

Signs of the Times.

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

VOLUME 20.

OAKLAND, CALIFORNIA, MONDAY, DECEMBER 11, 1893.

NUMBER 6.

Signs of the Times

PUBLISHED WEEKLY, AT OAKLAND, CALIFORNIA.

TERMS:

Single Copy, one year (50 numbers), \$1.50
In clubs of 10 or more copies to one address, each, 1.25
To foreign countries in postal union, (\$2) 85
Sample copies free. See note at beginning of last page.

Address,

SIGNS OF THE TIMES,

Twelfth and Castro Sts., OAKLAND, CAL., U. S. A.
(Entered at the Post Office in Oakland.)

MILTON C. WILCOX, EDITOR.

"I WILL come again," said Jesus to his disciples, as recorded in John 14:3.

THIS did not mean that he would come by his providence, or by his Spirit, or by death; it meant that Jesus himself, personally, would come again.

THAT Christ's second coming is not the pouring out of his Holy Spirit is evident from what Jesus said in promising the Spirit: "Nevertheless I tell you the truth; it is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you." John 16:7. So far, then, as the bestowment of the Holy Spirit's being Christ's coming again, Christ's absence was necessary to the coming of that Spirit.

THAT Christ's second coming is not at death is also shown (1) by the fact that the manner of that coming is against such a view; (2) that this would make many comings, even one every second, and often simultaneously in various parts of the world, whereas the apostle says he will "appear the second time;" and (3) that this view would make Christ come in the form of an enemy which he came to destroy; for death is an enemy. See 1 Cor. 15:26; Heb. 2:14; 1 John 3:8. Death is, therefore, not the second coming of Christ. His absence meant death to Lazarus; his coming meant life. John 11:32, 43, 44. And the disciples of Jesus understood that if one of their number lived to the time of Christ's coming, he would not die. John 21:22, 23.

THE second coming of Christ is a personal coming. Said the heavenly messengers to the eager, sorrowing, and amazed disciples who witnessed his ascension into heaven, amid a cloud of angels: "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come IN LIKE MANNER as ye have seen him go into heaven." Acts 1:11. It will, therefore, be a visible, personal coming. The same truth is stated by the apostle Paul:

"For the Lord *himself* [not another] shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God; and the dead in Christ shall rise." 1 Thess. 4:16. His coming is, therefore, personal and visible. "Behold, he cometh with clouds, and every eye shall see him." It will be the same Jesus who came to this earth in his lowliness, who was born in a manger, who suffered being tempted, who ministered to all man's wants and necessities, who died for our sins, Jesus the friend of sinners, who is coming again. He is coming to give life to those who sleep in him, coming to gather to his eternal kingdom all who trust in him. Reader, are you ready to meet him?

WHAT WILL THEY SAY?

OUR esteemed contemporaries, the religious press, protest loudly and eloquently against Russian intolerance and persecution toward German Baptists and Lutherans, and Jews. And we say, Amen. But at this writing (December 1) there are lying in jail in the commonwealth of Maryland three citizens of this republic whose only crime is serving God according to their understanding of his word and the dictates of their conscience. Their general crime is "doing bodily labor on Sunday." Specifically, on Sunday one was found plowing in his own field, another setting out tomato plants in his own garden, and a third chopping wood at his own door. This work disturbed only those who purposely spied it out, and they only knew it because of their inquisition. These men are otherwise good citizens. They are made criminals wholly on account of their religion, which would harm no one. What will our contemporaries say? What will the followers of the once persecuted Luther, Wesley, and Roger Williams say? What will the *Independent*, the *Examiner*, the *Christian Advocates*, the *Christian Enquirer*, the *New York Observer*, the Lutheran papers, the *Christian at Work*, the *Outlook*, the *Congregationalist*, the *Interior*, the *Advance*, and many other great papers say? We will print their responses if they will send us marked copies. What do our readers of all denominations say? It is not a matter of denominational belief that is at stake, but the great principle of liberty of conscience. Speak, brethren. What have you to say, in the light of the Golden Rule?

MARYLAND CRIMINALS.

THE *Times* of this city of December 1 has the following editorial note:—

A man in New York has spent \$750 and eighteen months of time in trying to find out whether he has a right to fish on Sunday in the Empire State, in a pond reserved by an anglers' club to which he belongs. A year ago last summer he was seen sitting in a boat trolling for pickerel, by a pious man whose veranda gave a view of the pond, and the Puritanical spirit prompted his arrest for breaking the sabbath. His case is now before the Court of Appeals. In Maryland a Seventh-day Adventist is in prison because his interpretation of the Bible teaches him to make Saturday his Sabbath, instead of Sunday. This all occurs in the evening of the nineteenth century, when civilized people supposed persecutions like these were past.

There are three Seventh-day Adventists in prison in Maryland to-day, one for plowing his field; one for setting out tomato plants in his garden, the only witness against him being the constable, who went there to catch him, and who, by the way, was his own son; the third for chopping wood in his own dooryard, the witnesses against him being two men who "spied" him out on purpose, and who had threatened to arrest him if he worked Sunday. Worse than all, the sheriff refused to permit the friends of the "criminals" to bid them good-by at the jail—a privilege accorded the worst of criminals and their friends. Or is it true, as Archbishop Ireland states, "The violator of a Sunday law is the worst of criminals"?

TWO PRINCIPLES.

TWO RELIGIONS.

TWO METHODS.

The Method of Antichrist.

THE method of Christ in controlling men we considered very briefly last week. It is by love; and as Christ represented God to the world, and as he in fact is the only one who has properly revealed, declared, or represented God to the world, it follows that God's method of controlling and dealing with men is just what was manifested through Christ while here upon earth. For as God was then manifest in Christ, and as God is unchangeable in character, therefore God's method of controlling men has always been the same. God is love, he always has been, and always will be; he wins by love; he gives man free choice. He, in love for man, points out the sad consequences of sin, the inevitable doom of the unrepentant, and appeals to man from the depths of his eternal love to turn and live; but he will not compel man.

Whatever power, therefore, has manifested, in its dealings with men, opposite purposes, motives, and methods, is not of God, but is

of the evil one. In other words, it is anti-christ, it is the mystery of iniquity.

Force has ever been characteristic of all false religions, all of which have the same general basis. For familiar examples before Christ we need only to turn to the Bible. God gave to Nebuchadnezzar the kingdoms of the world, and made him ruler over them all, calling the Babylonian king his "servant." See Jer. 27:5, 7. God's grant to Nebuchadnezzar, however, only contemplated *civil* rule or power. Within the province of civil government, Nebuchadnezzar had unlimited sway; but any exercise of power outside of that was on his part a usurpation. The duty between man and God, or religious duty, God reserved to himself.

Nebuchadnezzar concluded, as many have since, that the faith or worship of his subjects fell within his purview. He therefore set up a great golden image in the plain of Dura, and made imperial proclamation that all should fall down and worship it on hearing the music of the royal band. Conspicuous in that vast throng, when the music burst forth, were three young men clad in official robes, holding high offices in the empire, but they bowed not before the image. They were summoned before the king on the complaint of jealous priests, courtiers, and magi. In his supposed clemency the king offered them another opportunity to worship; if not, the burning fiery furnace. But the offer was useless. The three men who so nobly stood by their God-given right to worship or not to worship made reply:—

"O Nebuchadnezzar, we are not careful to answer thee in this matter. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up." Dan. 3:16-18.

Brave and noble answer, which God vindicated, thereby showing to the world forever that any earthly ruler, God's servant though he might be, and receiving his power and kingdom from God, had no right or authority from God to compel or enforce worship. Nebuchadnezzar was a worshiper of the sun and the gods of nature.

We give from the Inspired Record another example where another "servant" of God in matters civil, attempted to *prevent* worship of any kind save that of himself. It was not demanded that men should bow down to some object of worship, but they must not ask any petition of any god or man for thirty days, save of the king, on penalty of being subjected to cruel death. The whole thing was based on selfishness. The princes were selfishly jealous of Daniel. They induced the king to decree the senseless blasphemy through flattery of himself. The result was that the only man involved, the only criminal which the law produced, was the best man in the kingdom, one who served the empire well, because he truly served God. But he went on just as he had been doing, and prayed to his God three times a day. He disturbed the zealous patriots; Daniel was led before the king, and, contrary to the king's desire, was, by the law which the flattered and deluded monarch had ratified, cast into the lions' den. But God again vindicated his truth, and

showed that earthly rulers had no power over the hearts and consciences of men.

And this principle would have been just as sacred if the worship desired to be enforced were the worship of the true God, or the worship desired to be prevented were the worship of false gods. For force on the part of man is always an evidence of a lack of the Spirit of God. It is always an evidence that the principle behind it is selfishness, not love; that the power behind it is Satan, not God, for he who is of God knows God, and will do the works of God, as manifest in Jesus Christ.

But upon this we will have more to say in the future.

ROME WISHES GOVERNMENTAL SUPPORT.

THE faithful, devoted student of the word of God is not blind to the projects, aims, and purposes of the Papacy. The papal church herself declares that she is and has ever been the only true, infallible church. Some, and, in fact, most professed Protestants now consider that she is now greatly affected by the liberal spirit of the age; that she is no longer what she once was; that she is really a part of the church of Christ, and as such should be counted an ally in all matters of reform, especially as regards the Sunday question.

But Rome declares that she is now the true church of Christ, and always has been; that the alleged atrocities of authentic history are prejudiced views of intense partisans, the rantings of fanatics, or the out and out falsehoods of her enemies. True; there are changes in Rome's policy—but not in her purposes—because her environments and condition demand such changes. Her purposes have ever been the same,—the glorifying of the hierarchy, the supremacy of the Roman pontiff, the extension and power of the church as represented in the Vatican. Are the strong governments of earth autocratic and monarchical? The Papacy holds to the divine rights of kings, if their authority be received through the pope as God's vicegerent. Has the Papacy power?—Kings tremble at the power, and are humbled at its will. Is the church cast off by the civil power?—She pays assiduous court to every earthly government, clothing the angular form and cruel features of her centuries of crime against God with the stolen livery of heaven. Is the political trend toward democratic or republican form of government?—Rome is an ardent admirer of all such institutions, and the only conservator of the republic's safety and continued prosperity, while all the time, by the arts of which she is mistress, she is gaining control of the powers of government to use for her own ends.

Two weeks ago we showed just how Rome, despite all the efforts of Protestants, had been able to secure from the government twice as much money for Indian schools as all the other churches combined. Now she is asking for support for her denominational or parochial schools as a blessing to the government, a worthy object of government support. The address of the papal ablegate Satolli, delivered on Thanksgiving day, in Washington, D. C., ostensibly to the students and faculty of Gonzaga College, but really to all the country, is

printed below, as taken from the San Francisco *Examiner* of December 1:—

The whole of America gives thanks to-day to Almighty God, whose kind providence continues to spread its benefits on this glorious republic. As all power comes from God, so must we acknowledge as coming from God, prosperity, the fruit of peace, and victory, the fruit of the duty performed. Since Catholics should be most faithful, constant followers of religious and social virtues, so as to be living examples of all who do not share in their faith, they have indeed good reason to be proud and to think themselves privileged to conform on this day to the President's solemn invitation to thank God for protecting and speeding the American republic.

We may be sure of this, that all Americans of whatever church they may be members, even if of none, recognize the value of the Catholic school; they are interested in it; they wish it to continue and progress; they have learned by experience that citizens educated in these schools do not fall short in knowledge and in love of the American Constitution; that they do not lag behind the most progressive of the American people; that they are endowed with steadiness of character, with constancy of right purpose; that they are just, active, charitable, and generous unto sacrifice.

Such, then, is the magnificent spectacle presented to America by the Catholic schools, not unlike the spectacle given by the first Christians to the whole world in the early centuries of the church. In those days it looked as if pagans and philosophers might despise and culminate [calumniate?] the customs and religion of the Christians, but in reality they could not conceal very long their true judgment, nor hide their astonishment at the spectacle of social and religious virtues preached by Christians.

It was impossible at the time to bring about this harmony, because the civil constitution was imbued with errors and superstitions, and because it was believed with no good reason that the ruin of the State would follow inevitably the disappearance of those superstitions. But, thanks to God and glory to the men who inspired the American Constitution, such a state of things as obtained in Rome is not possible here.

He is speaking here of Pagan not Papal Rome. Neither does this mean that Satolli is converted to the principles enunciated in the American Constitution; for he is not; he is only expressing his Catholic faith in Catholic schools, and saying to the government, "Support them, for it shall be well with you." He continues:—

And I will say that whoever seriously meditates on the principles of the American Constitution, whoever is acquainted with the present condition of the American republic, should be persuaded and agree with us that the action of Catholic faith and morality is favorable in every way to the direction in which the Constitution turns. For the more public opinion and the government will favor Catholic schools, more and more will the welfare of the commonwealth be advanced.

Catholic education is the surest safeguard of permanence throughout the centuries of Constitution, and the best guide of the republic in civil progress. From this source the Constitution will gather on that assimilation so necessary for a perfect organization of that great progressive body which is the American republic.

That is the sincere expression of my conviction, and, so to speak, the profession of my faith in this matter. Up to the present it has been inexplicable to me, and never, perhaps, shall I find out what was the origin of the suspicion that my views were not favorable to Catholic schools.

Those who at first or ever after have attributed to me such an absurd opinion ought to point to some word or action of mine to justify themselves. Had I spoken differently, I should be unfaithful to my mission, ungrateful to the generous hospitality which I have enjoyed and am enjoying in America; and, moreover, I should have given the lie to my first and unchangeable convictions.

Every Catholic school is a safe guardian of youth, and it is at the same time for the American youth a place of training, where they are brought up for the advantage of the church and the country.

Grant, Heaven, that Catholic schools may continue to increase in number, grow stronger, reach the highest perfection, endowed with the blessings of God, commanded by the authority of the church and Holy Father,

honored and appreciated by every honest citizen, from the illustrious President down to the most humble workman.

Those only are against them who do not know them, or who are not animated by the spirit of the church, and are wanting in sentiments of true liberty.

There are those who know nothing about Rome, but who will agree to all of this rather than to be called ignorant. There are others who are so drunken with the wine of Babylon's fornication that they will acquiesce in it all as a family utterance. There are others who know Rome of old, know what she has been, know she has been a blighting, blasting curse to every nation which has given her power, and who know she will still be; and yet they hope to do what powerless Protestantism can never do,—check her advances, and destroy her influences. There are others still who see in all this the rapidly cumulating evidences of the short, sharp, terrific struggle foretold in the word of God, when the beast shall make war with the Lamb, but the Lamb shall overcome, and will deliver his persecuted people. Theologians may rave against Rome's encroachments, but scheming politicians will sell honor and country to extend their little minute of earthly power and prosperity.

These professions of benevolence and love of liberty, this claim to loyalty to the Constitution, this parade of patriotism of Roman Catholics, are all parts of the beguiling song which this Siren of the Centuries is singing to-day in the ears of America, and which will certainly lead her to destruction. They are all ingredients in the magic cup which this modern Circe is mixing for the nations, and which they are now quaffing to their own degradation and destruction.

THE DEVOTED SUNDAY KEEPERS.

THE "GREAT MORAL VICTORY."

ONE special reason why Sunday laws are desired is to compel Sunday keepers to keep Sunday. During the early part of the summer much was said in religious papers about the great moral victory of the Sunday closing at the World's Fair. The fact was that there was no moral victory about it. Some were induced to cover their exhibits, and strong pressure was brought to compel it. The railroad fare kept up during the larger part of the season, and the people did not care to pay large railway fares and full admission fee to see a half show. We said so at the time; the last five Sundays of the Fair demonstrated it, and now the Sunday national reformers have admitted it. Read the following extracts from an article by Rev. J. W. Foster, one of the old-time National Reform secretaries, in the *Christian Statesman* of November 4:—

There are in the United States 2,000,000 working men who uniformly trample underfoot the sabbath laws of this country. To them the message is addressed, "Submit yourselves to these sabbath laws, which have been enacted for the public good." They reply: "We would be glad, for the sake of ourselves, our families, our country, and our God, to rest every Lord's day. But our employers compel us to work on sabbath on pain of losing our position." Now, it must be said in candor that there is not much of the martyr spirit here. They did wrong in consenting to work on sabbath. They ought to have obeyed God and left the consequence with him.

By the term "sabbath" Mr. Foster means Sunday. Italics throughout are ours. He continues:—

But those who make sabbath work the condition of their being employed have the greater sin. Who are their employers?—They work for street-car companies, railroad companies, and for the United States Government in the mail service. But who is the principal?—We went to the president of a street-car company and asked him if he was responsible for the sabbath work of his company; he said: "I am only the servant of the directors. Personally, I believe in the sabbath and keep it faithfully." Then we went to the board of directors—the majority were church members. They said: "The churches do not regard it as wrong to run the cars on sabbath. They are a great convenience in getting to and from church. The public demand them and we meet the demand. Besides, we are only agents. The owners of the road require it to be run seven days in the week." We asked, "Who are the owners?" And they named the stockholders. All but three or four of these were church members. They said: "We do not regard ourselves as responsible for the sabbath desecration charged upon our road. Holding stock in a corporation does not make us responsible for the crimes of the body. Besides, the company was incorporated by the government; and if it is allowed to break the law, the government is responsible." Then we went to the government, and said: "This government compels half a million men to break our sabbath laws in the United States mail service. This government gives charters to street-car companies and railroad corporations, which deprive as many more of their sabbath rest and make them lawbreakers." The reply was: "This is a government of the people, by the people, and for the people. It is based upon public sentiment. The people demand that the postal service, railroad service, and street cars be continued on sabbath. From that decree there is no appeal. Besides, we have been observing the churches. Their members use the street cars, railroad trains, and post office on sabbath. Their members do the mechanical part of this public work on sabbath. Their members are stockholders, officers, and directors of these sabbath-breaking corporations. And so we conclude that the churches one and all uphold the public verdict. If the churches would lift up a faithful testimony against this sabbath desecration, and exclude from her membership all who are personally, or by implication, guilty of the crime, then this public sabbath breaking would cease. But till the churches do their duty, it will go on."

Then, after referring again to Sunday trains, street cars, Sunday papers, etc., Mr. Foster says:—

I can see no hope until God comes in his judgments and makes these enterprises a financial loss to those interested in them.

Mr. Foster then refers to slavery, and says that the churches are as slow in responding to Sunday laws as to the abolition of slavery, and quotes Senator Ingalls as saying that New England was not aroused to the evil of slavery "until it ceased to be profitable;" and this is what it is proposed to do—to make Sunday business of all kind unprofitable by the boycott, and then the church conscience will be aroused. Mr. Foster further says:—

No wonder the public conscience did not respond to the message of the Abolitionists. To-day the church cannot be found that makes the holding of stock in sabbath-breaking corporations a matter of discipline. All the churches have become parties to this terrible sabbath desecration. Is it any wonder the public conscience is dead to the call of sabbath reformers? I suppose the "American conscience will never be alive to the immorality of sabbath-breaking corporations until it ceases to be profitable, and the country will not finally determine to put away this sabbath desecration until convinced that its continuance threatens not only their industrial independence but their national life."

All of this for Sunday. The great mass of the people know that the day is in nowise sacred, is not the Sabbath. There can be no good conscience behind Sunday reform. The whole thing is based on a wrongly instructed religious sentiment, blind religious prejudice, and absolute selfishness. The ministers want the people to attend church, and so wish laws

to prevent their doing anything else. The merchant, the shopkeeper, wants laws to compel men to close their places of business, because he wishes to close, and he does not want their competition on that day. Others have a sort of religious sentiment with reference to the day, because father or mother kept it; and all of these will be wonderfully stirred in conscience and will develop wonderful zeal in Sunday reform when Sunday opening or travel is rendered unprofitable. Who cannot see the selfishness of the whole Sunday "reform," from beginning to end? The unselfish man, the man with the Spirit of Christ, would never ask for a Sunday law, nor any religious law whatever. Seventh-day people have no trouble. They observe the seventh day. Why?—God commands it; Christ kept it. Unprofitable?—Yes, from a financial standpoint. Lose their places?—Yes, many of them. But Christ and his truth are more than all else. They may suffer, but they will not disobey God.

But may we suggest that before our Sunday-law friends ask for further legislation it might be well to convert those who profess to regard the day, and then see what their example would do? In all soberness, what a spectacle to angels of God must be this "Christian nation" and these "Christian churches," which require civil laws to compel them to observe the "Christian sabbath"! It is all contrary to the gospel of Christ.

ROMeward.

THIS is the trend of modern Protestantism. Says Cardinal Gibbons in reply to a question if there were many conversions to the Catholic faith (*Catholic Mirror*, October 28, 1893):—

Great numbers. We keep a record, and there were, for instance, seven hundred and fifty-six last year in the diocese of Baltimore alone.

And then, speaking of the trend toward ritualism on the part of the Methodists and Presbyterians, he thus continues:—

The Low Church of to-day would have been regarded as High Church not many years ago, and the present High Church is as nearly Roman Catholic as imitation can make it. We should have many more conversions among Protestant ministers who would like to become priests but for one thing,—the celibacy of our clergy. There are men longing to enter the fold of Christ [the Roman Church], but they have wives and children to care for. In their hearts they are true Catholics.

And why not unite with Rome? If the Roman Catholic Church—the Papacy—is a part of the church of Christ now, she was in the time of the Reformation; for she does not and has not changed from her principles since; in fact, she has augmented her assumptions to divinity. If she is the church of Christ now, she was then, and therefore the Reformers who called her "apostate," "apocalyptic harlot," and "antichrist," were mistaken, and Protestantism was therefore a mistake; and therefore, again, the only logical thing for Protestants to do, who believe that church to be a part of the church of Christ, is to return to the fold and renounce Protestantism as unjustifiable and wrong, and without a reason for its existence. This is the inevitable logic of the primary supposition. But, thank God, the Reformers were not mistaken, the Reformation not a mistake, the cry of the Bible and the Bible alone not empty words. True Protestants, who stand on the rock of God's word, will not go to Rome, but will protest still. Reader, what will you do?

General Articles.

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

MY CREED.

I HOLD that Christian grace abounds
Where charity is seen; that when
We climb to heaven, 'tis on the rounds
Of love to men.

I hold all else, named charity,
A selfish scheme, a vain pretense.
Where center is not can there be
Circumference?

This I moreover hold and dare
Affirm where'er my rhyme may go,
Whatever things be sweet or fair,
Love makes them so,

Whether it be the lullabies
That charm to rest the nursing bird,
Or that sweet confidence of sighs
And blushes, without a word,

Whether the dazzling and the flush
Of softly sumptuous garden bowers,
Or by some cabin door a bush
Of ragged flowers.

'Tis not the wide phylactery,
Not stubborn fasts, nor stated prayers,
That make us saints; we judge the tree
By what it bears.

And when a man can live apart
From work on theologic trust,
I know the blood about his heart
Is dry as dust.

—Alice Cary.

TRUTH REVEALED TO THE HUMBLE.

BY MRS. E. G. WHITE.

"JESUS answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes." The Lord Jesus presented the heavenly treasures to the Jewish people, but many of them would not receive them. The educated men thought themselves too wise to need instruction, too-righteous to need salvation, too well honored to need the honor that Jesus would confer upon them in making them laborers together with God. In the scribes, Pharisees, and rulers, Jesus found not the bottles for his new wine. He was obliged to turn from them to humble men, whose hearts were not filled with envy, covetousness, and self-righteousness. The lowly fishermen obeyed the call of the divine Teacher, while the scribes and Pharisees refused to become converted.

The disciples that Jesus called were uneducated, and were far from being perfect in character when Jesus united them with himself; but they were willing to learn from the greatest Teacher the world ever knew. They were truly converted men, and became the new bottles into which Jesus could pour the new wine of his kingdom. But though they were converted to Christ, yet, because of their limited earthly comprehension—the result of the teaching they had had from the Jews—they were unable fully to understand the spiritual nature of the truth he could impart. The burden of his instruction was the necessity of his followers having pure and holy hearts, for holiness alone would fit them to become subjects of his heavenly kingdom.

The divine Sower scattered grains of precious seed, which we cannot see until a skillful laborer, under the guidance of the Holy

Spirit, gathers them together and presents them to us as a complete system of truth, unfolding the depths of divine love. For all ages Jesus, the author of truth, through prophets and people, had presented truth upon truth to the Jews, from the pillar of cloud and fire. But the truth he had given had become mingled with error, and it was necessary to separate from the companionship of heresy and evil. It was necessary to readjust it in the framework of the gospel, in order that it might shine forth in its original luster and illuminate the moral darkness of the world. Wherever he found a gem of truth that had been lost from its setting, or had been marred with error, he reset it, and stamped upon it the signature of Jehovah. He proved himself to be the word and the wisdom of God.

The commonplace matters of time and earth had engrossed the minds of the people at the time of Christ, just as Satan had designed that they should. Sin had expelled from the heart the love of God, and instead of the love of God there was found in the heart the love of the world, the love of sinful indulgence of evil passions. Christ alone could adjust the claims between heaven and earth. Man's vision had become blinded, because he did not keep in view the spiritual and eternal world. But the kind of teaching that Christ gave to the world did not harmonize with the teaching of the scribes and Pharisees; for their religion consisted in a round of forms and ceremonies, and the offering of sacrifices, which had been designed by Christ to keep his sacrifice in mind, had lost its significance. Unless the sacrifices were offered in faith, accompanied with contrition and humility, they were valueless in the eyes of God, and even an abomination to him. God repeatedly had declared that the sacrifices acceptable to him were a broken and a contrite heart. He said, "The Lord is nigh unto them that are of a broken heart, and saveth such as be of a contrite spirit."

In Christ's perfection of character was found the ransom for the sinner, the way in which the rebel against God might be reconciled to God. Those who will submit to the drawing power of Christ, may be justified by a just God. Jesus is the ladder which Jacob saw. The base of this ladder rests upon the earth, in the human nature of our Lord, and its top reaches the throne of God, in his divinity. The light of the glory of God illuminates the whole ladder, and that light shines into every believing heart, enlightening, strengthening, encouraging. Angels of shining brightness ascend and descend upon this ladder, and minister to those who shall be heirs of salvation. Through the merit of Christ, intercourse between heaven and earth has been opened, and the system of sacrifices instituted at Adam's fall had no virtue except as they showed forth the great Mediator between God and man. Jesus was the true Sacrifice, who was to die for man's transgression. The sacrifice of Cain was rejected because it was not an offering that acknowledged the sacrifice of Christ for the sins of the world. In Cain's offering there was no confession of sin, no acknowledgment that he was in need of a Saviour. To-day there are thousands and tens of thousands who are making the same mistake as did Cain, and as did the Pharisees in the days of Christ. They are trusting in self, and depending upon their own wisdom, and do not realize their own

spiritual poverty. To them comes the Laodicean message: "I know thy works, that thou art neither cold nor hot; I would that thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked."

As in the days of Christ, the Pharisees do not know their own spiritual destitution. The Lord says, "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see." Faith and love are the gold tried in the fire. But with the Pharisees the gold has become dim, and the rich treasure has been lost. To them it is said: "I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent."

But while these messages of reproof are addressed to those who have backslidden, and who have left their first love, yet He who knows all things has given us this precious promise: "I will bring the blind by a way that they knew not; I will lead them in paths that they have not known; I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them." One who has been anointed with the spirit of wisdom and understanding, is able to lead every soul who will submit to be led, and He has trodden every step of the way before us. "If any man lack wisdom," let him lean upon his fellow-man?—No; "let him ask of God, who giveth to all men liberally, and upbraideth not."

In the person and work of Christ the holiness of God is revealed; for Christ came to reveal the Father. Satan had cast his shadow athwart the pathway of humanity, and misrepresented the character of God. The controversy of Satan did not end when he was expelled from the courts of heaven. He hated Christ for his position in the courts of God, and he hated him the more when he himself was dethroned. He hated him when he came to a ruined world, to show mercy and manifest his compassion toward a race of sinners. Through the chief priests and Pharisees the hatred of Satan was manifested toward the Lamb of God that taketh away the sins of the world.

CHRISTIAN CONDUCT.

OFTENTIMES a young Christian may be puzzled about how he should act as a Christian. I have this much to say—one who is very anxious to do God's will, and is prayerful and reads his Bible daily, is not often troubled by this question. We must take it for granted that everybody who is a Christian wants to do the will of Christ.

The New Testament furnishes general rules for Christian conduct. The whole law is love to God and love to man. This comprehends everything. We give some rules founded on the Scriptures:—

1. Do nothing if you doubt its being right. "Whatsoever is not of faith is sin."

2. If there is something you want to do which would do you no harm, but might lead a weaker brother into sin, dare not do it. "Wherefore if meat make my brother to offend, I will eat no flesh while the world standeth."

3. Do not place yourself in a false position. "Abstain from all appearance of evil."

4. Do nothing in thought, word, or deed on which you cannot ask God's blessing. "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him."

The work of a Christian, as it is described in the Bible, looks fitter for the angel than for a fallen man; but the fallen, weak man has more than the sufficiency of an angel for the discharge of it—his sufficiency is of God. —*The Rev. W. Jay.*

HISTORY. NO. 2.

BY GEORGE E. PRICE.

GOD'S CHARACTER.

God is love. The history of the world, of nations, and of individuals, shows this and this only. "In sparing the life of Cain, the murderer, God gave the world an example of what would be the result of permitting the sinner to live, to continue a course of unbridled iniquity." The evil traits of character transmitted to his descendants, and encouraged and cultivated by his teachings, his influence, and example, brought in a state of affairs that could not be remedied except by blotting out a wretched and sin-cursed race. "In mercy to the world, God blotted out its wicked inhabitants in Noah's time." Eight chosen souls, saved from the general wreck, were made sufficient to start the world once more. It was the family of the only one that was found righteous before the Lord in that generation. This was to be a lesson to all the world for their instruction and benefit. Over and over again in the history of nations has this thing been worked out in one way and another. National existence is continued, national prosperity is promoted by the Great Ruler, so long as there are individuals within the nation who will seek the Lord. Chastisements of one kind and another are brought upon the individuals, as mentioned in the fourth chapter of Amos, that they may return unto the Lord. But when these can no longer avail, when the individuals and the nation will not seek the Lord, then that nation is blotted out and gives place to another.

God's people have ever been the light of the world. This was the case of the few in the patriarchal age who served the Lord. It was the design and was the result of the formation of the kingdom of Israel. Did not Abraham proceed on a missionary journey when he got him out of his country, and from his kindred, and came into the land of Canaan? Did not the twelve patriarchs, with Jacob and Joseph as their heads, shed a light "o'er all the land of Ham" when they "went down into Egypt to sojourn there"? And did not their establishment in Canaan, that great highway of travel between Asia and Africa, between the West and the East, the center of the earth as it then was, did not their establishment here shed a light o'er all the world, teaching them to seek the Lord, and showing them how they might find him? Whence came so many traditions among the heathen corresponding

to incidents in the first age of the world, or circumstances in the history of Israel, if it was not that their forefathers obtained light from the vine-clad hills of Judah? But, oh, how sad to trace the apostasy and shame of those whom God called as missionaries! "Thy sorrow is incurable for the multitude of thine iniquity." Jer. 30:15. Their own Messiah, he for whom they had fondly looked for over a thousand years, they took and put to death, denying that he was their king. But even then the Lord, in wondrous love, spared yet a little longer "this cherished vine of his own planting." The kingdom was "taken from them and given to a nation bringing forth the fruits thereof," but a great work was done among them in gathering out from this company of murderers of their Lord a few who would really serve him. But when, finally, they not only rejected the message of mercy themselves, but forbade the faithful to "speak to the Gentiles that they might be saved, to fill up their sins alway," then indeed "the wrath came upon them to the uttermost," and there was no remedy.

The Israelites were not brought into Canaan until the iniquity of the Amorites was full, but in the fourth generation this had taken place, and no more good could come from that nation; none of them would seek the Lord. The very earth was defiled, and "the land itself vomited out her inhabitants." Lev. 18:25. But even then the Lord said: "I will not drive them out from before thee in one year, lest the land become desolate, and the beast of the field multiply against thee. By little and little I will drive them out from before thee, until thou be increased, and inherit the land." Ex. 23:29, 30. And it was the Lord's design that if they continued faithful to him, they should increase so greatly and so rapidly that they would occupy and inherit, not only all that land, but all the earth. He promised to take sickness away from their midst, that none should cast their young, nor be barren in the land, and that they should live to the natural length of human life. Verses 25 and 26. Of course this was to be brought about largely by natural laws, that is, by laws that he has already established in nature. For "everything that is outside of our knowledge of law, is not therefore outside of law." The one is the common, the other the less common, manifestation of God's work. But he gave them such a marvelous code of laws, embracing every need of their minds or bodies, that if they had been followed they would have brought their physical and mental salvation even in this world. The history of this world would then have been vastly different from what it now is—no iron monarchy of Rome to rule the world, no Papacy to wear out the saints of the Most High, and exalt itself above all that is called God or that is worshiped. The number of the subjects of the blessed kingdom would long since have been made up, and the earth itself would have been redeemed from the curse of sin.

GOD NOT RESPONSIBLE.

It was not the design of God that the history of this world should be what it has been. But in leaving man free to choose, he left open the possibility of these things taking place. It was not the will of God that the records of this world should be "traced in human misery, tears, and blood," but such was the inevitable result when man chose sin instead of God. But this world's history has

been as bright as it could possibly have been since sin was allowed to enter, as bright as God himself could make it and carry out the highest good of all his creatures. The tears, the misery and woe, that we have seen since the banishment from that glad paradise, are but the logical results of thoughts of self, for there was where sin originated. But yet all the results that would have followed this pride of heart and thoughts of self have not been suffered to occur, only enough of them to illustrate the difference between sin and God. This earth's history would have been vastly different if sin had been allowed full course after entering Paradise, for it would have ended in unimaginable misery and anguish and the early extinction of the race. "We cannot know how much we owe to Christ for the peace and protection which we enjoy. It is the restraining power of God that prevents mankind from passing fully under the control of Satan," and of course feeling the weight of the malice and enmity of this author of evil. When God's presence was at last withdrawn from Jerusalem and the Jewish people, they had nothing to restrain their evil passions, nothing to shield them from the vindictive malice of Satan. And the horrors of the siege of Jerusalem show the result. The same thing is finally to take place with the whole world, and human words are feeble to give a picture of that dreadful day. "And it shall come to pass in that day, that a great tumult from the Lord shall be among them; and they shall lay hold every one on the hand of his neighbor, and his hand shall rise up against the hand of his neighbor." "In the mad strife of their own fierce passions, and by the awful outpouring of God's unmingled wrath, fall the wicked inhabitants of the earth." "And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth; they shall not be lamented, neither gathered, nor buried," "the whole will be involved in ruin more terrible than that which came upon Jerusalem of old."

GOD'S MERCY TO EGYPT.

Abraham first, and after him Jacob and the twelve patriarchs, were sent down into Egypt to proclaim his name. The children of Ham had lost the knowledge of Jehovah. The evil traits of character, transmitted from father to son, had multiplied and strengthened by indulgence until the nation at large had lost sight of the Eternal. Then these servants of God were sent down there to proclaim his truth—the great plan of redemption. The majesty of the exodus, conducted by the visible manifestation of the Lord, struck terror to the gods of Egypt, and must have led many of that land to seek the Lord. And "it is a noteworthy fact that all symbolical representations of the resurrection of the human body, so common on Egyptian monuments, are never found on tombs of the old empire prior to the settlement of the Hebrews in Egypt."—*Buried Cities Recovered*, p. 59. The truth may have been received in the love of it by individuals, but not so by the nation at large. There were judgments and calamities sent upon them to lead them to seek the Lord, but yet they "have not returned unto me, saith the Lord." And as surely as he "hath determined the times before appointed" in which this may be done, just so surely there came a time, and we see it to-day, when the words of inspiration were fulfilled: "I will set the Egyptians against the Egyptians; and

they shall fight every one against his brother," "city against city, and kingdom against kingdom;" "and I will give [them] over into the hands of a cruel lord; and a fierce king shall rule over them, saith the Lord." "It shall be the basest of the kingdoms; neither shall it exalt itself any more above the nations;" "and there shall be no more a prince of the land of Egypt." Isa. 19: 2, 4; Eze. 29: 15; 30: 13.

(To be continued.)

CONVERSION.

BY ELDER WILLIAM COVERT.

(Concluded.)

It was the entire surrender to the mind and will of God that gave the apostle Paul such wonderful victories over sin. His greatest conquests were made possible because of the absence of self. The Lord's message to him was, "My grace is sufficient for thee, for my strength is made perfect in weakness."

When the apostle learned what his condition must be, for the power of God to become effectual through him, he said, "Most gladly therefore will I rather glory in my infirmities, . . . for when I am weak, then am I strong." 2 Cor. 12: 9, 10. Saul of Tarsus was nowhere to be found. Paul of himself, such as he once had been, had passed and gone when he wrote his epistle to the churches. He wrote of himself: "I be nothing." "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me." "Neither is he that planteth anything, neither he that watereth." "Our old man is crucified with him, that the body of sin might be destroyed." Addressing others he wrote, "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Christ Jesus." Rom. 6: 11.

In all this the Lord is telling man that there must be a complete cutting away from the carnal nature and a transplanting into that which is divine. The penitent sinner is represented as a wild branch desiring to bear tame fruit; that this branch may be enabled to enjoy what it desires, it is cut off from the wild tree, and grafted into a tame one. There it must live, grow, and bear fruit among its branches; but the natural life of the graft is in its new relation reversed, so that its wild nature is no more manifested in its fruits, but in this position it bears fruit like the natural branches of the cultivated tree from whence it draws its life. A similar lesson showing how the nature of Christ through conversion takes possession of the entire being of the believer, is taught in the Saviour's parable of the vine and its branches. As the vine imparts its own life and nature to all its branches, and its usefulness is manifested in the fruits which are gathered only from the branches, so it is with Christ and those united with him. What Christ desires to be to all, can be seen in the lives of those who truly believe in him. The good deeds manifested through them are the fruits of righteousness, which have their source in the life and power of Christ abiding in their hearts. As the branch can bear fruit only when connected with the vine, so man can be righteous only when Christ works through him.

The power and nature of Christ come into the soul through abiding faith and manifest themselves through a Christlike life. The expanding of the Christian character from the life of Christ is also likened to the growing of a

plant from the soil. The believer is "rooted and built up in him." From the living words of Christ, sown in the heart, a new life springs into being, which feeds from the source and strengthens for the service and conflicts of life, as it takes on spiritual tissue and muscle. This new creature comes forth to take the place of the old man that has been crucified. The apostle states that the former man was put off because of his deceitful lusts, and the new man "is created in righteousness and true holiness." The man put away would tell falsehoods, get angry, speak evil of his neighbor, talk of corrupt and impure things, while the new man speaks the truth, loves his neighbor as himself, is tender hearted, forgives all injuries, speaks to edify the hearers, and is filled and sealed with the Spirit of God. See Eph. 4: 22-32.

It is the privilege of the child of God to continually draw life and strength from the Life Giver, and become stronger and happier in the Lord as the days are going by. For the "path of the just is as a shining light that shineth more and more unto the perfect day." As every little rootlet keeps an open mouth in the soil to feed its dependent plant, so should every faculty of the mind be opened to, and draw strength from, the Living Vine, so Christ is received into the mind through faith in the life-giving word. He then scatters the ignorance, dissipates the darkness, creates light, and restores to the mind the wisdom of God. The exhortation is, "Be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." Rom. 12: 2. The transformation renews the mind so that there is a capacity to prove, and to know what the perfect will of God is.

The new man is "renewed in knowledge after the image of Him that created him." Col. 3: 10. The knowledge given is that which is imparted of the knowledge of Christ. It was the wisdom of God which made Christ of quick understanding and unerring judgment in truth and righteousness. Isa. 11: 2-4.

It was this wisdom that qualified the apostles for their labor in the gospel, and gave them such wonderful success in their ministry. The wisdom with which they taught was not the kind of wisdom possessed by the princes of this world, but that wisdom that God ordained for man before this world was created, the kind of wisdom which the Creator knew would be for the glory of man, even before he was given a being. See 1 Cor. 2. This wisdom can be received by man only through the medium of God's Spirit.

There is much that God wants to make known to his children which cannot be taught through the fleshly senses. The apostle says these things God reveals unto them by his Spirit: "For," he writes, "the Spirit searcheth all things, yea, the deep things of God. . . . Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual."

It is not until man lets go of his dependence on his carnal senses, and permits the Spirit of God to mentally endow him, that he can be taught of the Lord, because "the natural man receiveth not the things of the Spirit of God; for they are foolishness unto

him; neither can he know them, because they are spiritually discerned."

It is essential to man's own eternal interest that he should take hold of God's wisdom and strength; because wisdom received not from this source is sin and foolishness. But when he does take hold on the Lord, Christ is made unto him wisdom, and righteousness, and sanctification, and redemption.

The life and the light which will then be imparted will be the divine nature. The apostle teaches that this gift of God is for the building up of the body of Christ, till there is seen a full-grown man, who fills the measure of the stature of Christ, one who has grown up in Christ in all things.

The carnal nature cannot live in the mind that is constantly studying God's word, meditating upon its teachings, and praying in faith for the divine illumination. The character built up through such a mind will be fragrant with kindness, sweetened with meekness, solaced with gladness, and made strong by the power of God. Through the renewed life Christ manifests himself to the sinner, the poor, and the needy. Christ within the believer is still working for the sick and the discouraged as he worked for them when he walked among men eighteen hundred years ago. It is Christ's heart yearning over the sinner that pushes the gospel worker out into the highways and the hedges to hunt for the lost. It is because Jesus still lives and rules and directs in the lives of his children that men and women can be found who will leave their homes, to labor, to pray, to teach, and to give their lives to save sinners. In doing this they are walking as he walked, and he is by their side at every step, in the heat and in the cold, in the crowded city or upon the mountain top, at the desk or in the closet, whether sick or well, young or old, sorrowing or joyful, Jesus is there. "Lo I am with you always, even unto the end of the world."

Sinner, for you in this way the Saviour is calling. He wants you to lay your heavy burden of self down at his feet, and leave it forever. Would you not prefer to have pardon full and free, instead of the load of guilt which is crushing your soul? Would you not rather have righteousness and joy than to retain your sin and anguish of heart? You are offered a lovely home and endless life without money and without price, if you will forsake vanity and death. You can have an eternal weight of glory if you are willing to part with your shame and your folly. Will you do it? Will you let go all anxiety regarding yourself, and rest wholly resigned in the hands of the Lord forever?

EXPULSIONS OF THE JESUITS.

THE following list of countries from which the Jesuits have been banished will be of interest to many of our readers:—

From Saragossa in 1555, La Palatine 1558, Vienna 1566, Avignon 1570, Antwerp, Portugal, and Sagovia 1578, England 1579, England again 1581, England again 1586, Japan 1587, Hungary and Transylvania 1588, Bordeaux 1589, the whole of France 1594, Holland 1596, the city of Tournon and Berne 1597, England 1602, England again 1604, Denmark, Thorn, and Venice 1606, Venice again 1612, the kingdom of Amura in Japan 1613, Bohemia 1618, Moravia 1619, Naples and the Netherlands 1622, China and India 1623, Malta 1634, Russia 1723, Savoy 1729, Paraguay 1733,

Portugal 1759, France again 1764, Spain and the two Sicilies 1767, the Duchy of Parma and Malta 1768, from all Christendom by the Bull of Clement XIV., in 1768.

During their suppression (from 1773 till 1814), the Jesuits assumed various names and characters, such as "Adorers of Jesus," "Redemptorists," "Brothers of the Christian Doctrine," "Brothers of the Congregation of the Holy Virgin," "Fathers of Faith," etc. In this period they were expelled as follows: From Russia in 1776, France 1804, one of the Swiss Cantons (Grison) about 1804, Naples 1810, France again 1806.

After the restoration of the Jesuits by papal edict in 1814 expulsions have been issued against them in nearly every nation in Europe.—*Rocky Mountain American*.

THE GLORY OF GOD.

BY T. E. BOWEN.

INASMUCH as all who are permitted to pass the pearly portals will be glorified beings, made capable of living in the gloriously bright presence of an eternal God, it may not be out of place to study carefully of what this glory consists, as revealed to us in God's Holy word.

Keeping the thought before us, as we study this subject, that, precisely as the Father sent Christ into the world, so Jesus has sent us, it is plain that as we study Christ and what he was while here and what went to make him glorious, we are virtually studying our duty. Most professed Christians make the fatal mistake of supposing that the life of Jesus here in the flesh was a life infinitely beyond and above their grasp, even despairing of ever attaining to such living. Let us see if God makes such excuses for us. "He that saith he abideth in Him ought himself also to walk, even as He walked." 1 John 2:6. "As the Father hath loved me, so I have loved you; continue ye in my love. If ye keep my commandments [the same ten words which he spoke himself from Sinai], ye shall abide in my love; even as I have kept my Father's commandments [the same code of love], and abide in his love." John 15:9, 10. "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." Eph. 1:4. By these texts we learn that it is as Christ was related to his Father, so he enjoins and expects of us to be united to him. This is by love, and this love is shown by our keeping the same commandments which he kept, through the same mighty power working in us as was in him, viz., the Holy Spirit.

Now let us turn to the glory of Christ. Satan's work in this world has been to misrepresent and pervert the love and goodness of God the Father, and heap contempt upon his Son. He has known, ever since he knew anything in the downward way, that this was surely accomplished by disregarding, and teaching others to disregard, God's eternal and holy law. This is his work, and that in which he glories. Christ's work being to save the lost, he began by honoring and exalting this holy law—he magnified it. This was, therefore, the work in which he delighted and which was his glory. All heaven was interested in this holy work of restoration, for there God's law is loved and most highly esteemed.

Into the strongholds of Satan, God's Son

steadily marched, trusting in the power of his mighty Father to sustain him. The dumb spake, the lame leaped, rejoicing, devils were rebuked and cast out, and the dead were restored to life. Against this rescue work Satan raged and charged with all his hellish power, but calmly he was met with, "It is written." My Father's will is written, and I know it, therefore I shall *do his works, and perform his miracles*, trusting alone in his power. Against such reasoning, and such living, Satan could not stand. This going about *doing good* was Christ's glory. It was *real glory*, too, although invisible to human eyesight. This fact must be thoroughly impressed upon our minds. To show that God's goodness and his loving-kindness to us poor rebels are his glory, one text will suffice, although many can be cited. And Moses said, "I beseech thee, show me thy *glory*." And he [the Lord] said, I will make all my *goodness* pass before thee, and I will proclaim the name of the Lord before thee; and I will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy." Ex. 33:18, 19.

In all this work Jesus stood precisely upon the same footing with man. That is, he took the same position it was the privilege of man to occupy, but which man did not reach; on account of his love of sin. No man could have become a redeemer, because he had sinned, and had never had bestowed upon him creative power, but all could have lived holy lives. Christ occupied man's privileged place, and because of this became our perfect Redeemer. "For we have not a High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." Heb. 4:15.

This resisting of Satan, this eternal advance of the Son of God into the kingdom of Satan until he completely spoiled it, was *the way*, and the only way (after he had laid aside his heavenly glory and identified his interests with ours) that Jesus could glorify his Father, and his Father be glorified in his Son. Let us follow him along through his work, with this thought before us. At his baptism the Father said, "Thou art my beloved Son, in whom I am well pleased." Remember God is no respecter of persons, and this would not have been said had not Jesus up to that time "well pleased" (glorified) his Father. Again, on the holy mount of transfiguration, the same voice speaks again, near the close of his public ministry, saying, "This is my beloved Son, in whom I am well pleased; hear ye him." Jesus plainly said that he spake not his own words, neither performed any miracle in his own power, but that it was the Father working through him. The Spirit was poured out without measure to him, and he clearly infers in one place that all the devils were cast out by the Spirit of God; therefore the Spirit of God working through him was God *in him* doing the works. This laying down of himself (see Phil. 2:5-8), thus permitting his Father to work in and through him, was "well pleasing" to the Father, for twice he plainly said so. This *was* the glorifying of the Father by the Son.

At the close of his work among the people, when he had finished going "about doing good," in his last recorded prayer to that Father are these words: "I *have glorified* thee on the earth; I *have finished* the work which thou gavest me to do." John 17:4. By these words we learn that the doing faithfully, unto the finishing, of the work his Father in-

trusted into his hand, is identical with glorifying that name on earth. One means the other. They are the same. God has united them, and man cannot separate them.

Let us gather up the points: First, we are sent into the world by Christ, precisely as he was sent here by his Father, to do the same work, until that work be finished. Secondly, he glorified his Father by repulsing Satan on his own ground, with, "It is written." Thirdly, this lifetime work was the first work to be done in the glorifying of that Father in heaven, after Christ's heavenly glory had been laid aside. Fourthly, this glory consisted in Christ's spoiling the kingdom of sin, yet not being defiled with it.

Therefore we learn that Christ expects of us to live as he lived and to work as he worked. And to thus live is bringing glory to the name of Jesus, and is that which constitutes *our glory now*. Hence none need hope for the "exceeding and eternal weight of glory" who do not attach importance to the doing of the commandments and work *now* which Christ has intrusted to us here in the world. None need ever expect to hear the glorious sentence from Christ's lips, "Well done, good and faithful servant," unless he *has* faithfully served him—under persecution, if need be, in this world of sin. None need expect to walk with him in shining light and glory who now shun the cross, shun the hard, soldierly toil along the way. It is enough for the servant to be as his Master, and this was the path the glorious Son of God walked as he left us an example of how we could get to our Father's house. Increased glory follows. That we shall hope to study later.

Newburg, West Virginia.

WORLDLY CONFORMITY.

OUR [American Baptist] "down grade" is along the lines of worldly conformity. That pure, earnest, simple piety that characterized our fathers is not as popular as it once was. Christians resort to the theater, patronize races, neglect public worship, indulge in card playing, as if these things were not at all inconsistent with devout life. And these things are only symptoms. They bespeak the condition of the system. As blotches on the face or pains about the body are symptoms of more desperate disease, so these worldly pleasures are symptoms of disease in the Christian life of the church. "A game of cards will not harm anybody," we are told. Nor will a blotch on the face, if that is all. What does the blotch indicate? It may be the telltale sign which shows something within that will kill. The card-playing, theater-going, dancing, mirth-seeking of Christians may be the signs of a consumption the end of which is death to piety. It is so easy to say, "It is no harm." It is so easy to ask, "What injury can it do?" We deceive ourselves by ignoring the fact that the symptoms cover and conceal the real disease.

When Whitfield came to America, he found a worldly conformity that alarmed him. He knew that it was but the symptom of rottenness of Christian life. He felt sure that it would breed death in the end. What came out of it?—Why, the Unitarian apostasy, which carried the churches of the old orthodox faith of New England over to a denial of Christ, a rejection of the atonement, and a sacrifice of the cardinal doctrines of the gospel. The worldliness of a hundred years ago

was planted in the hollow, half-way covenant, and it ripened into Unitarianism, which threatened to blight the religious life of the whole continent.

There are some things that always ripen into harvest. Thistles will reproduce themselves, and one thistle bunch will plant a whole field. Worldliness is of the thistle tribe. It grows rank and luxuriant. It will overgrow a family and overrun a whole church. It is as hard to fight, and as difficult to exterminate, as a crop of thistles.

The revival most needed is in the church—a revival of spirituality, Christian life and non-conformity to the world, a reformation that will make men honest, truthful, reliable, and God fearing. Revivals that add nothing to the strength or spirituality of the church are open to grave suspicion.—*Christian Inquirer*.

"THE SIGN OF JONAH."

BY ELDER I. S. KIMBALL.

No CHRISTIAN, indeed, seeks to evade or abate one jot from the record given of Jonah, because it is a part of the Scriptures, which he believes God has inspired, and put into his hand as a perfect instrument, to accomplish his salvation. But, further, he knows that Christ accepted the record, holding it as verity; consequently, if Christ were inspired, so is the book of Jonah inspiration.

But the deep significance of the book is seen in the fact that Christ speaks of his death as but a fulfillment of "the sign of the prophet Jonas," which was already given to the Jewish people. If it were a sign in Christ's day, so it was from the first, by the determinate wisdom of the Holy Spirit.

Let us turn back to the book and view the sign. There we see Jonas called to proclaim the destruction of the great city Nineveh, which is elsewhere in the Scripture made a type of the world, for she nearly or quite filled the world, even as Rome did later on. The Assyrian power was very great. Notice the prophecies of Isaiah and Nahum concerning it.

The decree of destruction went forth against her; God called Jonas, who "feared the Lord with great fear," and knew him to be a "gracious God and merciful, slow to anger and of great kindness," to proclaim her downfall and ruin. The mysterious cup trembled in his hand; he would fain have himself excused. He fled from the presence of the Lord, passed out from the troubled waters, was delivered into the hands of men, and consigned to the grave for three days and nights, through the miraculous power of the Eternal One.

Now the similitude, as far as the imperfect man Jonah could be made to figure the perfect Man Christ, is seen in the last hours of Christ's life, when his mind and desire were to be relieved of the terrible cup, when he was also delivered into the hands of men, and died almost in despair, feeling that God had "forsaken him." Thus had Jonah felt when the fish swallowed him up.

But to Jonah was given a resurrection. And he mightily proclaimed the warning and convinced the city of sin in a way scarcely paralleled in all the world, for which cause there was repentance and turning unto God throughout all that great city. Even the king rose up from his throne, laid aside his robe, covered himself with sackcloth, and sat in ashes. He decreed that neither man nor

beast eat or drink, that all be covered with sackcloth, and nightly cry unto God, and that every man should turn from his evil way and the violence of his hand. Thus the city was spared. Such repentance was seen among the Gentiles after the resurrection of Christ, which has averted the doom and terrible judgment decreed against the world. But as Nineveh, later on, became altogether corrupt, the burden of her destruction was given to the prophets, and the vengeful day finally took her away from being a city, and gave her an eternal downfall. So the day of vengeance hastens to come upon this world, and the burden of the prophets to-day is her destruction.

Jonas wanted to see the end of Nineveh then and there, at the time when he gave the warning, for perhaps he thought the kingdom would be restored to Israel once and forever.

So the disciples wished for the restoration of the kingdom at the time of Christ's resurrection, but the repentance of the Gentiles delays, for a little, the fulfillment of the cherished hope of Israel.

Jonah seems to have been as ardent and impulsive as Peter, working the mighty works of God according to his word, yet discerning but dimly the fullness of God's plan. His work and life could not, in all respects, be made a type of the Redeemer's.

"CONSCIENCE."

BY C. A. WATKINS.

WEBSTER says that conscience is a sense of right or wrong. Perhaps there is no one thing that bars the mind from the truth of God, or is made so many times an excuse in this present day, as *conscience*. We hear people say: "I can't observe the seventh day. My conscience will not let me." But hold a moment. What do we mean by this term "conscience?"—"Sense of right or wrong," knowledge, education, training, is all there is to it. All consciences are not right; some are evil. See Heb. 10:22. Are we sure ours is not of that kind? There is a standard by which we can test it, found in Isa. 8:20: "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Now is your conscience agreeable to this? or is it filled with dead works, or dross and tin? See Heb. 9:14; Isa. 1:25. If so, they must be purged away by the blood of Christ. Heb. 9:14: "How much more shall the blood of Christ . . . purge your conscience from dead works to serve the living God?"

Paul had borne this test; his conscience had been purged from all sin; and he was thus void of offense to both God and man. Acts 24:16. A pure conscience will serve God. God's law, his precepts and commandments, will find acceptance, instead of the traditions of men. "Now ye are clean through the word," says Jesus. John 15:3. His word becomes a lamp to our feet and a light to our pathway. When Paul was preaching at Ephesus, there were many whose consciences were against Christ, they having been taught by books in their possession. But the Holy Ghost was upon Paul, and many were made to believe, and came and burned their books. Thus the word of God prevailed. Acts 19:17, 18. The word, when once in possession of our hearts, puts therein new principles, new purposes, new desires, and a new con-

science. All may be cleansed by the blood of Christ from all our dross or tin, or dead works.

Our righteousnesses are as filthy rags, but God will remove such offensive apparel, and give instead the garment of his salvation, the robe of his righteousness, the mind of our Lord and Saviour. Then, and not till then, can we say, "For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world." 2 Cor. 1:12.

Question Corner.

"If ye will inquire, inquire ye." "But avoid foolish questions."

125. HEART OF THE EARTH.

I read in Matt. 12:38-40 Christ's own words that he would be in the heart of earth three days and three nights. How could he be in the grave three days and three nights, beginning Friday at 3 P.M., and rising on Sunday, the first day of the week?

J. W.

Who said that Christ would be in the *grave* three days and three nights? Jesus said: "As Jonas was three days and three nights in the whale's belly, so shall the Son of Man be three days and three nights in the heart of the earth." Now (1) no one has ever been able to prove, nor can he prove, that Jonas was in the belly of the great fish just seventy-two hours; it cannot be proved that these were not parts of three days, including one whole one and two parts, according as the Jews reckoned. (2) No one has ever been able to prove, nor can he prove, that "the heart of the earth" means "the grave." It is a mere opinion, that is all. It may mean the powers of earth, including the time when Christ was delivered to the powers of earth. See John 12:27; Luke 22:53. It would be well to take Christ's words just as they are in this case.

126. SPRINKLING—CLEANSING.

Will you please explain to me the following, Eze. 36:25?

A. W.

The text is as follows: "Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and from all your idols, will I cleanse you." The language used is drawn from the ancient manner of purifying, by sprinkling the person or thing to be purified with water. See Lev. 14:2-7. It is used by the prophet as emblematical of the cleansing power of the grace of Christ through his word. The priest pronounced clean by his ceremony of sprinkling the man whom God had made clean. Christ cleansed the leper with his word, "Be thou clean." Matt. 8:3. He said to the sinful disciples, "Now ye are clean through the word which I have spoken unto you." John 15:3. See also Eph. 5:26, "the washing of water by the word." The power which did the cleansing was the Spirit of Christ, but his words are spirit and life. John 6:63. See Heb. 10:22, where the same term, "sprinkling," is applied to the cleansing of the heart. Eze. 36:25 simply means that God would cleanse his people. It has no reference whatever to any ordinance.

127. WHAT SABBATH DAYS?

Kindly explain Col. 2:16.

MRS. R.

The text is as follows: "Let no man therefore judge you in meat, or in drink, or in respect of a holy day, or of the new moon, or of the sabbath days." The simple statement of the apostle is that we should not be judged—no one had any right to judge us in respect to those things which had expired by limitation. "In meat, or in drink," having reference, doubtless, to the various foods connected with the sacrifices. See Heb. 9:10. "Holy day," the regular yearly feast days of the Jews, now met in Christ. "New moon," the monthly festival held by the Jews. "Sabbath days," the yearly sabbaths, of which there were several named in Leviticus 23, "besides the Sabbaths of the Lord." Verse 38. That the sabbaths of Col. 2:16 do not refer to the weekly Sabbath is shown by the next verse, "which are a shadow of things to come; but the body is of Christ." All the yearly sabbaths point to Christ, but the weekly Sabbath was a memorial of God's mighty power manifested in creation and redemption. The yearly sabbaths ended by limitation when the shadow reached the substance, Christ; the weekly Sabbath is eternal.

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.*

"THIS NIGHT."

(Luke 12:20.)

O COVERTOUS soul, who carest for naught
Save heaping up wealth, a golden store,
Filled are the storehouses, filled are the barns;
Plenty thou hast, thou needest no more.
Lo! suddenly comes the summons so dire,
"Thou fool, this night I thy soul require."

Thou lover of pleasure more than of God,
Sailing so gayly down the broad stream
Leading thee straight to the bottomless pit,
Wake! oh, awake from thy frivolous dream!
What if to thee comes the summons so dire,
"Thou fool, this night I thy soul require?"

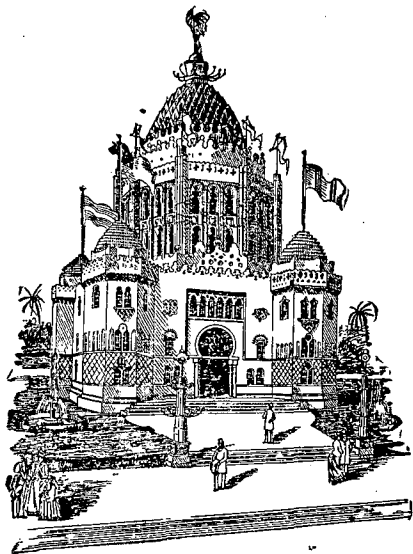
Ah, foolish and fair one, giddy and frail,
Tempting and tempted, hope hast thou none,
Steeped in sin's depths, without Christ, without
God,
Think thee in time, while heaven may be won;
Pause ere to thee comes the summons so dire,
"Thou fool, this night I thy soul require."

And thou who hast heard the gospel so oft,
Careless, indifferent, trifling with grace,
Hardening thy heart against measureless love,
Heed, lest destruction becometh thy place;
Heed, lest to thee comes the summons so dire,
"Thou fool, this night I thy soul require."

—Selected.

THE CALIFORNIA MIDWINTER FAIR.

THE California Midwinter International Exposition will go down into history as an illustration of the most rapid development of a great enterprise that the world has ever seen. It was not until the last day of June, in 1893, that the proposition to hold an International Fair in San Francisco, in midwinter, was even so much as thought of. On the evening of that day several of the foreign commissioners to the Columbian Exposition were together in Chicago, when someone incidentally remarked that part of the foreign exhibits would probably go from Chicago to Chile before being returned home. The

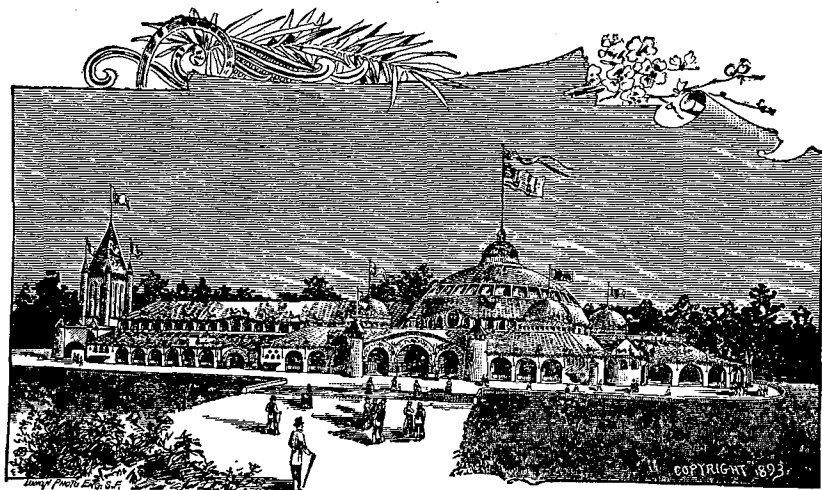


ADMINISTRATION BUILDING.

thought immediately came to the mind of Hon. M. H. De Young, the California member of the United States Columbian Commission, that if these exhibits were to be available for display elsewhere, why not secure them for California, and why not, at the same time, advertise California's climatic advantages by holding a great international exposition by the side of the Golden Gate, at the season when the greater part of the rest

of the world sits huddled around its fires, or wrapped in a mantle of snow.

On the following day Mr. de Young communicated this thought to several other prominent Californians who happened to be in Chicago at the time, and through their combined efforts the Midwinter International Exposition began at once to assume shape. When the idea was first broached, it met with decided opposition in some quarters, and ridicule in others, while the good people of San Francisco themselves, though never underestimating their ability, were almost inclined to ridicule the project from the start.



AGRICULTURAL AND HORTICULTURAL HALL.

A few, however, arose to the necessities of the case, and the result was the formulation of a plan for an Exposition which should include many of the choicest exhibits from Chicago, and as many new ones from abroad as might be obtainable, and a considerable list of local California exhibits and other practical features of Pacific Coast production—an Exposition, in fact, which should embody every element of interest and attractiveness, and which should draw to California thousands upon thousands of people who had for years been waiting for a better excuse to make a winter journey to the "land of sunshine, fruit, and flowers."

Ground was first broken for this Exposition on the 24th day of August, and within a fortnight after contracts had been let for the erection of five main buildings, to cost about four hundred thousand dollars, though where the money was to come from was yet uncertain. A popular subscription list had been started in San Francisco, and something like a quarter of a million of dollars was quickly raised; the rest came little by little, and when work on these five great buildings began, new subscriptions began to pour in, until now the four hundred thousand dollars has nearly been subscribed, and there is enough more money in sight from the sale of concessions and from the rental of space in the Exposition buildings to warrant the assertion that the California Midwinter Fair will be open on the first day of January, six months after its inception, and that when its gates swing ajar, it will not have a dollar of indebtedness, but that the receipts for admissions will not need to be diverted from the direct payment of the running expenses of the Fair during the six months of its duration.

The five buildings grew apace; a penalty of four hundred dollars a day was a part of the Exposition contract with the builders, if they failed to finish the buildings within ninety days from starting. The result was that no five such buildings have ever, in the history of the world, been pushed forward so rapidly as these, yet they have been constructed under the personal supervision of competent engineers, so that there can be no doubt of their stability and adaptability to the purpose for which they were planned.

We give in this issue cuts of two of these

great buildings. Others will be given later. The first of these which we present is that of the Administration building, where the offices of the Exposition management will be located. It is by far the smallest of the five main buildings, being but 60 feet long by 40 feet wide. Its interior is especially adapted for the purpose for which it is designed, while architecturally it is highly ornamental. Our second cut is that of Agricultural and Horticultural Hall, 300 feet long by 125 feet wide, having a gallery 25 feet wide. The roof is partially covered with skylights. Manufactures and Liberal Arts, Mechanical Arts, and the Fine

Arts and Decorative Arts buildings will be briefly described in the future.

All these buildings have now progressed so far that the roofs are in place and the interiors perfectly protected from winter rains. The outside of the buildings is being covered with staff, and they present as solid an appearance as if made of granite or marble. These five main buildings are located around a grand central court, 900 feet in length and 500 feet in width, in the center of which a grand electric tower, 270 feet high, already begins to lift its head. In this court there will also be an allegorical fountain, emblematic of the history and achievements of the State of California, and also the magnificent electric fountains, which created such a sensation in Chicago, and which are to be transported to San Francisco at a great expense.

In addition to these main buildings and the features of the grand central court, concessions have been let for a great many other interesting exhibits and displays. The great cyclorama of the burning mountain will find a place in the Hawaiian concession. Heidelberg Castle will stand on an elevation, with the German village clustering around its base.

There will be an ostrich farm in full feather, an Arizona Indian village, a Spanish rancho, an electric theater, a copy of the Ferris wheel 100 feet in diameter, a grand exhibit of sea lions from the Santa Barbara Channel, and an interesting exhibit of lions of another sort equal to the famous Hagenback Wild Animal exhibit in Chicago.

Besides all these, work on all of which is being pushed rapidly forward, there are also being constructed half a dozen special buildings, in which the exhibits from different counties of the State of California are to be combined, and in two of these buildings, the two great citrus belts of the different sections of the State, northern and southern, will be entered in friendly competition, so that visitors to the Fair will have a chance to see the greatest display of oranges that has ever been made.

These are but a few of the thousands of things that might be said in explanation of the development of this great Midwinter Exposition undertaking. It is said that it will open on the first day of January without fail, and everything is to be in readiness at that

time. The great advantage of such an Exposition, at such a time, is no longer a question in the minds of the people of California, and the dwellers in neighboring States are fast awaking to the opportunity offered in this connection to display their own products at great advantage. Nevada has already secured 2,000 feet of space. Oregon, Washington, Utah, and New Mexico are all falling in line, and other States west of the Rocky Mountains will also be represented there, to say nothing of the vast number of exhibits that have arranged to take up at San Francisco the work of advertising themselves which they began so successfully by the side of the inland sea at Chicago.

JUDGE NOT—LOVE ONE ANOTHER.

BY MRS. PHENA MOREY.

MRS. BROWN and Mrs. White were not only neighbors, but members of the same church, to which they had been connected for about two years. Mrs. White had been away on a visit, and after returning Mrs. Brown was the first caller. After talking over a revival which had been in progress in the church during Mrs. White's absence, the latter anxiously inquired as to who had given their hearts to God. Mrs. Brown gave a sigh and looked out of the window. Just then Lula Jones passed.

"There," said Mrs. Brown, "goes one of the converts with the same ruffled dress on as before."

"Do you know the reason of her wearing it now?" spoke Mrs. White. "You know her father is poor and not able to furnish Lula with all new dresses, and she has had that dress a long time and she probably thinks it not worth making over. I should not, at least."

"Mrs. Simple," said Mrs. Brown, "is another convert. You know how she runs her husband in debt; just two weeks before the meeting she bought a silk dress, which cost thirty dollars. Her husband has all he can do to keep out of debt. I saw her come from town last week again with a big armful, and I expect there is another big debt for Mr. Simple to pay."

"Mrs. Brown, are you not too quick to notice these things? Did you know that Mr. Simple goes away early in the morning and does not get home till late at night, and Mrs. Simple has all the shopping to do, and likely she had been doing that this time. Mr. White works with Mr. Simple, and he says there is a great change in his wife, and that she sold her silk dress for twenty-five dollars, to help pay up his debts. That must have been quite a sacrifice for her; but we all receive blessings by sacrificing."

"Why, I had never heard of that before," said Mrs. Brown. "There is Mr. Dipple, the drunkard," she continued, "he claims to have been converted but I saw him go in the saloon about a week ago. I don't give much for such conversions."

Mrs. White looked up and said: "I know a few weeks ago Mr. Dipple owed thirty dollars at the saloon; I hear he has work now, and gets forty dollars a month; it would show honesty in him to go and pay his debts everywhere. It may be that that was what he was doing last week."

"Mrs. Gem joined the church, too, but she scolds her children as bad as ever. I guess the conversion was not very deep."

"Poor woman!" said Mrs. White. "I feel sorry for her, she has so many trials, and she is only a babe in Christ. I expect a Christian visit from someone would help her. Suppose we try it. We will realize a blessing by helping her."

Mrs. Brown now spoke her mind freely: "Mrs. White, you always look at the best side. Why is it?"

"Mrs. Brown, did you ever read Matt. 7: 1; 1 John 4: 11? These two texts make the change."

"Why cannot I do so too?" replied Mrs. Brown.

"You may. Just let the Lord do the work in you. Think of the love of Jesus to you, and then it will be easy to be charitable toward other people. When you get home, read carefully Mark 10: 27 and Heb. 13: 8. Then study 1 John 3: 22."

This ended the conversation of the two friends. Dear reader, which one are we like?

HURRIED DINNERS.

It is a mistake to eat quickly. Mastication performed in haste must be imperfect even with the best of teeth, and due admixture of the salivary secretion with the food cannot take place. When a crude mass of inadequately crushed muscular fiber, or undivided, solid material of any description, is thrown into the stomach, it acts as a mechanical irritant, and sets up a condition in the mucous membrane lining that organ which greatly impedes, if it does not altogether prevent, the process of digestion. When the practice of eating quickly and filling the stomach with unprepared food is habitual, the digestive organ is rendered incapable of performing its proper functions. Either a much larger quantity of food than would be necessary under natural conditions is required, or the system suffers from lack of nourishment. The matter may seem a small one, but it is not so. Just as a man may go on for years with defective teeth, imperfectly masticating his food, and wondering why he suffers from indigestion, so a man may habitually live under an infliction of hurried dinners, and endure the consequent loss of health, without knowing why he is not well, or how easily the cause of his illness might be remedied.—*Family Doctor*.

A CHILD'S PHILOSOPHY.

"SPELL toes," said the mother, who was teaching her little daughter, several years old, to spell.

"T-o-z-e," answered the child.

"No, dear, that's not right. T-o-e-s spells toes."

"But it sounds like t-o-z-e."

"I know it, but you cannot go by the sound."

Then, in order to enforce this proposition, the mother called on her daughter to spell froze.

"F-r-o-e-s," said the child.

"No, you're wrong again. This time we do use the z, and spell the word f-r-o-z-e."

"Huh!" grunted the child.

"Now spell rose," said the mother.

The child hesitated. Finally she said, "I don't know whether to say r-o-z-e or r-o-e-s, and, really, I don't know that either way would be right."

"Spell it r-o-s-e," said the mother, "though there is another word pronounced just like it that's spelled r-o-e-s. That word is the name of the spawn of fishes."

The poor little child looked quite miserable.

"Just one more word," said the mother. "Tell me how you spell blows."

"Well," said the child, who had quite enough nonsense, as she viewed it, from her mother, and had suddenly made up her mind to pay back in kind, "I spell it three ways: I spell it b-l-o-s-e for breakfast, b-l-o-e-s for dinner, and b-l-o-z-e for supper."

"I spell it b-l-o-w-s all the time," said the mother.

The child said nothing for a minute or two, then, looking up, she solemnly remarked:

"I think, mamma, that the English language was made for persons very, very well educated."—*New York Times*.

Mission Fields.

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

GOD O'ERRULETH ALL THINGS RIGHT.

WHEN our narrow-sighted vision
Cannot trace th' Eternal aim,
Let us wait his wise decision,
Let us trust him still the same.
Past our feeble comprehension
Is God's comprehensive care,
Yet we know that all who seek him
Need not perish in despair.

Never can consistent goodness
Heed the fledgling raven's cry
And neglect his suffering children,
Or his promised aid deny.
The beneficent Creator
Kindly watches over all,
And without his gracious notice
E'en a sparrow cannot fall.

"Bruised reeds shall not be broken,
Smoking flax shall not be quenched,"
E'en though many a pain and sorrow
Must be borne and keenly sens'd.
Griefs that seem to tear asunder
Tenderst fibers of the heart
Are but cords to draw us to Him
Who alone can heal the smart.

Crush'd and bruise'd are sweetest blossoms
All their fragrance to distill;
Precious souls are tried and proven
Love's own purpose to fulfill.
Humbly let us bow before Him
Who from gloom evolvet light,
And with trusting hearts acknowledge
God o'erruleth all things right.

—*Emily H. Woodmansee*.

INDIA OF TO-DAY.

[Condensed from an article by the Rev. James Johnston, Bolton, England, in the *Missionary Review*.]

THE march of empire over the "Eye of Asia," the name by which India is occasionally designated, presents features of deepening interest, and prophetic of more remarkable changes. Advances in her moral and material condition and in civil and religious development plainly indicate that India is assuredly taking a right place among the progressive nations east and west. The pacific revolutions of the last generation or so in her social and national life have amazing significance. Those degrading heathen customs, the self-immolation of widows on the funeral piles of their husbands, the dedication of favorite daughters at idolatrous temple services, the trampling to death of imbeciles, the drowning of aged persons, the universal practice of female infanticide, and the cruelties of child marriage and widowhood, have been wholly or partially swept away, and at the present day fresh campaigns initiated against the abominations which still linger on the horizon of India's humanity.

In point of population the Indian census offers an array of figures not easily grasped. The British possessions contain 221,172,950 souls, and the feudatory States 66,050,480, making a grand total, for these two divisions, with the territories of Upper Burmah, North Lushai, and Kashmir, now included for the first time, of 288,000,000 human beings. Natives in British provinces occupy an area of 962,070 square miles, and those of the feudatory States 595,310 square miles. The pressure of population on the land during the last decade has risen from 227 to 249 per square mile in British territories, and from 107 to 123 in the native States, or if the whole of India, inclusive of the new tracts, is tabulated, the British divisions give 230 persons and the feudatory States 111, or an average of 184 to every square mile of greater India.

Pressure of population on the soil has its highest provincial density in Oudh, returned at 522 persons to the square mile; in Bengal, 471; in the Northwest Provinces, 411; in the Madras native States, embracing the crowded shores of Travancore and Cochin, 385; in Baroda, 294; in the Madras Presidency, 252; in Bombay, 207; Ajmir, 207, the last two being the remaining provinces or States, which have an aggregate density of 200 to the square mile. Upper Burmah, with an area of 83,500 square miles, has a population of 35 to the square mile, and Kashmir, 31. Comparing these figures with countries having dense city populations, a condition of existence uncommon in India, there are 498 people to the square mile in England and Wales, 21 in the United States of America, and 5 in the habitable parts of Canada. The returns of the current census denote an influx of people from congested Indian centers to regions of virgin soil, an increase more noticeable in the feudatory than the British States. Just in proportion as the feudatory States are safeguarded by laws does the Indian peasant feel himself tempted to migrate into new pastures. The first advance across a British feudatory frontier is effected by marriage relations, by daughters being given as wives to villagers on the other side of the border line. In many cases the rural emigration has not passed the initial stage, which shows a marked percentage of females over males. Save in certain localities an extensive migratory movement from British to feudatory States is unreported.

From the aggregate returns of population there is not, it appears, a uniform increase of both sexes. Throughout India the average proportion of women to men is given at 958 of the former to 1,000 of the latter in 1891, while in the towns it does not exceed, as a whole, 886 females. Some of the city populations of India are making rapid strides. Bombay has 821,760 people, and Calcutta, with its two adjoining suburbs, a population of 741,140, or, counting the dwellers in the environs, where the growth is specially noticeable, Calcutta has a return of 978,370. The population of Madras is 452,520; of Hyderabad, 415,000; of Lucknow, 273,030; and of Benares, 219,470. In 22 other cities there are populations of 100,000 or upward, and in 48 towns the populations average from 50,000 to 100,000 inhabitants. The natives of India, occupying a country equal in size to the continent of Europe, excluding Russia, speak 106 different languages, as distinguished from dialects, and of these 18 are used by more than a million persons. Racial differences are further accentuated by social and religious prejudices and conflicting material interests. Every type of humanity has its representatives on the arena of India. Ghonds, Pathans, Rohillas, Beloochees, and numerous fierce tribes, half clad, bloodthirsty, head hunters, wielding stone weapons and indulging in degrading superstitions, dwelling in caves, on the hills, and in forest deeps, are the survivors of prehistoric times, in contrast to whom stand the Parsee and Brahman, the embodiments of polished manners, scholarship, philosophy, commerce, and Western ideas. Beyond its own vast possessions British rule exercises no little supervision over 117 native States, the theaters of loose tribal communities, warlike chiefs, and princely rulers.

Very curious facts are furnished bearing on the religions of the myriads of people in India. The difficulty to register these is increased, because of the indistinct lines which separate Hinduism, Sikhism, and kindred systems. When the lower superstitions, such as ghost worship, tree and animal worship, or demon worship, are taken into account, the perplexities are intensified. Amid these peculiarities it is evident, from recent enumerations, that Hinduism is absorbing steadily the hill and forest tribes accustomed to practice strange primitive rights. If these animistic tribes, together with the 3,050 Brahmos and 39,950

Aryas, be added to Hinduism, the combined groups of Hinduism, semi-Hinduism, and reformed Hinduism, number 75½ per cent of the total; Mussulmans, 19.96 per cent; Buddhists, 2.48; Christians, 0.80; Sikhs, 0.66; Jains, 0.49; Parsees, 0.03; and of miscellaneous beliefs 0.02 per cent.

Putting the religious census in another form, Hinduism claims 207,500,000—the term, it may be remarked, signifying “any religion which is not Mohammedan;” Islam, 57,000,000; Buddhism, 7,000,000, and Christianity, 2,225,000. The Jews count 17,180, and the Parsees in all 89,887 persons. Of theists, agnostics, and atheists 289 are enumerated. Taking the “animistic group” alone, they represent 3.23 per cent of the whole population, which allows them to stand next to the Mussulmans in numerical strength. Hindus and Mussulmans have increased 10.74 and 10.70 respectively, in proportion to the growth of population; Buddhism has increased 24½ per cent at a pace with the growth of the general population in Lower Burmah; while the Christians have multiplied at the rate of 22.16, including large conversions from the forest tribes, particularly in the Chutia Nagpur territories. Gratifying results of the triumphs of Christianity come from the Punjab, the Northwest Provinces, the Karen districts in Lower Burmah, Madras, and the west coast seaboard, where the native Christian population is growing at an astonishing rate.

Of “Young India,” considering the population as a whole to the age of fifteen, the Indian return shows that 63.90 per cent of the boys and 82.47 of the girls are unmarried; and of the married under fifteen years of age, 5.09 boys, 17.02 girls. In every 10,000 of the population there are left as “widowed” 20 boys and 51 girls under the age of fifteen years, and of this “widowed” category 20 per cent of the boys and 33 per cent of the girls are under five years old. The state of education presents terrible backward features in the adult sections of the population, where, again, there is disparity between the two sexes respecting capacity to read and write. From returns affecting 262,000,000 people, it is tabulated that 89.1 per cent of the males and 99.4 per cent of the females are unable to read or write. In the male section, consisting of 133,500,000, only one in nine can pass this double test, and in the female division, comprising 128,500,000, barely one in 173 women. Of the total population in India having a knowledge of reading and writing in English, the census makes a return of 360,000 natives. For the training of the young, public and private institutions number 138,054, and pupils 3,682,707. Allowing, therefore, that 18,000,000—a liberal estimate—of India's people have the advantage of an elementary education, it leaves the enormous number of 270,000,000 of Hindus buried in calamitous ignorance. Out of the few millions able to read and write a very small proportion have any acquaintance of English.

THE RELIGION OF THE JAPANESE AINU.

THE religion of the Ainu has traces of that widespread sun worship which was known in Egypt, Babylon, India, Persia, Mexico, Peru, and many other nations. The Shintoo faith of Japan is of the same general character, the sun goddess having been regarded as the ancestor of the Mikados; but the Ainu treat this goddess as only one of the deputies, though she is preëminent among them. She has a variety of functions, and is a sort of general care taker and friend, like the Vishnu of the Hindus and the Apollo of the Greeks.

The Ainu have no priesthood, no altars for sacrifices or offerings, no temples, no stated days for worship. The nearest approach to altars and temples are the *inao*, mere pieces of wood whittled into shavings, which are left

still attached at one end. These are set up as tufted stakes near the house or the fishing place, or wherever they wish the favor of the respective gods to be shown. They are merely tokens or reminders; they are scarcely fetiches.

According to Mr. Bachelor, if an Ainu were to formulate his creed of religious beliefs and superstitions, it would be something like this. At any rate, almost every Ainu would assent to the following items as a concise summary of his belief:—

1. I believe in one supreme God, the Creator of all worlds and places, made by “God, the maker of places and worlds and possessor of heaven.”

2. I believe in the existence of a multitude of lesser deities, all subject to this one Creator. They receive their life and power from him, and they govern the world under him.

3. I believe there are also many evil gods, who are ever ready to inflict punishment for wicked deeds.

4. I believe in Aioina Kamui as our ancestor, a man become divine, and who has now the superintendence of the Ainu race; in a goddess of the sun; in a goddess of fire; in goddesses of rivers; in gods of mountains and forests; in the gods of animals; in the gods of the sea and of the skies and all things contained therein.

5. I believe in demons, of whom the devil is chief, and also that there are demons who preside over accidents and all evil influences.

6. I believe that the souls both of human beings and animals are immortal; that separated husbands and wives will be rejoined hereafter; that all people will be judged, and the good rewarded and the evil punished.

7. I believe that the souls of departed animals act as guardians to human beings.

8. I believe in ghosts; that the departed spirits of old women have a mighty power for harm, and that they appear as very demons in nature.

9. I believe that there are three heavens, called respectively “the high vaulty skies,” the “star-bearing skies,” and “the foggy heavens.” I also believe that there are six worlds below us.

The religion of the Ainu differs from most other systems of the East in these particulars:—

1. It is free from pantheism.

2. It holds to a real creation instead of any form of evolution.

3. There is no trace of asceticism.

4. There is no jugglery, hypocrisy, or priestly imposture.

5. There is no organic form of religion in the tribe or even in the family, and there are no records.

6. The system is greatly lacking in moral earnestness. The idea of future rewards is vague, and heaven has little attraction.

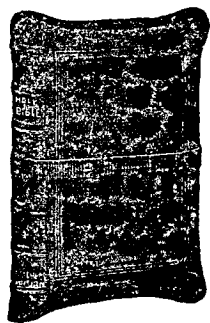
A gospel of light and hope ought to be readily received.—*Rev. F. F. Ellinwood, D.D.*

BIBLES

I ★ ★ ★ ★ ★ ★ ★ ★ ★ ★
B ★ A Large and Varied
L ★ Stock.

E ★ —
S ★ Send for Catalogue
to

Pacific Press Pub. Co., Oakland, Cal.



STEPS TO CHRIST. The Pacific Press Publishing Co., Oakland, Cal., have received an entirely new stock of the latest edition of that excellent book entitled “Steps to Christ,” by Mrs. E. G. White. The price, postpaid, is only 75 cents. Address as above.

Our Work and Workers.

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

CONSECRATION.

BY D. E. W.

"Oh, for a faith that will not shrink,"
But take Thee at thy word,
"That will not tremble on the brink,"
But trust in thee, O Lord!

Oh, for a heart entirely thine,
A heart to know thy will,
Attending on thy love* divine,
Nor lusts of flesh fulfill!

Oh, for a mind that knows no thought
But Jesus crucified,
A wisdom by thy Spirit taught,
And motives purified!

Be thou, O Lord, my present friend,
My help in time of need;
From all my lurking foes defend,
In paths of safety lead.

So shall my longing heart be still,
And wait before the Lord,
And seek to do his gracious will,
And trust his faithful word.

WEARINESS IN WORK.

In this age of pronounced opposition to the simple gospel it is not unusual for the children of God to be sorely tempted to abandon their work because of the weakness of the flesh. A mere glance at the issues involved in the mighty struggle between good and evil now going on in the world, ought to convince everyone of the importance of resisting all such temptations.

Nothing would gratify the adversary of souls more than to reduce the ranks of Christian workers in this way. Such desertion would strengthen the kingdom of darkness, would weaken, in a corresponding degree, the kingdom of light, and would certainly tend to impoverish the spiritual natures of these unfaithful servants. Professor Austin Phelps once wrote to a friend as follows: "It is a sad thing to put one's self out of the line of God's work prematurely. I earnestly wish to avoid that if I may."

We are not in this world merely to absorb truth and consume our time in pious contemplation. We are here to "show ourselves men" in obeying the divine command. In this cause it is very encouraging to remember that the final awards will be administered on the ground of improved talents, and not on the ground of their real or supposed possession; the "well done" is given to those who have been, in a scriptural sense, "good and faithful." They are not given to those concerning whom it is only said, "They are talented or influential."

When tempted to forsake the post of duty, we do well to recall the unselfish devotion of those who are toiling in foreign lands or in the newly settled portions of our country. Amid persecutions and discouragements they toil on, joyful for the privilege. In distant lands native converts are giving us examples of true-hearted service for Jesus and of liberal giving out of their poverty, which often put our easy-going charity and benevolence to shame. "Let us not be weary in well doing; for in due season we shall reap if we faint not."—*Christian Advocate*.

* "For this is the love of God, that we keep his commandments." 1 John 5:3.

A GLEAM ACROSS THE WAVE.

THE Rev. Spencer Compton, an earnest evangelical Episcopal minister at Boulogne, France, relates the following incident: "During a voyage to India I sat one dark evening in my cabin, feeling thoroughly unwell, as the sea was rising fast, and I was but a poor sailor. Suddenly the cry of 'Man overboard!' made me spring to my feet. I heard a tramping overhead, but resolved not to go on deck, lest I should interfere with the crew in their efforts to save the poor man. 'What can I do?' I asked myself, and, instantly unhooking my lamp, I held it near the top of my cabin and close to my bull's-eye window, that its light might shine on the sea, and as near the ship as possible. In a half minute's time I heard the joyful cry, 'It's all right; he's safe,' upon which I put my lamp in its place.

"The next day, however, I was told that my little lamp was the sole means of saving the man's life. It was only by the timely light which shone upon him that the knotted rope could be thrown so as to reach him.

"Christian worker, never despond or think there is nothing for you to do even in dark and weary days. 'Looking unto Jesus,' lift up your light; let it 'so shine that men may see,' and in the bright resurrection morning what joy to hear the 'Well done!' and to know that you have unawares 'saved some soul from death.'"—*Selected*.

FIELD NOTES.

ELDER M. G. HUFFMAN reports good progress in raising funds for the new repository building at Deering, Maine.

ELDER E. J. HIBBARD recently baptized sixteen persons at Eldred, Pa., and some half dozen more are awaiting baptism.

ON the 23d ult. Brother C. H. Richards and wife sailed from New York for Nassau, Bahama Islands, where they go to engage in the canvassing work.

A NOTE from Brother D. E. Scoles, dated Pendleton, Oregon, November 24, says, "The work here is progressing; there are now forty-one names on the covenant."

NOVEMBER 12 a church of eleven members was organized at Carbon, Iowa. At Corning, seven miles distant, the day previous, Elder C. M. Gardner baptized eight persons.

NOVEMBER 22 Elder W. A. Spicer and family sailed from New York for London, where Brother Spicer will enter upon editorial duties connected with the *Present Truth*, as heretofore announced.

IN Jersey City, N. J., regular Sabbath meetings are held at the corner of Jackson Avenue and Union Street. The membership at last report was forty-seven, with a Sabbath school membership of double that number.

A DETROIT paper states that three Seventh-day Adventists, Robert Sweeton and son, and Wallace Sweeton, residents of Merseer, Ontario, have been arrested on a charge of working on Sunday, the specific act being the painting of a wagon tongue.

As a result of meetings held in Urbana, Iowa, by Brethren L. F. Starr, D. H. Tanner, and C. M. Gardner, sixteen are now keeping the Sabbath and others are deeply interested. Preparations are under way for the erection of a house of worship.

ELDER W. S. HYATT reports to the *Review* a good work at Goldsberry, Mo., during the early part of November. He was there one week, and twenty united with the church, seventeen of whom were baptized. Amongst other services a new house of worship was dedicated.

ELDER G. T. WILSON writes from Gisborne, N. Z., November 3: "We have been here nearly three months, holding meetings with the church and for the outside. We have had two open-air meetings, at which Sister White spoke on temperance. Several hundred persons listened each time. Last Sunday we had the theater, and had an audience of 250 or more."

THE *Southern Echo*, a newspaper published in Southampton, England, notices at considerable length the meetings being held in that city by Elders J. S. Washburn and Francis Hope. They were delivering a course of lectures on "Christ and Antichrist: The Two Mysteries." Brother Washburn had come from Bath, and Brother Hope from Belfast, Ireland.

OF the work in Spartanburg, S. C., Elder E. W. Webster writes: "God is still blessing the work here. The dragon is getting stirred up a little, but people still inquire after the truth, and the interest is deepening with those who have taken a stand with us. One of these, a colored man, is the best educated man in the Colored Baptist Church, the minister not excepted."

AT Shady Side, Md., the opposition has shown itself in repeated attempts to destroy the tent property of our laborers. One night persons concealed near by suddenly rushed out and cut six ropes, expecting to see the tent fall. Twenty-one ropes have been cut at different times, and people going to and from the tent have been assaulted with missiles thrown from ambush. This style of controversy is instigated principally by men claiming to be leaders in the Methodist Church.

A NOTE from Elder W. A. McCutcheon states that he and Prof. C. E. Keck were arrested on Sunday, November 19, at Gainesville, Ga., on a charge of "disorderly conduct," their specific offense being the arranging of seats in a building where they designed to commence a school the next day. They were each fined \$50 and costs, with the alternative of ninety days' work in the chain gang. They appealed to a higher court, which sits in January, and bail was secured for them. They were then bound over to the County Court on a charge of "sabbath breaking," which is a State offense. Following is the closing paragraph of an account of the matter published in the *Atlanta Journal*:—

There is considerable excitement in Gainesville as the result of this imprisonment and fining of these people, and many who were opposed to them before are now their friends. Some say it is a clear case of religious persecution, and reminds them of the time of Roger Williams and the persecution of the Quakers and Baptists.

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.

East Portland, Oregon.—Church, No. 507 East Ankeny St. Services every Sabbath 11:30 A.M. Sabbath school 10 A.M. Missionary meeting evening after Sabbath 7 P.M. Prayer meeting every Wednesday evening 7 o'clock. All welcome. Seats free.

THE NATIONAL SUNDAY LAW.—A pamphlet of 190 pages; price, 25 cents. It is the argument of Alonzo T. Jones before the United States Senate Committee on Education and Labor, together with the text of the Blair Sunday Bill introduced in the U. S. Senate. Address orders to your State Tract Society secretary or to Pacific Press Publishing Co., Oakland, Cal.

Signs of the Times

OAKLAND, CAL., MONDAY, DECEMBER 4, 1893.

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

CONTENTS OF THIS NUMBER.

Editorial. —Notes and Comments—What Will They Say?—Maryland Criminals—Two Principles, Two Religions, Two Methods (The Method of Antichrist)—Rome Wishes Governmental Support—The Devoted Sunday Keepers—Romeward—The People of California Have a Right to Be Thankful—This Thanksgiving—Another Word to the Poor—Toleration versus Rights.....	81-83, 96
General Articles. —My Creed (poetry)—Truth Revealed to the Humble—Christian Conduct—History No. 2—Conversion (concluded)—Expulsions of the Jesuits—The Glory of God—Worldly Conformity—"The Sign of Jonah"—"Conscience".....	84-88
Our Question Corner. —125, Heart of the Earth—126, Sprinkling, Cleansing—127, What Sabbath Days?.....	88
Home and Health. —"Tis Night (poetry)—The California Midwinter Fair—Judge Not, Love One Another—Hurried Dinners—A Child's Philosophy.....	89, 90
Mission Fields. —God O'erruleth All Things Right—India of To-Day—The Religion of the Japanese Ainu.....	90, 91
Our Work and Workers. —Consecration (poetry)—Weariness in Work—A Gleam across the Wave—Field Notes.....	92
International S. S. Lessons. —The Birth of Jesus (Lesson 13, Sunday, December 24)—Eternal Life in Christ (Lesson 12, Sabbath, December 23).....	94
News and Notes. —Religions—Secular.....	95

Next week we print another article from the pen of Brother Magan, entitled "The United States Sold to the Papacy." Let it be widely circulated.

A REVIEW of an article from the *Christian Standard*, entitled "Sabbath, or Lord's Day, Which?" has been crowded out. It will appear next week.

We give in our Home department this week a brief sketch and description in part of the California Midwinter Fair undertaking. The facts were kindly furnished us by the administration of the Fair. It presents a good example of the wonderful "push" of the West.

A REPORT of cruelty to a child on the part of her guardian says that they never gave the little girl of ten years of age meat. But there is no cruelty in that. There are hundreds of people, rugged, strong, enduring, in this country and England today who abstain from all meat preferably. Children as a rule should never have it. It is not at all necessary; the children are better without it.

The People of California Have a Right to Be Thankful.—Why?—1. Because of her glorious climate, and her abundant crops and fruitage. 2. Because of her freedom for years from great fires, accidents, droughts, diseases, calamities, and suffering. 3. Because the prevailing financial troubles have probably affected her less than any other State in the Union. 4. Because she has not yet put herself in God's place and attempted to legislate for him. And yet, not exactly that. California did once attempt such a thing, but repudiated it on short notice. California has no Sunday laws; she wisely leaves religious questions also e. This is the Bible ideal of civil government; and may we not say this is one of the reasons why a righteous, kind, and beneficent Providence has dealt so bountifully with a State which minded its own business, at least better than most of its sisters, and tacitly declared that God was able to care for his own. We know that many Sunday people predict all sorts of dire calamities on the State because it has no Sunday law, but be not deceived. There is no greater cause for thankfulness than the fact that the Golden State as a State is yet free.

THIS THANKSGIVING.

LAST year, on "Thanksgiving" day we wrote the following:—

Will our readers please note this fact, that on the twenty-fourth day of November, 1892, "in the land of the free and the home of the brave," while hymns of praise and thanksgiving, prayers, and sermons are sounding out from thousands of churches for the freedom enjoyed under the Stars and Stripes, there are fourteen good souls indicted as criminals under the laws of the commonwealth of Tennessee, against whom no charge can be brought save that of working quietly and to the disturbance of no one on the first day of the week after having rested on the Sabbath day according to the commandment? Four of these men have just finished a sentence for this same "crime," in the chain gang. These men are said to be, even by their prosecutors and persecutors, good citizens. They are said, by their first-day acquaintances, to be good neighbors and honorable men. The Constitution of the State of Tennessee is violated by their arrest and incarceration, but judges of the Supreme Court of the State and of the District Court of the United States have approved the law and confirmed the penalty. At the same time men who keep no sabbath, great corporations of various kinds, and parties of sport, "desecrate" Sunday unmolested by law. These men were put in jail, these men are now indicted, *because they keep the Sabbath of the Lord.* We do not wish to take from the fervor of a single prayer or song, but it is well to remember these facts.

Yet is there reason to be thankful November 24 and all days. Great blessings are enjoyed in this "land of liberty." God has given abundantly of the good things of earth, and kept from us war and pestilence. In most parts of the land he has given the privilege of worshiping him according to conscience, and Jesus Christ is Saviour over all, rich unto all who call upon him.

Are we complaining for the sake of our brethren in Tennessee?—Not at all. They have more blessing than those who placed them there. Says Jesus: "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad; for great is your reward in heaven; for so persecuted they the prophets which were before you." Matt. 5: 11, 12.

Let all give thanks. Let our persecuted brethren give thanks. They have special reason. They have the word of God. They have the promise and presence of Christ.

And on this "Thanksgiving" day, November 30, 1893, we repeat it, with simply this change, Maryland has three in jail for the same crime as was committed by those whom Tennessee considered worthy of the chain gang.

But let our brethren rejoice "that they are counted worthy to suffer shame for His name." We bid them be of good cheer. Bear God's message in jail in the power of a godly life and conversation. Rejoice in Him who suffers with you. And let all our brethren "remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body."

ANOTHER WORD TO THE POOR.

This is a hard winter already. The prospect is that matters will be much worse before spring. There are thousands suffering now in our great cities for want of proper food, fuel, and clothing. Many in the country are in need; but let us say to them, Do not go to the city in the hope of bettering your condition, unless you know you can obtain employment before starting. There are, it is true, many in the cities obtaining good wages, but no employer wishes to turn off a good hand in order to employ a stranger; and there are many strangers. Those in the country, in most places, are able to get something to eat, and have enough to do at least to earn their bread, but there are thousands in our great cities, good workmen too, who cannot obtain work for board. One can get along with much cheaper clothing in the country than in the city, and be considered respectable, and this is worthy of consideration. Of course there are some places in the country worse than the cities, but we are persuaded that they are few and far between.

Economize. Do not spend all of the dollar to-day, if it is not needed; save for to-morrow. If it is needed, use it, do your best, and trust God for more. Forsake every useless, foolish, and hurtful habit. Drop off the whisky, beer, tobacco, tea, and coffee. They do no good; they do much harm. Use those foods which are best fitted to go farther—est and to nourish most. Prepare them in the most healthful way possible, and eat them with thankful heart.

Let those who have abundance remember the poor. They are God's heritage; he will repay. But let them be remembered wisely, not in a way to induce dependence, but to encourage independence, self-reliance, and faith in God. Help them to help themselves. Give them good instruction, patiently, kindly. Let all our readers who are able to, be missionaries for God in these times of need, ministering to body and soul of the dark and destitute. Thus will all realize the preciousness of the words of the needy's Friend, "It is more blessed to give than to receive."

TOLERATION VERSUS RIGHTS.

A SPECIAL Thanksgiving service was held at the Unitarian Church in this city, at which the subject of "Tolerance" was discussed by several prominent individuals. Rev. Dr. Wendte, pastor, discoursed on "Tolerance for Those Who Believe More Than We Do." Rev. Dr. Dodson's theme was "Tolerance for Those Who Believe Less Than We Do." U. S. Senator Perkins spoke on "Tolerance in Politics." Rabbi Friedlander's subject was "Russian Intolerance toward the Jews." The Catholic Church of St. Francis de Sales had been invited to participate in the services, and the pastor, Father McSweeney, being absent from the city, sent a letter, in which he expressed congratulations on the growth of religious tolerance, which made it possible for ministers of the different denominations to join in services on the same platform.

Without special reference to the sentiments expressed on this occasion, we are reminded that toleration is a principle with which a free people cannot legitimately have anything to do. When a government assumes to merely tolerate, it assumes the right not to tolerate when it shall so elect. It is an erroneous idea, indulged by many church people, that minorities exercise rights by the mere grace of majorities. And such religious influences as are conscious of power to do otherwise generally pose as very kind indeed if they tolerate anything to which they are opposed. Toleration means the allowance of that which is not wholly approved.

Rights are God-given; they do not spring from human might. Our government is based on the principle expressed in the Declaration of Independence: "We hold these truths to be self-evident: That all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness. That, to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed."

Here is the assertion of a natural right, which it is the business of the government to "secure." It is in the most absolute sense a denial of the principle of mere toleration, which implies the granting of an unmerited favor. It is as much the business of the government to secure the rights of one citizen as of a million citizens,—of the minority as of the majority. This principle has often been recognized by nations when a single citizen was in trouble in a foreign land. No party loses any of its inalienable rights by falling into a minority; and no individual loses any of his inalienable rights though he stand alone in his political or religious views. W. N. G.

(For other editorial notes see page 93.)

THE SIGNS OF THE TIMES

is a 16-page weekly Religious Journal, and will be furnished at the following

PRICES OF SUBSCRIPTION:

Single copy, one year, postpaid,	\$1.50
In clubs of 10 and over to one address,	1.25
To foreign countries in Postal Union,	(\$2) 85

Address, SIGNS OF THE TIMES.

12th and Castro Sts., Oakland, Cal., U. S. A.

News and Notes.

FOR THE WEEK ENDING DECEMBER 4.

RELIGIOUS.

—In Kansas City, Kansas, on the 3d inst., eight barbers were arrested at the Midland Hotel for violation of the Sunday law. They were bailed by the proprietor, but did not resume work.

—Father Verhaag, dean and rector of St. Francis Catholic Church in Portland, Oregon, having been transferred to a less important charge at Baker City by the archbishop, and being denied a hearing in protest, has decided to appeal to Satolli, the papal delegate at Washington.

—Congressman Wheadock, of Michigan, has denounced the American Protective Association, an anti-Catholic society, as a "treasonable organization." Inasmuch as he admits that the members of the A.P.A. are sworn to defend the government of the United States, the treason evidently consists in opposition to the Catholic Church,—and that is just what we are coming to before long.

—At a meeting of the Lehigh Valley Railroad strikers at Wilkesbarre, Pa., on the 3d inst., ex-Railroad Commissioner L. S. Coffin made an earnest plea for the observance of the sabbath among railroad men. He said that "no railroad company should insist on its employes working 365 days in a year, and the time is coming when the God-fearing people of this country will demand that railway employes be given a rest on the sabbath day."

—"The elegant glassware and magnificent dinner sets that adorn the dining room table of Mgr. Satolli's residence in Washington were the gift of his Trenton friends. One of the dinner sets consists of 200 pieces, and the other of 146. They are made specially for the apostolic delegate, and appropriately decorated in one of the Trenton potteries."—*Catholic News*. When the Lord was sojourning on the earth, he said of himself, "The foxes have holes, and birds of the air have nests; but the Son of Man hath not where to lay his head." Luke 9:58.

—A Berlin paper publishes a dispatch stating that the Russian Government recently ordered the closing of a Catholic Church at Kroschs. Hearing of the order, the members of the congregation flocked to the church and remained night and day to prevent the order being carried out. One night a force of troops, under the governor of Kovno, entered the church, and with swords attacked the people, killing twenty within the edifice and wounding over 100. A large number fled and were pursued by Cossacks, and were drowned while attempting to escape by swimming across a river.

—We had thought it time to cease being surprised at anything, but when we saw the name of H. L. Hastings, of Boston, among the active participants in the recent National Reform Convention at Pittsburg, we could not help wondering what would come next. How a man who himself suffered imprisonment but a few years ago for publicly reading the Bible on Boston Common, could be found in the councils of an association whose success means the persecution—even to disfranchisement, banishment, and death—of all opponents, is indeed surprising. However, that was just the experience and the subsequent policy of the much-lauded Puritans, and "history repeats itself."

—A recent church scene, significant of the religion of the times, is described in the *New York World*. It appears that Governor McKinley, of Ohio, attended the Hanson Place Methodist Church in Brooklyn, and the minister recognized him. So at the close of the sermon he notified the congregation of the distinguished politician's presence, and "quick as a flash there came a rousing cheer from over 500 men, while the women waved their handkerchiefs. The congregation then joined in singing 'America.'" By such means will the churches gain influence with the politicians, and secure advantageous legislation. But had such a scene occurred in a political meeting on Sunday, that same minister and most of the congregation would have thought it a terrible "desecration of the Sabbath."

SECULAR.

—Secretary of War Herbert will ask Congress to appropriate money to build one more battle ship and four torpedo boats.

—It is said that one of the first bills to come before Congress will be an appropriation of \$50,000 to carry out the work of Chinese registration.

—Prominent citizens and business men of Utah have decided that that Territory shall be well represented at the San Francisco Midwinter Fair.

—The two Minneapolis bank embezzlers, Scheig and Floyd, have turned up in London, and want to return. They admit having swindled the bank out of \$90,000.

—As Mexico has secured a new loan, it is now asserted that the completion of the government railroad across the isthmus of Tehautepec is assured.

—Above 650 packers employed at the World's Fair grounds, Chicago, were discharged on the 2d inst., and it was understood that Italians would take their places at reduced wages.

—A heavy snowstorm prevailed throughout Illinois, Southern Wisconsin, Iowa, Missouri, Eastern Kansas, and Oklahoma. New York and the New England States had a like experience.

—Piracy on the high seas between China and Japan is reported to be rife of late, the special prey being rice junks. Eleven cargoes are known to have been seized during the past month.

—Russia and France are pressing Turkey for a free passage of the Dardanelles, and will win if the other powers do not interfere. The mastery of the Mediterranean Sea is involved in the issue.

—At Baltimore, on the 2d inst., fire destroyed property to the value of \$700,000. As several of the buildings were manufacturing establishments, about 500 people are left without employment.

—An express train ran into a freight train at Theviglio, Italy, on the 29th ult., causing the death of forty-three persons and the injury of 183. Most of the killed and injured were emigrants to America.

—The National Civil Service Reform League has adopted a resolution earnestly remonstrating against the bestowal by the President of high offices of State in return for the contribution of large campaign funds.

—Estabon Dorame, who has been in the Arizona penitentiary two and a half years on a charge of manslaughter, has been pardoned by the governor because another man has confessed the crime for which Dorame was tried.

—The last steamer from San Francisco for Hong-kong took 300 Chinese who are going home to celebrate their New Year festivals. Two others were deported by order of the government, as they belonged to a proscribed class.

—At Corsicana, Texas, on the 3d inst., a grain elevator, 25,000 bushels of wheat, two livery stables, thirty-five horses, three freight cars, electric plant, and six other buildings were destroyed by fire, the loss being estimated at \$100,000.

—At Swainsborough, Ga., on the 1st inst., Rev. Charles Johnson was hung for the murder of Rev. Wm. Shields. Both were colored, and the murder was caused by jealousy in regard to a woman. Johnson preached his own funeral sermon.

—Late advices from Japan state that floods have caused great destruction of life and property in and around the harbor of Nagasaki. In Okayama prefecture 167 lives were lost and 2,400 houses destroyed. In Yamaguchi 320 fishermen were drowned.

—J. J. Van Alen, of Rhode Island, whose appointment as ambassador to Italy caused so much adverse criticism because it was supposed to have been the reward of a large donation to the Cleveland campaign fund, has at last declined the position.

—An Afro-American Convention assembled at Cincinnati last week. A resolution was adopted urging a memorial to Congress asking for the passage of measures for the prevention of lynching and for otherwise protecting the colored people of the South.

—The Credito Mobiliare, one of the strongest banks in Italy, has asked for an extension of time to meet its obligations. In consequence, the general financial situation there has been rendered critical, and the whole country is said to be on the verge of bankruptcy.

—There is said to be extensive trouble in the coal mining region of Snowden and Gastonville, Pa., because of a reduction of wages, which the workmen refuse to accept. All the mines are reported closed, and the miners are determined to resist their opening with non-union men.

—It was expected that the Grand Jury at Buffalo, N. Y., would return indictments against members of the American Protective Association, the new anti-Catholic association, on charges of criminal conspiracy; but the district attorney has decided that such charges could not be sustained.

—A press correspondent who has visited the city of Kuchan, Persia, the scene of the recent destructive earthquake, says the place is a heap of ruins, with not a house standing. Bodies are still being recovered, in a decaying condition. Shocks continue in the hills, preceded by loud reports.

—The members of the Grand Army of the Republic at Boise, Idaho, object to the Ellis History of the United States, placed in the Idaho public schools under the Free Text-book Law. The objection is on the ground that it inculcates no lesson of patriotism in its tender treatment of the Rebellion, which carries no suggestion of a wrong having been committed. It is safe to say that no history of a nation would please all the people living during any period covered by the history.

—A convention of citizens in Kingfisher, Oklahoma, has resolved to again request Congress to admit that Territory and Indian Territory as one State. It was also decided to advocate the abolishment of all Indian tribal governments and the division of their common domain among the citizens of each nation.

—When the San Francisco Midwinter Fair was first suggested, it was estimated to be a \$500,000 affair; but it is now certain that California's expenditure alone will be over \$1,000,000. Besides this, the expenditures of other States, Territories, nations, and concessionaires will aggregate a very large amount.

—Two snowslides from the side of Lion Mountain, Mont., occurred last week, in which six persons lost their lives, and others were only saved by hard work on the part of rescuers. The people of Lion City and Hecla have all abandoned their homes from fear of other disasters, and the mines are to be closed.

—The latest report from Rio Janeiro is that the rebel fleet has left the harbor for the purpose of intercepting the new government fleet en route from New York. A hot fire was poured into the vessels as they ran the gauntlet of the forts at the entrance to the harbor, and considerable damage is said to have been done to the flagship.

—The Ways and Means Committee of the lower house of Congress has received over 1,000 petitions, telegrams, and memorials from temperance societies asking that the whisky tax be raised. Thus they seek to enlarge the government's profit from an acknowledged bad industry, knowing that governments, like individuals, are prone to encourage that which pays them financially.

—It is said that the governor of Chihuahua, Mexico, on the authority of President Diaz, has forbidden the circulation of the *El Paso (Texas) Daily Times* on the Mexican side of the Rio Grande, and has also forbidden any merchant doing business in Mexico to advertise in the *Times*. The paper is owned by John S. Hart, who has had considerable trouble in one way or another with the Mexican authorities.

—The trial of rich cattle men in Wyoming charged with murder of so-called "rustlers" (small farmers who were settling on the great public ranges) has failed for want of jurymen. There were forty-six of them, and their attorney secured their trial *en masse*; so when it came to selecting jurymen, the privilege of objection allowed each defendant consumed the county jury list, and the trial was blocked. The people are not sorry to be relieved of the enormous expense of the trials.

—It seems hard for certain classes of laborers to stand the temptations incident to pay day. A press dispatch says that near Eckman, W. Va., last week, three white and three colored men were killed and four colored men wounded. Another dispatch says that near Re Khan, in the same State, ten colored men had fallen in drunken fights, six of whom would die. Still another dispatch says that following pay day at some of the largest mines on the Norfolk and Western Railroad, four were killed and several others fatally wounded as a result of too much whisky.

IF YOU ARE GOING EAST

TAKE THE FAVORITE WINTER LINE!

ARRANGE for your trip via the "Santa Fe Route" and you will be assured of a pleasant and comfortable journey.

It is the most popular Overland Route, and cannot be excelled in the way of facilities and service.

It is the only Line running Pullman Palace and Tourist Sleeping cars through to Chicago, every day, without change, on the same train.

Personally conducted Overland Excursions leave every Tuesday, baggage checked through to destination.

Steamship tickets sold to and from all European cities.

For full information in regard to rates, berths, etc., write to or call on the undersigned. J. J. Warner, Agent, 972 Broadway, Oakland, Cal., or W. A. Bissell, G. P. A., 650 Market Street, Chronicle Building, San Francisco, Cal.



Catalogue free on application to the nearest Columbia Agent, or sent by mail for two 2-cent stamps.
POPE MFG. CO., 221 Columbus Ave., Boston.

International S. S. Lessons.

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

LESSON XIII.—SUNDAY, DECEMBER 24, 1893.

THE BIRTH OF JESUS.

[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, Matt. 2:1-11.

1. Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, wise men from the east came to Jerusalem, saying,
2. Where is he that is born king of the Jews? for we saw his star in the east, and are come to worship him.
3. And when Herod the king heard it, he was troubled, and all Jerusalem with him.
4. And gathering together all the chief priests and scribes of the people, he inquired of them where the Christ should be born.
5. And they said unto him, In Bethlehem of Judea; for thus it is written by the prophet,
6. And thou Bethlehem, land of Judah, art in no wise least among the princes of Judah:
- For out of thee shall come forth a governor, Which shall be shepherd of my children Israel.
7. Then Herod privily called the wise men, and learned of them carefully what time the star appeared.
8. And he sent them to Bethlehem, and said, Go and search out carefully concerning the young child; and when ye have found him, bring me word, that I may also come and worship him.
9. And they, having heard the king, went their way: and lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was.
10. And when they saw the star, they rejoiced with exceeding great joy.
11. And they came into the house and saw the young child with Mary his mother; and they fell down and worshiped him; and opening their treasures they offered unto him gifts, gold and frankincense and myrrh.

Golden Text: "Thou shalt call his name Jesus; for he shall save his people from their sins." Matt. 1:21.

SUGGESTIVE QUESTIONS.

1. Where was Jesus born? Verse 1.
2. Who was ruling in Judea at this time?
3. By what noted personages was Jerusalem visited?
4. What questions did they ask of the Jews? Verse 2.
5. What did they give as a reason for such an inquiry?
6. What effect did this question have upon Herod and his people? Verse 3.
7. In what public way did Herod manifest his anxiety? Verse 4.
8. What demand did he make of these learned men?
9. What answer did they return? Verse 5.
10. What prophecy is given as a basis for their reply? Verse 6.
11. Where is this prophecy found? Micah 5:2.
12. What information did Herod seek from the wise men? Verse 7, lesson scripture.
13. Where did he send them? Verse 8.
14. What instructions did he give them?
15. As they departed from the king, what guide was again sent to direct them? Verse 9.
16. How did they feel when they saw this token of God's love? Verse 10.
17. What did they find upon reaching Bethlehem?
18. How did they regard the Babe?
19. What offerings did they present?
20. What was the name of the Child?
21. Why was he called Jesus? Golden text. Note.

NOTE.

Save his people from their sins.—This is the mission of Christ, not at one time of year, or at one time in the world, but at all times, and for all people who will yield themselves to be his. "Sin is the transgression of the law." 1 John 3:4. What law is meant is shown in Rom. 7:7: "Nay, I had not known sin . . . except the law had said, Thou shalt not covet." It is therefore the moral law of

God summarily comprehended in the Decalogue. He points out sin, but cannot save from sin. Jesus saves from sin, and all the condition he asks is faith, simple faith. Rom. 3:22, 28; 4:5-8. But Christ not only saves from past sin by forgiving all the sin, but he saves from sinning, or transgressing the law. He therefore saves man to make him righteous or obedient, "that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Rom. 8:4. In other words, true faith in Christ is "faith which worketh by love" (Gal. 5:6), and "this is the love of God, that we keep his commandments" (1 John 5:3). The mission of Christ is therefore to make righteous or obedient men and women. In saving from sin, he also saves from death.

LESSON XII.—SABBATH, DECEMBER 23, 1893.

ETERNAL LIFE IN CHRIST.

Lesson Scripture, 1 John 5:8-15.

8. For there are three who bear witness, the Spirit, and the water, and the blood: and the three agree in one.
9. If we receive the witness of men, the witness of God is greater: for the witness of God is this, that he hath borne witness concerning his Son.
10. He that believeth on the Son of God hath the witness in him: he that believeth not God hath made him a liar; because he hath not believed in the witness that God hath borne concerning his Son.
11. And the witness is this, that God gave unto us eternal life, and this life is in his Son.
12. He that hath the Son hath the life; he that hath not the Son of God hath not the life.
13. These things have I written unto you, that ye may know that ye have eternal life, even unto you that believe on the name of the Son of God.
14. And this is the boldness which we have toward him, that, if we ask anything according to his will, he heareth us.
15. And if we know that he heareth us whatsoever we ask, we know that we have the petitions which we have asked of him.

SUGGESTIVE QUESTIONS.

1. How many bear witness?
2. What are they?
3. How are they related to each other?
4. How does the testimony of God compare with that of men?
5. Concerning whom has God borne testimony?
6. Who has this testimony in himself?
7. What does the unbeliever declare God to be?
8. In what way?
9. What is this record or testimony?
10. In whom is this life?
11. Who has life?
12. Who has not life?
13. To whom have these things been written?
14. For what purpose?
15. What confidence do believers have in God?
16. When God hears prayer, then what follows?

NOTES.

1. VERSES 8-10.—Verse 7 of this chapter is omitted from these lessons, as it rests upon insufficient authority, and is not found in the Revised Version. The words "in earth" are also omitted in the Revised Version, thus making the statement of verse 8 general. In ancient times two or three witnesses were required (Deut. 19:15), and this custom is continued by our Saviour's express command (Matt. 18:16, and referred to in other places (2 Cor. 13:1; Heb. 10:28). The Spirit witnesses to our sonship (Rom. 8:16), as it speaks through the word (Acts 28:25; 2 Peter 1:21) (which is represented by the water, Eze. 36:25; John 15:3; Eph. 5:26), of the efficacy of the blood of Christ (Heb. 9:14). Those who bare witness against Christ cannot agree (Mark 14:55, 56), but there is always harmony in the truth. God cannot lie (Titus 1:2), even when he calls things that be not as though they were (Rom. 4:17), because his word, when spoken, has power to produce the thing or situation mentioned. "In his dealings with sin God could employ only righteousness and truth. Satan could use what God could not,—flattery and deceit." The closing clause of the ninth verse is made clearer by the Revised Version: "For the witness of God is this, that he hath borne witness concerning his Son." God has borne witness concerning his Son by audible voice (Matt. 3:17;

17:5) and by the works wrought through him (John 10:37, 38). It is a serious thing to charge God with being a liar; but when he states a thing and we do not believe him, that is what we do, yet he remains the same. 2 Tim. 2:13. Though all men deceive (Rom. 3:4), God does not (Num. 23:19).

2. VERSES 11, 12.—The Lord had given the land to the Israelites (Josh. 1:3) as soon as he had made provision for its conquest by them, but not in their own strength (Ps. 44:3); so all blessings (Eph. 1:3), even eternal life, have been bestowed upon us, and it only remains for us to accept them upon the stated conditions. "Prayer is the key in the hand of faith to unlock heaven's storehouse." "There must be a power working from within, a new life from above, before we can be changed from sin to holiness. That power is Christ." "But it is the life of Jesus Christ in the soul, it is the active principle of love imparted by the Holy Spirit, that alone will make the soul fruitful unto good works." "Before works we must have eternal life; but when we are born again, and made children of God by the work of grace, then we perform good works."—Luther.

3. VERSES 13-15.—Those who believe "may know" these things (Heb. 11:1), not through faith in a creed, but by receiving Him (John 1:12) who is the life (John 14:6). It is God's will that we should be saved from sin (Gal. 1:4) and be sanctified (1 Thess. 4:3), not that we should perish (Matt. 18:14); and so we know that he hears the requests of his children when they ask for these experiences. So the Christian can wait patiently (Ps. 40:1-3) for the Lord to work in his own way. "But to claim that prayer will always be answered in the very way and for the particular thing that we desire, is presumption." "We should be willing to trust everything to the hand that was nailed to the cross for us." "The prayer of the sincere heart offered in faith will be heard in heaven. It may not be grammatical, but if the heart is in it, it will ascend to the sanctuary, where Jesus ministers, and he will present it to the Father, with the fragrant incense of his own perfection, without our awkward, stammering word, graceful and perfect through his merit, for his righteousness refines and ennobles it, and makes it acceptable before the Father. The Lord accepts the prayer of the sincere heart, and will answer it out of his abundant fullness."

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.

"OUR LITTLE FRIEND" BOUND.

We have a few bound volumes of *Our Little Friend*, Vol. 1, black cloth, with gold side title, which we will send to any address *postpaid* for \$1.00.

Volumes 2 and 3, bound in heavy manilla paper, for 75 cents each.

Also volumes 2 and 3 bound in cloth, with attractive design on cover, for \$1.00 each, *postpaid*. Or we will send all three volumes bound in cloth to any one address for \$2.75 *postpaid*.

These are just the books for holiday presents to children.

RELIGIOUS LIBERTY LEAFLETS.

An assorted package of a dozen or more leaflets treating upon the following subjects will be sent *postpaid* for 10 cents: The "Civil Sabbath" or Disguised Religious Legislation, Politics in Religion, The Origin, Nature, and Object of Sunday Laws, Religion in the Public Schools, In the Chain Gang for Conscience' Sake, God in the Constitution, Who Do Men Say That I Am? Religious Liberty in Tennessee, Was Israel a Republic? Religious Legislation, Evangelization by Law, The True Statesman.

Address, Pacific Press, Oakland, Cal.

Editorial Notes.

THE German Reichstag has voted to readmit the Jesuits into Germany, although it is said the government will not admit the bill, and the vote will have no practical result. Dr. Lieber, a leader of the Catholic party, stated that although the Catholic Church required the services of the Jesuits in order to discharge its divine mission, yet it was not true that the Roman Curia was pursuing a policy inimical to Germany. He also maintained that in any event German Catholics would remain loyal to Germany. But Protestants take such assertions with a good degree of allowance.

A CABLEGRAM from Auckland, New Zealand, under date of November 30, says:—

The first elections in New Zealand under the female suffrage law resulted favorably to the government. The women voted in large numbers, supporting mainly the candidates who *professed Christianity* and favored temperance.

And that is all the Christianity that ever will be obtained by politics; the only kingdom of Christ which Miss Willard says must enter through politics, namely, "*professed*" Christianity, "*professed*" loyalty to Christ as king. And the biggest hypocrite among politicians will make the loudest profession.

THE four numbers of the *American Sentinel* which contain the articles from the *Catholic Mirror* entitled "The Christian Sabbath," contain much other matter which is equally good or better for circulation. We understand that the Sentinel Office, at 43 Bond Street, New York, has quite a number of complete sets of the *Sentinels* containing these articles, which will be sold at four cents a set. Address as above. Those who desire it in tract form may obtain it from any of our tract societies, or from the Pacific Press, Oakland, Cal., 18 West Fifth Street, Kansas City, Mo., or 43 Bond Street, New York.

"RELIGIOUS LIBERTY LIBRARY," NO. 16.

THE title of this little 12-page tract is, "Our Answer: Why Do Seventh-day Adventists Suffer Imprisonment Rather Than Keep Sunday?" This question naturally grows out of the recent experiences of our brethren in the States of Arkansas, Georgia, Tennessee, and Maryland, and the question is answered in a forcible manner. It should be circulated everywhere. Address any of our State tract societies or publishing houses. Price, 1½ cents.

BOUND VOLUMES OF "SIGNS."

WE are now prepared to fill orders for bound volumes of *Signs* for 1893, Vol. 19.

We will send *postpaid* to any address at the following prices: Heavy manilla paper covers for \$2.75; cloth bound, with leather backs and corners, for \$3.50.

We also have a few back volumes which we will send *postpaid* at the following prices. They are valuable for reference and study.

Volumes 2 to 7 inclusive, bound in leather backs and corners, heavy pasteboard sides, marbled or combed, \$3.00.

Volumes 6 to 16 inclusive, in plain manilla paper covers, \$2.75 each, and bound half roan—being cloth sides with leather backs and corners—plain or sprinkled edges, price, \$3.50 each.

Volume 17, 1891, being forty-two issues of the eight-page paper, manilla paper covers, for \$1.50; cloth bound, with leather back and corners, \$2.50, *postpaid*.

Volume 18, 1892, being fifty issues of the sixteen-page paper after it was enlarged, paper covers, for \$2.75; cloth bound, with leather back and corners, \$3.50, *postpaid*.

RELIGIOUS LIBERTY PAMPHLETS.—"Religious Intolerance in the Republic," price two cents. "Due Process of Law and the Divine Right of Dissent," price 15 cents. "The Captivity of the Republic," by A. T. Jones, price 15 cents, or the three *postpaid* for 30 cents. Address, Pacific Press, Oakland Cal.

"PROPHETIC LIGHTS."

Some of the Prominent Prophecies of the Old and New Testaments,

INTERPRETED BY THE

BIBLE AND HISTORY.

BY ELD. E. J. WAGGONER.

There are many people to whom the word "prophecy" conveys the idea of something obscure and incomprehensible. But instead of this it is a light. Prophecy is something foretold; it is *history in advance*. God, who sees the end from the beginning, and who "callesth those things that be not as though they were," is able to write the history of an event before it occurs far more exactly than any human pen can write it afterward. Now if we can understand history when written by men, why should it be thought a thing impossible that we should understand the history when written in advance by the Spirit of God?

The design of this book is to remove some of the covering that has been thrown over the prophecy by tradition and human speculation, so that its clear light may shine out. This has been done by letting the Bible tell its own story in its own language. No theories are advanced, but the plain predictions are laid side by side with the *well-attested historical facts* which show their exact fulfillment. Although each chapter of the book is complete in itself, it will be seen that they all point to the one object of the prophecies of the Bible, namely, the consummation of the Christian's hope. We trust that the perusal of this book may strengthen the faith of those who have this hope, and may lead others to love the coming of our Lord.



MEDO-PERSIA.

"And behold another beast, a second, like to a bear, and it raised up itself on one side, and it had three ribs in the mouth of it between the teeth of it." Dan. 7:5. See page 88.

Specimen Illustration from "Prophetic Lights."

"PROPHETIC LIGHTS," as its title indicates, treats of some of the leading prophecies both of the Old and New Testaments, showing the exact fulfillment of the predictions of the Bible, concerning Egypt, Tyre, Babylon, Medo-Persia, Greece, and Rome, also of the prophecies concerning the first advent of Christ, which prove the inspiration of the Bible, and give assurance that other prophecies which are noted will as surely and exactly be fulfilled.

ELEGANTLY ILLUSTRATED.

Nearly all the illustrations of this book were designed and engraved especially for this work, at great expense, and are a study in themselves. Nothing like them has ever appeared in any of our publications before, and they are sure to attract general attention. Everyone who has seen the illustrations pronounces them superb.

"PROPHETIC LIGHTS" contains 180 large octavo pages and is printed on an extra quality of heavy calendered paper. It is bound in fine English Cloth, with beautiful symbolical side stamp in brown and gold, and has gilt edges. Price, *postpaid*, \$1.00; in paper covers 50 cents.

Address orders to

PACIFIC PRESS PUBLISHING CO.,

Oakland, Cal.

NEW YORK AND KANSAS CITY.