without the thought ever crossing my mind that they are of a different race from myself. Once in a while it flashes over me, Why, these people are Karens! Now this is not because I carry a tomahawk and thirst for blood, but because I really cannot see much difference between a Pwo Christian in a jungle in Burmah and a Christian at home. They dress differently, of course, and their habits of thought differ in some marked particulars, but for the most part they live in the same spiritual latitudes.

I have in mind two of the former pupils of our school, Myat San and his gentle wife, Nahn Yeng. The former spent four years as a missionary among the Karens of Northern Siam, in the vicinity of Lakon. To reach the scene of this new work required a journey of

a month on foot across the mountains, and by boat along the streams. Myat San, after his four years of work, returned to Bassein on furlough, and nearly three years ago was married to Nahn Yeng, to whom he had been for several years engaged. How well I remember this girl, her patient, never-varying sweetness and earnestness of character, her searching of the Scriptures, her constant watchcare over her younger brother and sister in school with her, her natural refinement, and the sweet face which mirrored her heart within! After the wedding in our large school building, the young couple set their faces toward Siam, but not until rumors of war and the gathering of *dacoits*, or banditti, along their route had reached them. Her husband wished Nahn Yeng to remain behind rather than risk the dangers of the journey, but she insisted on sharing them with him. They left us in March, 1890. For nearly two years no tidings came from them, except that she had been very ill with fever the early part of the way. Presently came inquiries from the little flock in Siam as to why their missionaries had not returned to them. At length it transpired that they, together with three of the converts from Siam who accompanied them, had been cruelly massacred by the Shan men whom they employed as guides. Four men received, I believe, five dollars each for their bloody work, having been hired by one who had some grudge against the Christians. . . . The tender flock in their Siam home was left, and is still left, without human care. Our society is, I understand, waiting for an American family to go to this Karen work in Northern Siam.

Perhaps seven years ago there came to us two young men, strangers, and evidently much stirred. They hastened to tell us that they had been sent from a remote village in a densely heathen district. Some time before one of the villagers, while away from home, had come upon a copy of the Burmese tract, "Who Is Man's Lord?" written by the elder Haswell. He had brought it home with him, it had been read in the village, much interest had been stirred, and these two had been sent the long distance to Bassein, where, it was understood, a Christian missionary could be found. They were to seek further instruction, and to make inquiries about schools which, it was said, the Christian missionaries conduct for the Pwo race. I can never forget their intense earnestness. The next term Aung Poo, the younger of these two messengers, entered our Bassein school. He has remained under training ever since, and I have never seen any pupil of any nationality, American or otherwise, show more Christian pertinacity in the pursuit of knowledge. He must have been nineteen when he began. All this is to prepare himself for a life of proclaiming the gospel to his heathen nation, and he is now an honored student in the Karen Theological Seminary. When traveling with him a few months ago, I was struck by the singular tact, as well as the eager intensity, which characterized his preaching among the heathen whom we visited. It is interesting to add that a church was organized in his village not long after his conversion, and that the other messenger who accompanied him on that first visit to the city has ever since been a leader in all good works.

It is pleasant to explain, by instances like these, why it is that the Christian Pwos so win both our esteem and our tender love. When one thinks back over the numbers who have borne estrangement from kindred for Christ's sake, he scarcely knows of which to speak. There rise in mind an old couple who, much of the time for thirty-five years past, have lived alone among scoffing heathen neighbors, and who all this time have borne brave Christian testimony. It was my privilege three years ago to witness the baptism of six of the family of one of our brethren who

for thirty years had stood alone for Christ—a long seed sowing, but he had his reward. Not all who are threatened with estrangement from friends are so fortunate nor so shrewd as one of this man's relatives. His wife with outrageous clamor had averred that the day of his baptism would coincide with the day of their separation. Our quiet friend one day suddenly disappeared. No one could say where. As the days passed, his wife began to find the house lonely. She began to make inquiries. Then she began to be anxious. Presently she began to be broken hearted. She averred that if only her husband would come back, he might be baptized, or anything else, and welcome; and thereupon, after two weeks of voluntary exile, our friend reappeared as suddenly as he had disappeared.

The love of money is scarcely a root of evil among the Pwos, though wasteful use of it sometimes is. They are very generous among themselves, and carry the same spirit very largely into their church relations. None of the churches receive outside aid, nor do their village schools. American funds are drafted upon for the salaries of the American missionaries among them, for rather less than half the cost of the work done by native evangelists among the heathen villages, and for a part of the expenses of the central schools, including plant. The Bassein plant is now worth about twenty thousand dollars. The entire membership of the twenty-nine churches gives on an average a tenth of their incomes for Christian work. Noticing last year that the boys in the Bassein school were not using their new football ground, though the game is one to which they are devoted, I inquired the reason. After some hesitation the fact was elicited that they could not afford a new ball. Nevertheless, these same boys were giving into my hands every month more than the price of one.

One Sunday last dry season a young man who had just entered the school as teacher, having been for some years a pupil there, brought an offering amounting to twenty-five rupees, or about nine dollars. Some months before he had decided with himself that if ever he came to have a salary of his own, the first fruits—that is, the pay of the first month—should all go to the Master's treasury. This nine dollars was the first month's salary. For years he has given heavily of his scanty means. During the past seven years the pupils and teachers of the town school have contributed twenty-two hundred rupees through their "school subscription," in addition to about eight hundred rupees through other channels. At present three rupees about equal one dollar. These contributions have sufficed for eleven hundred feet of good fencing, two or three hundred books for the reading room, a large glass case for the incipient museum, cost of painting the new schoolroom, a covered walk, and for many other things. The missionaries in charge of the school have joined in these contributions, but to no such degree as to make it other than a genuine Karen enterprise. It should be remembered that the children's parents live in houses averaging from twelve to twenty dollars each in value, and I may add that I once, at a loss to myself, purchased a native house for forty cents. Families average probably a little over a hundred dollars each annual income. There have been many touching instances of self-denial practiced by these children and by their Pwo teachers in making these offerings.

But, after all, in the end how truly such giving has its reward! "There is that giveth and yet increaseth." Three footballs have been given to the boys since the incident of last year, and I now cry, Hold, enough! To Son Tay, who gave the first fruits, God returned within a few months several times his donation; and the disciples at large rejoice, not only in the increase of their churches and jungle schools, but also in the marvelous way

in which God has led them in providing increased facilities for the work of their central school in Bassein. This has one hundred and forty pupils. Five substantial buildings have been added,—a chapel and schoolhouse combined, a home for the American ladies who teach in the school, a large dormitory for the girls, one for the boys, and recently a dining hall,—besides land, grading, fencing, furniture, and apparatus. While speaking of this development of the school, one should not omit to say that every year a large proportion of the older boys and girls, instead of going home, spend the first two months of the vacation in preaching and teaching in remote heathen or newly Christian villages. Most of our churches come into being by such means. These pupils, when the hot season has so far advanced that not even a native can work, return to their homes for three or four weeks of vacation before the rainy season brings the new term of the town school.—*Missionary Review*.

DOES THIS MEAN YOU?

We notice on examination of our Signs list that many clubs and single subscriptions expire during the month of December. We feel sure that none want to miss any of the valuable instruction that is being printed from week to week in the Signs. We therefore advise early renewals, thus saving a break in the series of articles.

Please notice the date on your address label of this number, and if your time has about expired, please renew at once. This will save us trouble, as well as yourselves.

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ONCE only shall I have to pass this way—
Only this once.

I may not come again another day,
I may not recall the unkind words I say;
Let kindness, then, my words and actions sway,
That I may labor even as I pray,
"Thy kingdom come."

ONCE only shall I have to pass this way—
And only this.

I may not choose myself another road;
Another may not bear for me my load;
I may not turn aside the chastening rod;
I cry, while casting all my care on God,
"Thy will be done."

ONCE only shall I have to pass this way—
And only I.

And none may do the work I leave undone;
And none may run the race I should have run;
In me the battle must be lost or won;
Then finish, Lord, the work thou hast begun;
Thine be the praise.

Fruitland, Oregon, Aug. 11, 1893.

A "PUTUPUTURAA."

As a meeting in a district near Papeete on the evening of September 20 was to the native people a grand occasion, some minutes of the proceedings would perhaps be of interest to the people at home. Special attention had been given by the pastor to invite all to come who were in danger of staying away, and all who could not find one for themselves, were provided with an appropriate text to repeat. The golden text for the evening was, "Mercy and truth are met together; righteousness and peace have kissed each other." All other texts had some bearing on this one.

As we neared the building, which was a native house of considerable size, we could hear the sound of many voices singing one of their lively native pieces. In front of the house and on the steps we were met by a crowd, who were glad to welcome us, with a hand shake and a word of greeting, to their gathering. Upon entering the house we noticed that the interior consisted of one large room, which seemed quite small indeed with sixty natives crowded into it. We shook hands with all and took our seats on the chairs which were kindly provided for us. After the opening prayer came the songs, which were delivered with much zeal, accompanied by the native grunt, which is made by men who breathe in a full breath, which they force out through their nose by bringing their elbows vigorously against their ribs. These sounds are much like the song of the grouse, and serve the purpose of a sort of drum.

While the natives sat around on all sides of the room, the pastor delivered the opening address and called for reports from the leaders of the district meetings concerning the work of the last quarter. This was responded to, first by our Brother Paa, who is one of the deacons and a very enthusiastic speaker. His report of the work in Arue could almost be understood by the gestures. Then came a report from the Pirae district, which was followed by other songs, which they call *himini*.

Those who were not church members were to repeat their verses first, and so it was the children rose, one after another, and repeated some words from the good Book. About a score of adults who, for some reason or other, are not fully in sympathy with the church of the world, followed with their verses. Two natives from a little island to the south of

here who were visiting in Tahiti, took an active part in the meeting. One native song which was sung was about the Lord coming down in the cool of the evening to Eden and calling for Adam.

It would be a real treat to our people at home could they have looked into that meeting as the hands of the clock pointed to 11. Seated on the floor and leaning against the wall, with legs outstretched, crossed, and in a diversity of ways, were a row of men. In front of them were the women and children, ranging in ages from the feeble and grey-headed to the little crying baby. In the center of the room were a lot of little children, who were stretched out full length on the floor and fast asleep. In the windows were a row of heads. One young man who found no room for his body inside, had his head resting in the corner of a window sash, and reminded me much of the pictures I had seen in grocery windows at home, where only a head is visible. Another song was on the theme, "I Have a Father in the Promised Land."

The hands of the clock pointed to 9:30 before the first part of the meeting was completed and the forty non-members had finished their verses. Always before repeating their verse there is a long routine of greeting which each native goes through with, so that often the introduction is longer than the verse. While the pastor's dog slept calmly beneath the table, and barnyard cocks, waking from their slumbers, crowed their old-time greeting, and the industrious little flea maintained a lively crusade against our patience, the hands of the clock moved steadily onward toward the small hours, and brought over many of us feelings of drowsiness. Here and there a stirring *himini* was thrown in to wake the sleeping and revive the drooping head.

As we sat listening to the sermon by Paul Deane, at 11:30, our minds reverted to that memorable occasion at Troas, where Paul the apostle preached to a listening and drowsy company till midnight. At ten minutes before 12 this interesting session came to a close, and, after shaking hands all around, we returned to our homes. We are sorry that these gatherings are not more spiritual and less lengthy. Our faith is strong, however, that the Lord will, in his own way, work out his plan and save a company from this people to stand at last upon the sea of glass.

ELLIOT C. CHAPMAN.

Papeete, Tahiti, October 6, 1893.

THREE IN JAIL.

FROM the report of Elder A. F. Ballenger, in the *Review* of November 21, we take the following extracts:—

As a result of the trials held at Centerville, Md., November 10 and 13, three of our brethren are now in the county jail at Centerville. These brethren are Isaac Baker, Geo. W. Marvel, and Milton A. Bryan. Brother Baker is forty-five years old, and has a wife and eleven children, the youngest of whom is but three months old. Brother Marvel is about sixty years old, and has a wife and several children, most of whom are grown. Brother Bryan is about twenty-eight years old, and has a wife and one child, a baby eight months old.

Brother Baker's crime(?) was plowing his field Sunday, the 9th day of last April. Brother Marvel's was setting out tomato plants in his garden on Sunday, June 25. The only witness against him was his own son, who holds the office of constable, and who went purposely to catch his father at work in order to prosecute him. Brother Bryan was seen cutting sprouts, chopping wood in his dooryard, and digging in his garden, by two men who were acting as spies, and who had previously threatened to have him arrested for working on Sunday.

After the trials, and just before leaving Centerville, Professor McKee, several of the Maryland ministers, and the writer, called at the jail to bid the brethren good-by, but were rudely ordered by the sheriff to

leave the jail and to stay away. We were thus refused a privilege usually granted to the friends of the vilest of criminals. The brethren came to the window of their cell, which is in the second story of the building, and talked with us through the iron bars; and with this picture of persecution stamped on our memory, we bade them good-by. This is but a single manifestation of the persecuting spirit that is now enveloping the world, and which will soon rule in the hearts of all whose names are not written in the Lamb's book of life.

The fine imposed by the court was \$5.00 and costs, which of course our brethren would not pay, and the alternative is thirty days in jail.

From the *Union Record* we take the following in reference to other cases tried at the same term of court:—

Alexander Dodd and Brother C. O. Ford were arrested for hauling window sash, glass, and weights for the new meeting house, from the Jackson Street wharf, on Sunday, June 4. The principal witnesses against them were the two brothers of C. O. Ford. One of them was at that time agent for the steamboat company at the wharf where the goods were discharged. He refused to put the goods in the warehouse on the wharf, and did not notify his brother, C. O. Ford, of their arrival, till Saturday night, at 8 o'clock. The next morning Brother Ford and Brother Dodd hauled them up to the former's store, followed by the witnesses, one of whom testified in court that he had vowed to cause the arrest of any Seventh-day Adventists he saw working on Sunday. Some time ago Brother Ford's brothers, who made the complaint, went and paid the fine and costs for their brother, C. O. Ford, without his knowledge, for they evidently saw that he would go to jail rather than to pay them himself. This left Brother Dodd alone in that case. When the facts were presented, the jury quickly rendered a verdict "not guilty," holding that the work done was one of necessity on the part of Brother Ford, and, therefore, it was lawful for Brother Dodd to assist him. It would be amusing to know how Mr. Frank Ford and Mr. Samuel Ford felt as they reflected on their part in the transaction. First, they had their brother arrested, clearly through malice, on account of his religion, then they went and paid \$8.00 to keep him from jail, and the court decided the work lawful.

FIELD NOTES.

THE missionary society at Tampa, Florida, numbers thirty-two active workers, who are engaged in an effort to visit every house in the city.

FROM a private letter from one not of our faith we learn that our brethren in Ellicottville, N. Y., recently dedicated the handsomest church building in the place.

THE church and mission house at 249 Cedar Avenue, Cleveland, Ohio, was dedicated November 4. The same day Brother C. L. Taylor, a teacher in Mt. Vernon (Ohio) Academy, was ordained to the ministry.

BROTHER T. D. WALLAR reports fourteen Sabbath keepers in Santa Cruz, Cal., with a very determined opposition on the part of the ministers of the city. Elder D. C. Hunter, who labored for a time in that place, has located at Gilroy.

OF the work in Butte, Mont., Elder J. W. Watt writes to the *Bivouac* that the meeting hall is sometimes too small to accommodate those who desire to attend. November 11 eight were baptized, one of whom was a man 82 years old. Two were infidels when the meetings were commenced.

A BAPTIST pastor in Athens, N. Y., says of "Bible Readings for the Home Circle": "I would cheerfully commend this book. It is packed full of Bible learning, and is far better for common use than most commentaries." A Methodist minister at Vestal, N. Y., says: "It makes plain many subjects that are obscure to the general reader, and unfolds the prophetic portion so that all can arrive at an understanding of the 'sure word of prophecy.'"

ELDER D. T. BOURDEAU reports the organization of a French church of twenty-three members at McDonald, Pa. He also reports the conversion of a half dozen heads of families among the Scotch miners in the same vicinity, and the organization of a Sabbath school of twenty-eight members.

At South Bolton, Quebec, November 11, an elder and deacon were ordained and two united with the church. Other additions have been made to the faith in Boynton, and other interested ones are reported by Elder J. B. Goodrich, who has charge of the work in that province. Elder H. E. Rickard notes the baptism of six at Cantley, five of whom united with the church at Buckingham.

A GENERAL meeting is now in progress in New Zealand, the appointment having been set for November 23 to December 12. The Australian general meeting is appointed for December 29 to January 12. A change in the time of the Australian meeting was necessitated on account of the plans of Elder Olsen, president of the General Conference, who designs to spend the month of December in New Zealand and the month of January in Australia, returning from Melbourne to London direct.

CHURCH SERVICES.

All of our churches, especially on this coast, who desire their regular weekly services announced in this column, may have it done by reporting through the proper officers.

Oakland.—Church at corner of Twelfth and Brush Streets. Regular preaching services or Bible study. Sunday at 7:30 P.M., Friday at 7 P.M., and Sabbath at 11 A.M. Sabbath school at 9:30 A.M. Sabbath. Prayer and missionary meeting Wednesday at 7:30 P.M. All are cordially invited.

San Francisco.—Church at 914 Laguna Street. Regular preaching services at 7:30 P.M. Sunday and 11 A.M. Sabbath. Sabbath school at 9:45 A.M. Prayer meeting Wednesday 7:30 P.M. Missionary meeting Thursday 7:30 P.M. Seats free.

Los Angeles.—Church at 143 Carr Street. Preaching service Sunday evening 7:30. Missionary meeting Wednesday evening 7:30. Sabbath school on Sabbath at 9:45, and preaching service at 11 A.M. All are welcome.

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4. The Tonga Islands and Other Groups.

Jottings from the Pacific No. 2. The history of many of the interesting island groups of the Pacific is comparatively unknown to ordinary readers except through the writings of missionaries. When international complications arise, as a year ago at Samoa, or, more lately, at Ponape, so little is known of the locality or the people that it is like showing pictures to the blind. This little volume gives something of the history of the Tongas, the Hervey group, and the Marquesas Islands, before they were visited by the missionaries, and indeed were hardly known to the first navigators of those seas. The habits of the people, their government, the vegetable wonders on shore, and the great wonders of the sea about them, are graphically told in a manner that cannot fail to entertain and instruct young readers.

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This is a volume of letters from a father to his children describing such incidents and observations of travel as came under his own experience. They tell of such scenes as are often referred to in the Bible, and which we may look upon to-day much as did Christ or David, since the habits of the people have changed little in centuries. In the hand of a child it is a companion for his Bible stories, giving him a more intelligent understanding of the Word. The style of the sketches, though adapted to children, is not *childish*, but simple and entertaining for all.

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—Neh. 8:8

LESSON XII.—SUNDAY, DECEMBER 17, 1893.

THE GLORIFIED SAVIOUR.

[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, Rev. 1: 9-20.

9. I John, your brother and partaker with you in the tribulation and kingdom and patience which are in Jesus, was in the isle that is called Patmos, for the word of God and the testimony of Jesus.

10. I was in the Spirit on the Lord's day, and I heard behind me a great voice, as of a trumpet saying,

11. What thou seest, write in a book, and send it to the seven churches; unto Ephesus, and unto Smyrna, and unto Pergamum, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

12. And I turned to see the voice which spake with me. And having turned I saw seven golden candlesticks;

13. And in the midst of the candlesticks one like unto a son of man, clothed with a garment down to the foot, and girt about at the breasts with a golden girdle.

14. And his head and his hair were white as white wool, white as snow; and his eyes were as a flame of fire;

15. And his feet like unto burnished brass, as if it had been refined in a furnace; and his voice as the voice of many waters.

16. And he had in his right hand seven stars; and out of his mouth proceeded a sharp two-edged sword; and his countenance was as the sun shineth in his strength.

17. And when I saw him, I fell at his feet as one dead. And he laid his right hand upon me, saying, Fear not; I am the first and the last, and the Living One;

18. And I was dead, and behold I am alive for evermore, and I have the keys of death and of hades.

19. Write therefore the things which thou sawest, and the things which are, and the things which shall come to pass hereafter;

20. The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches; and the seven candlesticks are seven churches.

Golden Text: "Wherefore God also hath highly exalted him, and given him a name which is above every name."
Phil. 2:9.

SUGGESTIVE QUESTIONS.

1. What relation did John sustain to all to whom his epistle was addressed? Verse 9.

2. Where was he when he wrote the Revelation?

3. What reason does he give for being on this lonely isle?

4. When was he in the Spirit? Verse 10.

5. What day is the Lord's day?

"Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: 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." Ex. 20:8-11.

"If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words." Isa. 58:13.

"Therefore the Son of Man is Lord also of the Sabbath."
Mark 2:28.

6. What did John hear?

7. What was this voice saying? Verse 11.

8. What command was given to the apostle?

9. To whom was he to send his writing? Note.

10. As John turned to see the speaker, what did he behold? Verse 12.

11. What are the seven stars and the seven candlesticks explained to be? Verse 20.

12. Whom did he see in the midst of the candlesticks? Verse 13.

13. How is the Son of Man described? Verses 13-16.

14. What effect did the glorious appearance of Christ have upon John? Verse 17.

15. How was the apostle comforted?

16. Who did Christ say he was? Verse 18.

17. What did he say of himself now?

18. What command was then repeated? Verse 19.

NOTE.

The seven churches.—Not the particular seven named, but prophetic of the whole Christian church. It is not reasonable that John should send to those seven alone, for (1) the message implies the whole book, and the book is for all time; (2) the names of these seven churches are symbolic of the seven different stages of the Christian church; (3) the number seven denotes completeness, fullness, the seven symbolizing the entire church in the Christian dispensation. See Newton, Vitrina, and others, or "Thoughts on Daniel and the Revelation."

LESSON XI.—SABBATH, DECEMBER 16, 1893.

THE NEW BIRTH.

Lesson Scripture, 1 John 5: 1-7.

1. Whosoever believeth that Jesus is the Christ is begotten of God: and whosoever loveth him that begat loveth him also that is begotten of him.

2. Hereby we know that we love the children of God, when we love God, and do his commandments.

3. For this is the love of God, that we keep his commandments: and his commandments are not grievous.

4. For whatsoever is begotten of God overcometh the world; and this is the victory that hath overcome the world, even our faith.

5. And who is he that overcometh the world, but he that believeth that Jesus is the Son of God?

6. This is he that came by water and blood, even Jesus Christ; not with the water only, but with the water and with the blood.

7. And it is the Spirit that beareth witness, because the Spirit is the truth.

QUESTIONS ON THE TEXT.

1. Who is begotten of God?

2. Can one love the Father and not love the children of God?

3. How is it known that one loves the children of God?

4. What is the love of God?

5. What is the nature of his commandments?

6. Who overcomes the world?

7. What is the victory?

8. On what point must faith be exercised in order to overcome the world?

9. How did Christ come?

10. What bears witness?

11. For what reason?

NOTES.

1. VERSES 1-3.—The new birth is the condition of entrance to the kingdom (John 3: 3), and it is a spiritual birth (verse 5). Man "must have a new life from above. This change is the new birth." To thus become children of God is granted to believers (John 1: 12, 13) in Christ (Gal. 3: 26). Such are children of promise (Gal. 4: 28), being born of the word (James 1: 18). Love to the brethren is a proof of conversion (1 John 3: 14), and obedience to God is proof of love to the brethren, hence obedience is proof of conversion. There can be no true love apart from obedience (John 14: 23), which is the highest form of worship. "If our hearts are renewed in the likeness of God, if the divine love is implanted in the soul, will not the law of God be carried out in the life? When the principle of love is implanted in the heart, when man is renewed after the image of Him that created him, the new covenant promise is fulfilled, 'I will put my laws into their hearts, and in their minds will I write them.' Heb. 10: 16. And if the law is written in the heart, will it not shape the life?" "If we abide in Christ, if the love of God dwells in us, our purposes, our actions will be in harmony with the will of God as expressed in the precepts of his holy law." God is love, and his law, "being an expression of the mind and will of God," "the transcript of the character of God," is founded upon love (Matt. 22: 40) and fulfilled in love (Rom. 13: 10). His commandments "are not burdensome" (Matt. 11: 30) to those who have been set free from the bondage of sin (John 8: 34-36), but rather a delight (Ps. 1: 2). "The truth

a bondage?—Yes, in one sense; it binds the *willing* souls in captivity to Jesus Christ."

2. VERSES 4, 5.—The greatest victories of the world have been gained through faith (Heb. 11: 32-34) in Christ (1 Cor. 15: 57), who was an overcomer (John 16: 33), and "has given us the advantage of his victory, that we may be able to resist the temptations of the evil one." "We gain the victory through faith in Christ's power to save us." "This is the victory that *hath overcome* the world," is the reading of the Revised Version, thus making the victory an accomplished fact.

"The Lord Jesus is making experiments on human hearts through the exhibition of his mercy and abundant grace. He is effecting transformations so amazing that Satan, with all his triumphant boasting, with all his confederacy of evil united against God and the laws of his government, stands viewing them as a fortress impregnable to his sophistries and delusions. They are to him an incomprehensible mystery. The angels of God, seraphim and cherubim, the powers commissioned to cooperate with human agencies, look on with astonishment and joy that fallen men, once children of wrath, are, through the training of Christ, developing characters after the divine similitude, to be sons and daughters of God, to act an important part in the pleasures and occupations of heaven." Only in him who "believeth that Jesus is the Son of God" can such a work as this be wrought.

3. VERSE 6.—Jesus came by water and by blood (John 19: 34). "In the shed blood we see the sacrificed life of Christ, and in the water we see the Word and the Spirit of Christ. In the blood we see expiation made of sin, and through the blood we get remission of sins. Then comes the water to sanctify and cleanse us." —Rodgers.

Blood and water were both used in the typical service (Lev. 14: 6, 8) as symbols of cleansing. So we are cleansed by the blood (1 John 1: 7), and by water, which is explained to be the word (Eph. 5: 26, compare with John 15: 3).

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EVERY Christian family ought to receive the *Medical Missionary*, each number of which is brimful of interesting matter calculated to arouse and develop true missionary spirit. The September number begins a series of most interesting illustrated articles, by Dr. M. G. Kellogg, the medical missionary who is accompanying the *Pilgrimage* on its voyages among the Pacific islands. Reports from Christian Help Bands, from the Chicago Mission, and other branches of our medical missionary work, will also appear in each number. Subscription price 25 cents per year. Address,

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News and Notes.

FOR THE WEEK ENDING NOVEMBER 27.

RELIGIOUS.

—While the New York *Independent* maintains that the action of the World's Fair directors in the matter of Sunday opening "cannot be too strongly reprimanded," yet it deprecates the disposition to look upon the murder of Mayor Harrison as a judgment of God on that account. "God does not instigate a crime to punish a sin."

—Commenting on the Chinese Exclusion Act, the New York *Independent* incidentally indicates its hope of eventual church ascendancy in the political affairs of this country. It says: "It is the churches that send the missionaries to China who are fighting the battles of the Chinese in this country. The demagogues are, for the time, in the ascendancy. Sooner or later, we are confident they will find themselves without a constituency, and the humane Christian sentiment of the country will again be uppermost in this as in most other matters."

—A Raleigh, N. C., dispatch of the 26th inst. says: "Sixteen young girls left Guilford County, N. C., yesterday for Utah, having been converted to the Mormon faith by several elders now operating in North and South Carolina and Virginia. It is stated that nearly 100 girls have been persuaded to leave their homes by these men. Some of the citizens of Cabarrus County this week met three of the elders and requested them to cease their missionary work in North Carolina. They agreed to leave if shown that the citizens generally desired them to do so. Friday meetings of citizens were held in the various townships of Cabarrus County and resolutions requesting the Mormons to depart were adopted. Committees were appointed to notify them."

—Cardinal Gibbons expresses the opinion that Pope Leo XIII. "is greatly respected by those who are outside of the Catholic Church." He mentions three things to which the American people are much attached and with which Leo is in accord: (1) The principles of self-government; (2) the honor and rights of labor; (3) a thirst for knowledge. Again the cardinal says: "I know that the great mass of the people have respect for the church, with its religious services and a moral code capable of gratifying every need of the human heart." Yet he is conscious that in the mind of some there is a "lurking suspicion" that they have some profound secret that will sometime be sprung unawares. He implores his brethren to "help to tear off this mask of suspicion."

—A Mrs. Williams, a noted Christian Scientist of Portland, Oregon, is teaching that in order to be saved everyone must "go through the wilderness" by fasting forty days. On the 25th inst. a family of her dupes were taken into court. The husband and wife stated that they had lived on crackers and wine for thirty-one days, and for six days had taken nothing. The three children, aged 7, 5, and 3 years, had been for thirty-one days on crackers and water. The father had formerly earned \$80 per month, but when he embraced the Williams faith some months ago he quit work. The court gave the children to the Boys' and Girls' Aid Society, but the superintendent returned the youngest to the parents, with the understanding that it should receive proper nourishment.

—The *Harbinger*, of San Francisco, states, "on what seems to be good authority," that the Catholics "have been organizing their young men into military companies, until it is said that they now have in this country a trained army of 700,000 men. All this they have been doing while Protestants have been calmly sleeping and trusting to some good providence to protect them." Now what would the *Harbinger* have the Protestants do, arm themselves also, and stop "trusting in some good providence"? If they are really trusting in a good providence, they do well. But the trouble is, they have trusted so long to the influence of this "Christian nation" to convert Catholicism, that they themselves have been drawn into making a Church and State image to the papal structure.

—The *Freeman's Journal* (Catholic) is assailing the Cleveland Administration because of a lack of consideration of the Catholic Indian schools. Under Mr. Cleveland's former administration the matter of government assistance to sectarian Indian schools received unprecedented encouragement, but the Catholics received considerably more money than all other denominations. This aroused the ire of the Protestants, and they suddenly discovered that the principle was wrong, decided to cease asking for government help, and to oppose further appropriations to the Catholics. The Harrison administration attempted to carry out the new idea, but was not altogether successful, and this attempt is openly alleged to have been an effective cause of Mr. Harrison's defeat. Now, however, the Catholics seem to be dissatisfied because they do not receive what they deem their full share of the spoils. Although the assistant commissioner and the chief clerk of the Indian

Bureau are Catholics, the *Journal* is complaining that Catholics are not receiving fair play. It is the old story of the camel with its head in the tent trying to force in its whole body.

SECULAR.

—Six Anarchists have been arrested at Buenos Ayres for plotting against the lives of public officials.

—A great fire occurred in Hannibal, Mo., on the 25th inst., sweeping several blocks. The estimated loss is \$350,000.

—Three Anarchists were arrested near Grenada, Spain, for exploding a petard against the house of a government official.

—A Boise, Idaho, dispatch says that the general of the army has recommended that the barracks at that place be abandoned.

—A point near Nanaimo, B. C., has been selected by a representative of the British Government for a fortified coaling station.

—Louis Kossuth, the once famous Hungarian patriot and exile, is still living; he is now old and an invalid, residing at Turin.

—California has just enjoyed its first general rain of the season, and there is general appreciation, especially in the agricultural and mining regions.

—In the autumn maneuvers of the armies of Europe 1,200,000 men were brought into the field, the expenditure being \$10,000,000,—all for display.

—U. S. engineers announce the feasibility of making the Colorado River navigable from its mouth to the Grand Canyon, Arizona, a distance of 700 miles.

—It is said that a young man from Cincinnati is being held as a hostage somewhere in the vicinity of Chicago, and that \$5,000 ransom is demanded of his father.

—If the Spanish troops at Melilla do not soon quell the Morocco Rifians that are besieging the town and fort, there is a threat that the ministry will resign.

—A London dispatch of the 23d inst. says: "Terrible snows prevail in the Highlands of Scotland, and a number of railroad trains are imbedded in great drifts."

—Fresno County, Cal., shipped its first car load of oranges to San Francisco last week. A large number of trees in that county are bearing their first crop this season.

—Regarding the sentiment that England is losing her prestige as a naval power, Premier Gladstone assures the people that there need be no apprehension on that score.

—A new controlling steel rail pool has been organized by the largest concerns in the country, including the Carnegie Company, and have fixed the price at \$24 per ton.

—Secretary Morton, of the Department of Agriculture, has been censured by the National Grange, Patrons of Husbandry, because of his alleged condemnation of the order.

—Large quantities of broken lumber at the World's Fair grounds, Chicago, are to be given to the poor. It is said there is enough to supply the winter's fuel to 1,000 families.

—The General Assembly of the Knights of Labor, in session at Philadelphia, again chose T. V. Powderly as general master workman, but he tendered his resignation the following day.

—The Serbian Cabinet is said to have resigned. The alleged reason is that the radical party refused to support the government, which is accused of being under the influence of ex-King Milan.

—The U. S. Supreme Court has recently decided that the great lakes are high seas. The decision was rendered in a suit under the act of Congress for the punishment of offenders on the high seas.

—A Teheran, Persia, dispatch of the 26th inst. says that 12,000 people perished in the recent earthquake at Kuchan. Fifty thousand cattle were also destroyed. Shocks continued at short intervals.

—Near the city of Gablonz, Bohemia, on the 23d inst., a dynamite bomb was exploded in the machinery of a factory, doing great damage to the establishment, but fortunately no persons were injured.

—A press dispatch says that on the night of the 22d inst. the house of the Ecuadorian Minister in Lima, Peru, was attacked by a mob, and most of the windows broken before the police could disperse the rioters.

—It has been discovered that the national banks of Cleveland, Ohio, fell off in value over \$1,000,000 in one day, and yet were not perceptibly embarrassed. The depreciation was on this wise: One day the report of valuation was given to the controller of the treasury, and the next day's report was to the assessor of taxes.

—A report from Deming, N. M., states that the Mexican revolutionists and government troops have had another battle, between Ascencion and Palomas, resulting in the defeat of the government forces with heavy loss.

—A late Guthrie, Oklahoma, dispatch says that the chief of the Osage Indians has issued an edict ordering all negroes to leave the reservation, stating that after thirty days any of that race found within his jurisdiction will be given fifty lashes.

—Judge Pritchard, of Los Angeles, Cal., in a recent decision of a libel case, held that a newspaper may denounce a candidate for election in most unmeasured terms, provided the denunciation is accompanied by reasonable proof of its truth.

—The Italian minister of foreign affairs is said to have advised that there be no further emigration to the United States on account of the economic conditions prevailing here. This advice is based on reports of Italian consuls at San Francisco and New York.

—The new premier of Austria has announced the intention of the government to bring about extensive electoral reforms, conferring the franchise upon classes hitherto deprived of it, especially upon working men. A similar move was inaugurated by the cabinet that recently retired.

—The police of Algiers recently raided a number of houses in the European quarter, and found a large quantity of Anarchist pamphlets and documents, which revealed a plot to blow up the French Law Court and the new mosque. A quantity of bombs and other explosives were also seized.

—At Springfield, Mass., on the night of the 21st inst., fire destroyed property to the value of \$800,000. The same night, at St. Louis, a fire on North Main Street caused a loss of \$150,000. At the same time \$50,000 worth of property was burned in Newbern, Tenn., and in this disaster three men were burned to death.

—Thirty unemployed men were arrested on the 24th inst., at Cajon, San Bernardino County, Cal., while endeavoring to compel the trainmen of a freight train to carry them free. They had beaten their way from Los Angeles to Colton, walked to San Bernardino, failed to get on a freight train there, and walked on to Cajon. They were endeavoring to get into Arizona, where they expected to get work on the Prescott and Santa Fe Railroad.

—The Red Cross Society has undertaken the task of supplying the necessities of the inhabitants of the islands adjacent to Port Royal, S. C., who were left destitute by the great storm a few weeks past. There are about 30,000 of these people whose houses and crops were utterly destroyed, and they must be assisted until another crop can be raised. Congress, at the late special session, was asked for an appropriation to aid in the work, but no action was taken.

—A party of hunters, composed of the son of General Carlin, U. S. A., and three others, who have been hemmed in by snow in the Bitter Root Mountains, Mont., for two months, were found last week by a rescue party, in a most forlorn condition. They were 130 miles from any habitation, and almost crazed with cold and hunger. They were without horses, and almost barefoot. One of the party had given out and was supposed to be dead, as all the others would have been in another day or two at most.

—The police of Barcelona, Spain, have at last discovered the headquarters of the Anarchists in that city, from which all the movements of that element in the country have been directed. Large quantities of chemicals used in making bombs, besides loaded and unloaded bombs, firearms, and Anarchistic literature, were secured, also documents incriminating persons in Spain, France, and Italy. A dispatch of the 22d inst. says over 200 hundred arrests have been made, and many other implicated parties are endeavoring to flee from the country.

—It has been denied that the Brazilian rebels contemplate the restoration of the monarchy. The latest reports are that fighting continues between the insurgent fleet and the bay forts which guard the harbor of Rio Janeiro, and that one of the best ships in the rebel service had been sunk. The remaining two that are at all formidable are separated, one being outside and the other inside the harbor forts. It is expected that when the government's new fleet, recently fitted out at New York, arrives at Rio, the rebellion will be soon ended.

—Henry S. Cochran, late chief weigher at the U. S. Mint in Philadelphia, has been convicted of the theft of \$134,000 worth of gold bullion. He had been a trusted employe for forty-three years, and when a shortage was discovered in a lot of bullion which had not been molested for many years, he displayed so much zeal in the investigation that he drew suspicion to himself. When he saw that he was suspected, he confessed. His peculations had covered a period of about eight years, but about \$100,000 worth had been taken within a few days of the discovery. In September last, and was all recovered.

Signs of the Times

OAKLAND, CAL., MONDAY, NOVEMBER 27, 1893.

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

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SOME articles promised in our last number have been crowded out. They will appear next week.

We call the attention of the reader to a series of four articles on "History," the first of which appears in this number.

We regret that we have not Brother Magan's paper on "Review of Religious Legislation in Century Nineteen" for this number. Fortunately, the break comes just when it can best be borne. It will be continued, the Lord willing, in a week or two.

THE "Roman Curia," or College of Cardinals, is the subject of an article on another page, which presents the best description of the pope and his staff we ever remember to have read. The writer, Lord Robert Montague, was for many years a Roman Catholic, and a friend of leading Catholic prelates.

A CIRCULAR from the "Annual National Reform Convention," held in Pittsburg, Pa., November 14-16, says that "special attention was given to the Sabbath question, and the influence and labors of the association were pledged to the advocacy of a National Sabbath Law, as the next great forward step to be taken by the friends of the sabbath in the United States." This, of course, means the National Reformers' sabbath.

Thanksgiving—Giving Thanks.—Not for one day but for all the time, is the principle of the true Christian. He who gives thanks for God's bounties only one day in the year, gives not thanks at all. "In everything give thanks; for this is the will of God in Christ Jesus." "Giving thanks always for all things in the name of our Lord Jesus Christ to God, even the Father." And say, reader, there is no better way to show our gratitude to God than to give to those who are in need.

THE tendency of the religion of to-day is toward self and self-glorification. For instance, in a paragraph in one of our most spiritual monthlies is the following sentence regarding the saints in their eternal home:—

All are glorified, and each one will rejoice in his own particular glory without envying another's, but the glory of all cannot be alike. 1 Cor. 15:41.

Now the fact is that not one soul saved will re-

joice in his own particular glory. He has none except what has come to him through Christ. Christ is all glorious, and the varied glory of the saints will be Christ's glory in them. There will be no rejoicing over personal attainments, no boasting over personal glory, no envy in all that throng, solely because each and all will ascribe all glory and praise to Christ, and each will rejoice in all others.

We call the attention of our readers to the interesting article in our Mission Fields taken from the pen of Rev. L. W. Cronkhite, on the Pwo-Karens. The writer speaks of one tribe of this interesting people which has no missionary among them; and he says, "I cannot write this without a prayer that the eye of their future missionary may rest upon it." And it is our prayer that some one or more of our many readers who believe in the message of "the everlasting gospel" may feel burdened to say, "Here am I, Lord, send me."

THE Rev. H. A. Ketchum in the *Occident* desires "that petitions be circulated, signed, and forwarded to the directors [of the Midwinter Fair], asking that this exhibition, in which we all feel a deep, genuine interest, and which we all wish to attend, may be so conducted that all who desire may rest from their labors on Sunday, that toil and tumult may be reduced to the minimum." But may not "all who desire" now "rest from their labors on Sunday"? Is a religious regard for Sunday of any worth if it will not lead a man to rest from secular labor when there is no law to prevent him? Is that religion of any worth which will not enable a man to do what he believes to be right, even though there is law against it? If Sunday is all that is claimed for it, is it not worth dying for? Would it not be well to inspire a little of the spirit of faith and endurance in those who desire to "rest from labors" on that day? If the Christianity they have is not sufficient to enable them to keep Sunday when there is no law to compel them to do otherwise, have they enough to save them? Is there not more need of gospel work in the churches than for political work outside? But if these petitions are heeded, according to Mr. Ketchum—

"Then the favor of God may be expected to rest upon the Midwinter Fair, because his command is obeyed, 'Remember the Sabbath day to keep it holy.'"

But if the directors heed God's command, they will never close Sunday, and Mr. K. does not want them to heed that command, but his construction of it. He says in effect, Just close Sunday; it does not make much difference what else is done, how much wickedness is wrought on other days, only close Sunday, and God will bless the Fair. Great is the Sunday Diana.

THOSE ARTICLES FROM THE "CATHOLIC MIRROR."

THESE articles are published under the heading which they bore in the *Mirror*, "The Christian Sabbath," with a subhead, "From a Roman Catholic Standpoint," as No. 113 of *Bible Students' Library*. The second edition is now on the press. There has been an extensive call for them, and they should be widely circulated. They are Rome's confession that the "holy day" of her making has no authority from God's word, but rests solely upon the authority of that church. The writer also shows that Protestants are on Catholic ground, while the only true Protestant is the seventh-day-Sabbath-keeping Christian. Price, 4 cents. Address, Pacific Press Publishing Company, Oakland, Cal.; 43 Bond St., New York; or 18 W. Fifth St., Kansas City, Mo.; or our State tract societies.

"THE IDENTICAL SEVENTH DAY."

THE above heading is the title of No. 114 of the *Bible Students' Library*. Its object is to show that the present seventh day of the week is identical with the seventh day of creation week. The subjects considered in the tract are: The Sabbath from Creation to Moses, The Sabbath from Moses to Christ, The Sabbath Since Christ, The Round World, The

Day Definite, The Seventh Part of Time. The whole subject covers in one tract of 16 pages what was formerly treated in three tracts aggregating 64 pages. Lost time, the seventh part of time, and the round world objections are, we believe, all met in this tract to every candid mind. It has before been advertised for three cents, but it is only two cents. Address Pacific Press, Oakland, Cal.

THE *Christian Statesman* suggests a series of religious conventions around the world in the year 1900 A.D. First, a World's Convention of Christian Reformers at New York or Pittsburg during the closing week of the nineteenth century and the opening week of the twentieth; a World's Missionary Conference at Bombay in the latter part of the winter; Evangelical Alliance at Jerusalem in the early spring; a World's Sunday School Convention a month later at Cairo, Egypt; a World's Y. M. C. A. Convention in Rome in early summer; a World's Endeavor Convention in London in the latter part of summer, Epworth League and other societies joining. In the first of these conventions, at New York or Pittsburg, "Christians of all creeds," says the *Statesman*, "could unite without embarrassment." In order for this to be, a change would have to take place; for at the present time nothing so embarrasses a National Reform Convention as the presence of one or more earnest Sabbath-keeping Christians. Would the Sabbath keepers at that time be all perverted to Sunday by the coercive methods of National Reformers, such as the chain-gang, etc.? Or would the Sabbath keepers be all killed off? Or would they in that day, as they are now declared to be, be counted as infidels? We know that the *Statesman* does not anticipate any such good thing as that the great mass of Sunday keepers will turn from the pago-papal day to the Sabbath of the Lord, for it proposes to hold a Sunday school convention. Or will it be at that time that Christ the Lord will be reigning with his saints in the New Jerusalem? We do not know; but this we do know, that as long as the present situation of things exists, just as long as the professed church of Christ walks contrary to the teachings of Christ and his word, just so long the truth of God will embarrass them.

A NEW edition of Dr. David R. Breed's "History of the Preparation of the World for Christ," has just been issued by the Fleming H. Revel Company. In this work is traced the rise of the different nations of ancient times, their development in civilization and culture, their subsequent gradual disintegration, and final subjection to Roman rule. The formation of the Roman Empire, uniting all civilized nations under one government and in the use of two languages, and making possible intercourse between them, is shown to have been a necessary preliminary to the coming of Christ. This edition has been enlarged and partly rewritten, being thus brought into agreement with the latest scholarship, and is thoroughly and adequately illustrated with maps, charts, and photographs.

THE entire loss of life of passengers carried on the railways of this country during the year ending June 30, 1892, according to the report of the Interstate Commerce Commission, was 376 against 291 for the previous year. The passengers injured were 3,227 in 1892 against 2,992 in 1891. There were 2,554 employers killed, or one to every 322 employed. There was one passenger killed to every 1,491,910 carried. The greatest cause of death was collisions and derailments.

The railway accidents of the present year have been even more startling. From January to October 20, twenty-four accidents foot up the number of 201 killed and 548 injured. Besides these there have been scores of minor accidents in which the loss of life would more than aggregate the above.

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