

Signs of the Times.

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

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SIGNS OF THE TIMES,

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MILTON C. WILCOX, EDITOR.

JESUS said concerning those who are his, "I am come that they might have life." John 10:10. At another time, to the unbelieving Jews, he said, "And ye will not come unto me, that ye might have life." John 5:40.

It is evident from the above texts, and many others, that man does not have this life in himself naturally. In fact, it is by faith he receives it, and by faith he holds it, and it must come through Jesus Christ alone. Says John (20:31), "These things are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." The apostle Paul says, "The life which I now live in the flesh I live by the faith of the Son of God." Gal. 2:20.

THIS is not man's soulical, or natural life, which he has in common with all the animal creation, sometimes called "this mortal life," because it surely ends in death; it is the life of God, or eternal life. True it is that all life comes from God, but all life is not God's life. There are bodies celestial and bodies terrestrial, but the glory of the celestial is one, and the glory of the terrestrial another. This is true of life. There is mineral life, and vegetable life, and animal life, and there is the life of God. They all come from God, but they are not all God's life. The life of God is dominant over all lower forms of life, is the source of all life. It is higher, more potent, than all other manifestations of life.

THE life of God is everlasting life. This is evident to all. "The everlasting God" possesses the everlasting life absolutely. It was "after the power of an endless life" that Christ was made priest for his people. This is the life, eternal life, which Jesus gives to his people. "And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life. These things have I written unto you that believe on the name of the Son of God; that

ye may know that ye have eternal life." 1 John 5:11-13. This life is the Spirit of God. "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. And if Christ be in you, the body is dead [Rom. 6:11, 12] because of sin; but the Spirit is life because of righteousness." Rom. 8:9, 10. As the mother imparts the life which she has to the child, so does the Spirit of which the child of God is born (John 3:3-5) impart the life of that Spirit.

THIS is the life which man possessed as he came from the hand of God. He was not mortal, for in that case he was subject to death, whether he partook of the tree of life or not. He was not immortal, or he never would have died. He was simply a perfect physical being, possessing eternal life, which connected him with the Source of all life. He too possessed this life by faith. Had he believed God he would have continued to live eternally, and when his character had become fixed, his whole being would have been made immortal, not subject to death. Man sinned, and cut himself off from eternal life, and became a dying creature.

FOR eternal life is not possessed apart from God. It is not given in sections. God does not cut up into so many portions his life or his Spirit, and divide it among his people, for each to use as he will. God is one; his Spirit is one and inseparable. To that heart which is open to receive it that blessed Spirit comes in; but in coming into the heart of the believer, it does not separate from God. It rather forms the bond of union between the believer and God. It does not allow him a little part of the life of God to use as he will, but it binds him to the great Guide by a bond which is almighty in its strength, to lead him into paths marked out by the all wisdom of God.

OH, what a preciousness there is in the thought,—the life of Jesus manifest in our mortal flesh,—no longer "alienated from the life of God"! Sinner, you may possess it. Open thy heart, yield it all—the sins, the lusts, the vileness—to Jesus, who has bought thee, and receive him, his death for the death due to thee in consequence of thy sins, his life—a free gift—for thy life, his fullness for thy emptiness, his righteousness for thy sin. Cast thyself upon his mercy, and trust him. He saith to thee, "He that cometh to me I will in nowise cast out." Brother, sister, take comfort in the thought. Is sin hard to overcome in thy members? Let faith bring the

life of Christ to that very member, that very weakness. Art thou in pain?—The life that is in him is in thee, and the divine telegraph carries to him the very feeling of thine infirmities. Is there not strength, power, blessing, rejoicing, in the thought, nay, in the fact? Let faith make it fact every day, every hour.

MARYLAND SUNDAY CASES.

THE right to work on Sunday is a subject that is causing considerable discussion in Maryland, near Centreville. A number of Seventh-day Adventists insist on working in their own fields on Sunday, contrary to the law. When they are arrested and fined, they prefer to go to jail rather than pay their fine, having an idea that by this sort of martyrdom they are advancing their cause. As this recurs every few weeks, considerable attention is being excited, and persons, so it is said, are attracted to the trials from New York, Chicago, Baltimore, and other parts of the country. These people are, we assume, sincere in their religious beliefs, and they are said to be unusually orderly and law-abiding. It is a serious question whether the Sunday law should not be flexible enough to grant such men, who conscientiously observe another day as the Sabbath, the right to engage in work in their own fields, where they disturb the religious devotion of nobody else.—*New York Voice*.

The item will speak for itself to every Christian who has progressed so far in divine things as to realize a modicum of what is the meaning of the Golden Rule. Seventh-day Adventists do not work on Sunday with the "idea that by this sort of martyrdom they are advancing their cause." They work on Sunday because to acknowledge that day as a sacred day is disloyalty to God, and because God has given them the right to work; and it is the duty of government not to take away that right, but to protect them in that right. Government has no more right to say that one Seventh-day Adventist shall not work on Sunday than it has to say that the great mass of Sunday people shall not work Saturday. It would have no more right to say that one Sunday keeper should keep Saturday if all the rest of the world kept it, than it has now to say that one man shall keep Sunday because the great majority keep that day.

Our contemporary questions whether "the Sunday law should not be flexible enough to grant such men, who conscientiously observe another day as the Sabbath, the right to engage in work," etc. Now what power has the government to pass upon the conscientiousness of any observance? Why does not the Sunday law demand that it shall be kept "conscientiously" by the Sunday keeper? If a Sunday law is right at all, it should be enforced upon all alike. The moment an exemption is conceded, the injustice of the law is acknowl-

edged. Whatever is civil on Monday is civil on Sunday.

No one in this State, and, so far as we know, in all the States, has any right to disturb divine worship on any day. Governments do not make rights; their duty is to protect all equally in their equal rights, and the rights of one man are as sacred as the rights of ten million. If the vast majority of the people were Mohammedans, would the *Voice* contend that they had a right to compel all to observe Friday, with some possible exemptions for a "conscientiousness" approved by Mohammedan authorities? And would the refusal of the Christian to bow to the rival authority of the "Prophet" be construed as the *Voice* has impliedly construed the motives of Seventh-day Adventists? What good does a Sunday law do, anyway?

"SABBATH OR LORD'S DAY, WHICH?"

(Concluded.)

IN our issue last week by request we reviewed an article with the above title, which appeared in the *Christian Standard* of September 2, 1893. The following points have been already noticed: (1) The various sabbaths of the Jews, "besides the Sabbaths of the Lord;" (2) the institution of the Sabbath at creation; (3) the obligation of the Sabbath from the creation to the exodus; (4) the Sabbath during the Egyptian bondage; (5) the eternity, perpetuity, and universality of God's law, of which the Sabbath was a part; and (6) the Sabbath as a memorial and sign of creative and redemptive power.

7. The writer in the *Standard* says:—

This is the first time it was enacted as a statutory law. We have now found the origin of the Sabbath as a law; let us look for the origin and meaning of the word. It is derived from *sabbatismos*, or *sabbaton*, which means *cessation*, or *rest*.

This simply illustrates the ignorance of many anti-sabbath arguments. *Sabbaton* and *sabbatismos* are Greek words, or, rather, Hebrew terms transferred to the Greek. The original word is *shabbath*. "Sabbath" is a Hebrew word, which means to cease, to rest; that is, a spiritual, not physical rest. That was the divine example (Ex. 31:17), for God "fainteth not, neither is weary."

8. Again he says:—

Now let us consider its [the law's] perpetuity. Paul in Gal. 3:19 says: "Wherefore then serveth the law? It was added because of transgression, till the seed should come." We learn from this it was limited to the coming of Christ. To this agrees the language of the prophet as quoted by Paul (Heb. 8:7-10): "Behold the days come, saith the Lord, when I will make a new covenant with the house of Israel, and with the house of Judah. Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt." But now let us hear the apostle again on this subject: "If the ministration of death written and engraven in stones was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which glory was to be done away." 2 Cor. 3:7. Again: "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross. 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." Col. 2:14-16.

In Romans, sixth chapter and fourteenth verse, he says, "Ye are not under the law, but under grace." In the seventh chapter of Romans, from the fourth to the sixth verses, he tells his brethren they have become *dead* to the law, and *delivered from the law*,

and in the seventh verse he shows this to be the law written and engraven upon stones.

These and other scriptures that might be quoted show that the Sabbatic law ended when the Jewish dispensation ended. All the *feasts* and all the *sabbaths* were equally sacred. They all ended together when Jesus nailed them to his cross.

Here is a curious jumble of Scripture texts; such work certainly could hardly be called rightly dividing the word of truth. We notice briefly: (a) The *coming* of the Seed in the sense of that text is *not yet*; "till the Seed [Christ] should come to whom the promise was made," says the apostle. What was the promise? *Answer*—The promise of the inheritance to Abraham. Gal. 3:16, 18. What was the inheritance? *Answer*—All that territory which has been under the control of the enemies of Christ since the fall (Gen. 22:17, 18; Luke 4:5, 6), or, in other words, this world (Rom. 4:13). When will Christ take the kingdoms of this world? *Answer*—At his second coming again with power and great glory. See Eze. 21:27; Matt. 25:31, 34; 2 Tim. 4:1; Dan. 7:27. "Wherefore then serveth the law? It was added [appointed, spoken] because of transgressions," "that sin by the commandment might become exceeding sinful." Rom. 7:13. "Moreover the law entered, that the *offense* might abound." Rom. 5:20. That is, God spoke his law from heaven, wrote it on tables of stone, *added* it in this form, in addition to all former ways in which he had taught it, gave it all summed up in ten words, and "added no more," in answer to the prayers of the people (Deut. 5:22; Ex. 20:19); and he did all this that men might ever have before them the testimony that they were poor, wretched sinners, and so be led to the abounding grace there is in Christ Jesus. When Christ, the Seed, shall come to inherit the promise, every soul will be saved, and the office of the law as a witness of sin will cease.

(b) The old covenant was a mutual covenant between God and Israel, and had no salvation in it. It was made with the nation, and in it God promised to bless the people, while the people agreed through their elders to obey God's voice. God's voice was the ten commandments, which he immediately after spoke. Israel broke their agreement in less than forty days, but that did not alter God's law. The law was not the mutual covenant, and in the very nature of the case could not be. The law is God's will, obligatory upon all, whether any promise to keep it or not. In the new covenant, which was from the beginning, but confirmed later by the death of Christ, the *same law* of God is written on the hearts of all his people. That covenant was confirmed at the death of Christ, and after that confirmation "no man disannulleth, or addeth thereto." See Gal. 3:15; Heb. 9:16, 17. What, therefore, was in that covenant when Christ died on the cross must forever remain there. Well, the seventh-day Sabbath was then in the covenant, and it is never denied; and the first-day sabbath was not, and this is not denied. Whatever else is claimed to be there, which is read into that will of God's, is a forgery, it matters not though it came but one hour after Jesus said, "It is finished." The covenant was sealed with the

blood of Christ; the will was forever unalterable.

(c) Why 2 Cor. 3:7 is quoted we do not know, unless it be for the expression, "which glory was to be done away." Something was to be done away; the writer wanted to prove God's law done away, and therefore he seized this expression. But what is it that "was to be done away"?—Simply the glory of that condemnation. The law is glorious to the condemned sinner, but it is done away in the greater glory of the righteousness of Christ. But the law remains, a blessed witness of the greater glory of the righteousness which is upon him who sees by faith his Justifier, Jesus Christ. Rom. 3:21, 22.

(d) Col. 2:14-17 (the quotation is not complete as given above) has no reference whatever to the moral law, or the Sabbath of the Lord. There is nothing in the Decalogue that is typical or shadowy. It commands no feast days or new moons. The holy days, the new moons, the sabbath days, were those *yearly* feasts and fasts (Leviticus 23) "which are a shadow of things to come; but the body is of Christ." Col. 2:17.

(e) He is "under the law," under its condemnation, who is not in Christ. By nature all are under the law, for all have sinned. Rom. 3:9, 19, 23. But he who by faith accepts of Christ is justified, or counted righteous. His faith is counted for obedience. See Rom. 3:21, 22; 4:5-7; 5:1. And because we have died to sin, and the sin is taken away, and righteousness is imputed, through grace, sin has no dominion over us. But what then? does this give us the privilege of sinning, or breaking God's law?—Not at all; for if we turn again to sin, we become the servants of sin, and are again under condemnation of law. We are made free from sin that Christ working through us may keep the law. Rom. 8:4; 1 John 5:3. And this is Paul's argument all through Romans 7. Married to the old man, we are the servants of sin, held in bondage by the law, which we can never keep. But yielding ourselves to Christ, dying with him by faith, the old man crucified and buried, we are delivered from the condemnation of the law, and are free to be married "to Him who is raised from the dead; that we should bring forth fruit unto God." Rom. 7:4.

Would the writer have us believe in Christ and steal, kill, commit adultery, and use profane language?—It would seem so. The logic of his argument is that Christ saves us *to sin* instead of *from sin*. But what he wishes to prove is that we are not "under the law," and therefore are not bound to keep the Sabbath. But he that said, "Thou shalt not kill," said also, "Remember the Sabbath day, to keep it holy." "The seventh day is the Sabbath of the Lord thy God." Now if we do not kill, yet if we break the Sabbath, we become transgressors of the law. See James 2:8-12.

(f) The yearly sabbaths ended when the shadow reached the substance at the cross. The weekly Sabbath is of the same character and perpetuity as the other nine commandments with which it is associated.

9. The writer, after endeavoring to prove by Paul, who wrote twenty-seven years this

side of Pentecost, that the law was abrogated, nailed to the cross, done away, etc., says:—

Christ did not destroy the law; he magnified it by fulfilling it, and then it passed away. When the church of Christ was established at Jerusalem on the day of Pentecost, we find a new lawgiver, a new order of things. We find also nine commandments of the Decalogue embodied in the new law. The Holy Spirit put them there—six of them in Rom. 13: 9, the other three in James 5: 12, Col. 3: 5, and Rev. 19: 3. The fourth commandment, containing the Sabbath law, is left out. Hence there is no divine authority for keeping the Sabbath after the church on Pentecost.

We take no pleasure in pointing out the *Standards* article's inconsistency. It is only to show the utter absurdity of error. (a) Now if the Decalogue reached only to the cross, and the new law was given at Pentecost, fifty days afterward, then for fifty days the world had no law, and hence no sin, "for where no law is, there is no transgression," and no need of a Saviour. (b) But six of the precepts of this new law did not appear till Paul wrote Romans, twenty-seven years afterward. But the law which Paul mentions in Rom. 13: 9 is the very same law which he refers to in Rom. 6: 14 and 7: 6, 7. Yet our writer has already argued that the law of Rom. 6: 14 and 7: 6, 7 is done away, and therefore the commandments of Rom. 13: 9 are gone. What will he do? (c) James 5: 12 is evidently designed to mean the third commandment. If we grant it, this was given also about thirty years after Pentecost. But James (chap. 2: 8-12) affirms the obligation of the entire law, the royal law, and according to the Old Testament scriptures. (d) Col. 3: 5 is evidently designed to cover the second commandment. This was given thirty-three years after Pentecost. (e) Rev. 19: 3 contains no semblance of a command. Did he mean verse 5? If so the language is prophetic of the redeemed state; and if it were not, this command, if command it can be called, did not come till over sixty years this side of Pentecost! A strange new law! And every writer and book from which Mr. Tate quotes confirms, if it is possible to confirm, the Decalogue, of which Jesus Christ said, "It is easier for heaven and earth to pass, than one tittle of the law to fail." Luke 16: 17; Matt. 5: 17-20.

We wonder that men can be so blind! A law which in its very nature is eternal, which was separated out and proclaimed by Jehovah from heaven, which was written on stone by his own finger, which was kept by Jesus Christ, the Son of God, our example, the integrity of which he vindicated and honored by his death upon the cross, to deliver men from the condemnation of which, and to enable man to keep, he came to this world,—for men to attempt to tear down such a law solely to get rid of a commandment which greater light shows them to be transgressing, is beyond human comprehension. Why not turn from the transgression to Christ? He will make "the Sabbath a delight." Is not the secret of all this opposition to God's law told by Paul when he says: "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be"?

10. The only day called the Sabbath in the New Testament is the seventh day. It was a day for worship when all other days were used in work. See Acts 18: 1-11, where it is

recorded that Paul preached every Sabbath, and worked at tent making the rest of the time. It was a day of religious meeting for both Jews and Gentiles. Acts 13: 42, 46. This was Paul's common custom. See Acts 16: 13; 17: 2.

11. The Lord's day of Rev. 1: 10 according to the Scriptures of truth is the seventh-day Sabbath. See Ex. 20: 10; Mark 2: 27; Isa. 58: 13.

12. He says that Pentecost "was upon the first day of the week." But this is not stated in the Scriptures, and eminent first-day authorities do not agree. If the first day was honored by the events of Pentecost, would not the Lord have mentioned the day? Ps. 118: 24 has no reference whatever to any Sabbath day. It is prophetic of the Christian dispensation.

13. There is absolutely no testimony whatever in the New Testament for the sacredness of the first day of the week. There is but one record of a religious meeting on that day, and that an evening meeting, the last part, the light part of that same day, being used in hard, toilsome labor. See Acts 20: 7-14.

14. We will not follow the article we are reviewing into the history of the early Fathers. Suffice to say he quotes the spurious epistle of Ignatius to the Magnesians, the worse than spurious epistle of Barnabas—the author of which believed the hyena changed its sex, and was sometimes male and sometimes female—and others. He goes to these writers because he cannot find the testimony he desires in the Bible. In the early Fathers one can find testimony for everything he desires, evil and good.

15. In his closing paragraph we have the following:—

The Sabbath law was never changed. The divine law cannot be changed. It must serve its purpose, and then end. Jesus did not destroy it, he fulfilled it, and then it ended. The Lord gave us a new day—his resurrection day. On that day we find Christian assemblies. They came to break bread. How appropriate the day, and how sublime the occasion! Lord, help us to follow the inspired example. "Day of all the week the best, emblem of eternal rest."

The first two sentences are absolutely true. And yet Mr. Tate has taken great pains to prove that God did away with the entire Decalogue at the cross, and then, from thirty to sixty years after, brought back nine of its precepts, some of them so artfully that no one but our author has discovered them; and that all this was done, by divine wisdom and power, to get rid of the Sabbath. Truly Mr. Tate must think that "God is altogether such an one as" himself. Jesus fulfilled the first commandment; did it end? He fulfilled the sixth and seventh and eighth; did they end? Why, then, the fourth?

16. "The Lord gave us a new day"! When? How? Why? Where? Where is the precept? Where the example? How first-day people would rejoice if they found a record something like this: "And on the first day he rose from the dead. And the Lord blessed the first day and sanctified it, because that in it he had risen from the dead"! They would ask no better proof. But when similar language is used, backed home by many other passages concerning the seventh day (Gen. 2: 2, 3), it is considered of no force whatever.

But here we pause. The arguments in the article we have been reviewing were not worth the notice which we have accorded, and yet the article itself is no worse than many others of like length. It is inconsistent and self-devouring. It would break down all law, all morality, make of no effect Christ's teachings and example, simply to save a tradition received from the Roman Catholic Church. The question is not, "The Sabbath or Lord's day, Which?" It is no question at all; it is, rather, The seventh-day Sabbath is the only Lord's day. Reader, is not God's way, Christ's way, the way of prophets and apostles, the better way? Will you not walk in these "old paths," hallowed by the presence of the Son of God? God's way is the way of peace.

An Indication of the Times.—This is what the *Examiner* of December 1 says of the *élite* crowd which witnessed the wonderful display of our modern college education in football between the teams of Stanford and California Universities:—

Eighteen thousand people went mad yesterday—stark, staring, howling mad. They went out in a drenching rainstorm, sat in it for from two to three hours, and shrieked all the time. . . . Bedlam would have been a quiet resort for invalids compared to the Haight Street grounds, while all these superheated partisans were roaring at their maniacal best.

We have no desire to say aught against the right of these eighteen thousand to enjoy the day in this way if they so elected, but such gatherings may be taken as a fair test of this "Christian nation." Where are there any twenty-two preachers of the gospel that could hold men even well pleased for three hours in the rain, though they might have the most weighty and important message? Where is the congregation that does not grow weary in cushioned pews over an hour's sermon? Perhaps these things are not indications of the state or trend of the nation's sentiment, but their name is Legion. This muscular exercise may be the Christianity of the day, but it is not the Christianity of Christ and Paul. Mark, we are condemning not one of the eighteen thousand; they have as clear a right to play or witness football as have their neighbors to go to church; nevertheless, it is true that "bodily exercise profiteth little, but godliness with contentment is great gain."

This is from the *Independent* of October 26:—

This is what Cardinal Gibbons, at the dinner given on the occasion of his jubilee, said of the union of Church and State:—

For my own part I do not desire to see the relations between Church and State any closer than they are at present. I do not wish to see the day when the civil authorities may be called upon to build our churches and to subsidize our clergy, for then they might dictate to us what doctrines we ought to teach.

This is good, sound sense; but we presume that there are some Protestants who will declare that it is all said for effect.

And what was it said for? What does the *Independent* now think of the Cardinal's demand, or effort to obtain, State aid for Roman Catholic schools? Many so-called Protestants are claiming for Roman Catholics a liberty and tolerance which Rome never claimed, and in fact which she denies.

General Articles.

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

THE "DEATHLESS SPARK."

BY ELIZA H. MORTON.

We live for what?—"To lift humanity," Some say, "to help our fellow-men," and how? To give them broader views of life, to ease Their pain, to teach them truth and love, to take Their feet from paths of sin, and thus to give That which we have within. And what have we?—"A deathless spark at center of the soul." And whence that spark?—Ah, let us think! Without the words of Holy Writ no man Can tell. We read that long and long ago, When man by disobedience lost all, The Father kind so loved the world, So yearned to save from sin, that he in one Great gift poured out all heaven for us,—the life Of his dear Son, and this by promise sure Long ere it was fulfilled. The gospel note Proclaimed that enmity should be between The serpent and the woman's seed—and this The deathless spark that lives within the soul. The One who hung upon the cross draws all Men unto him. What tho' they seem to give No heed to that dear voice? It calls and draws The same; and all the good we find in man To-day is but the flashing of that spark.

We try to lift humanity,—and how?— Perchance by reflex action from that spark, Thinking that we ourselves have this great power. We may succeed in helping men, but not In full, and not to that extent we might If we would let the spark spring up a flame Within the heart, and shed its glory bright O'er all our words and ways. Aye, this would be The Christ life in its beauty grand, and men Would recognize its power. Those who in self Put all their trust can lead those whom they seek To help to nothing higher than a god Of clay, to nothing nobler than the things Of earth, unless, perchance, the spark within Should flash and touch a fellow spark, and thus Enkindle without help a blaze. And what About the spark? Will it remain for aye Within the heart?—Ah, no, the time will come When it will be removed, if cherished not! But God is merciful and kind and good, And long he waits in tender love, and long He pleads. He draws each soul unto his own With gentleness; and seeks to fan the spark That smolders low, and thus to give it life.

O ye who trust in vain philosophy, Beware! The wisdom of the wise is naught But foolishness. In vain ye seek to make Yourself more noble and more wise. Your dreams Of progress are the dreams that come not true. Apart from God how weak is man! In him How strong! In him we best can serve the world.

SOUND DOCTRINE.

BY ELDER G. C. TENNEY.

"SPEAK thou the things that become sound doctrine." Such was the emphatic charge of the great apostle to his son in the gospel.

Truth in our day has no greater enemy than the foes which are in the house of its friends. It maintains an unequal fight against error, because of a weak-kneed policy which prevails among those who profess to be upholders of its banners. Positive religious convictions are giving way to a sickly sentiment which favors catholicity of creeds at the expense of positive statements of doctrinal truth. It is considered by many very narrow to entertain a well-defined outline of faith as regards religious forms or specific duties. It is magnanimous and broad, in the same minds, to ignore all distinctions of faith and practice, and to contend that one church is just as good as another. Dogmatism is

spoken of with a contemptible emphasis on the "dog," as if it were canine to entertain a definite idea of Christian doctrine, and to believe those doctrines to be right and essential.

In the midst of this popular clamor for peace on any basis or no basis at all, we would respectfully raise the question, Must a man be considered a bigot because he cannot say that he believes that those who differ with him in important matters are as nearly right as himself? It would really seem that this is the case. And the consequence is a wishy-washy gush about "love," and "charity," and "only believe," which in its boneless folds would inclose the pure and the impure in one body, all being on an equal footing.

We claim to be as much in favor of brotherhood as anyone. But at the same time we claim that true Christian brotherhood has its distinctions, which clearly mark between the true and the false. Its basis is truth. For truth it must seek and contend. Says Christ, "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." It is the will of God that furnishes the Christian with the specifications of his duty. "My brethren are these which hear the word of God, and do it." Not those who say, "Lord, Lord," but those who do the will of the Father, will at last enter heaven.

In the instructions of our Saviour the word of God was always held up as the standard of righteousness and of judgment, the means of sanctification, the embodiment of the truth. Its study is urged upon us. It is declared to be profitable for doctrine, for reproof, and for instruction in righteousness.

It is true that we have no right to sit in judgment on the characters of those about us. God will judge all things. But at the same time no man with a trace of moral backbone can neutralize his own convictions of truth and duty by admitting that those who radically oppose those convictions are in as acceptable a position before God as he is. And if his convictions possess the same elements that those of Paul and all the good men of the past have possessed, he will feel it to be his duty, in the spirit of kindness and courtesy, to shed abroad the light of truth, and thus lead others to a knowledge of the truths he loves. There is nothing inconsistent with pure Christianity in this, nothing that savors of bigotry.

We need not undertake to judge of the sincerity of others who differ with us, much less to impugn their motives. We should recognize the fact that others honestly hold opinions which are opposed to what we hold to be the truth. We should regard the feelings and rights of such to be as sacred as our own; but at the same time we need not conceal our deep and solemn conviction that they are mistaken in their views, and that our own approach nearer to a correct interpretation of the divine will.

There are, however, plenty of people about nowadays who are ready to cry, "Pestilent fellow," "Setter forth of strange doctrines," "Turning the world upside down," as were the Pharisees in the days of Paul. To such we commend the wise counsel of Gamaliel (Acts 5: 33-39), and the example of the noble Bereans (Acts 17: 11).

It is very easy to raise the cry of heresy; it is natural to cleave to the things we have been taught; and it is dangerous to be drifting about with every wind of doctrine. But

to grow in grace and in the knowledge of the truth should be the purpose of everyone. Sound doctrine is necessary to a sound faith and stability of character. It is necessary to symmetry of character. Good, sound, and distinct doctrines and principles are to characterize what the skeleton is to the body. We shrink impulsively from contact with a creature that has no bones. The clammy, flabby folds of the jellyfish are repulsive; nor do we, on the other hand, really admire the arrangement of the shellfish, which wears its skeleton on its back. We rather admire the human form, which consists, in its perfect state, of a firm, unyielding skeleton, clothed, modified, and beautifully rounded with sinews, muscle, skin, and other tissues.

Do not let us wear our moral skeleton on the outside, lest we appear deformed and cause pain to ourselves and others. Rather let us "adorn the doctrine of God our Saviour in all things." But at the same time, when we clasp friendly moral hands with our fellow-men, let them feel, beneath the warm grasp of Christian charity, the impress of firm conviction. Let them know that we love them all, and that we love the truth, and we wish them to know it and love it too.

A REVIEW OF SUNDAY LEGISLATION IN CENTURY NINETEEN. NO. 5.

BY PROF. P. T. MAGAN.

[Last week the writer of this series of papers examined the decision of the Supreme Court of February 29, 1892, by which, in principle, the government was committed to the principles of Roman Catholicism. The character of Ferdinand and Isabella, of Spain, whose commission to Columbus was cited by the court, was considered, especially in connection with the Inquisition. He also referred to Rome's present power in this government. He then proceeds to quote from Archbishop Corrigan, speaking in Chicago in 1893, that the Inquisition was, historically, the religion of this country. The quotation follows.—EDITOR.]

MOTIVES OF THE SPANISH MONARCHS.

Now the second page would be where Columbus appears before Ferdinand and Isabella. Ferdinand understood perfectly well what gain and renown would accrue to himself from the discovery of new lands, and also what riches would be poured into Spain. Yet, with these temporal motives working so powerfully upon his mind, he continued to count the cost, and he hesitated and dallied. Then Columbus went to Isabella. *Her instincts of piety at once jumped to the conclusions that if there were souls there to be enlightened with the light of the faith, she would do all in her power, even to parting with the most precious things in her possession, that those souls should be brought to the kingdom of Christ.*

Now turn to the third page—to the sailing of Columbus from Palos. *It is a fact not without significance that after Columbus sailed to this country under the sovereignty of Ferdinand and Isabella, he immediately flew to the winds the flag of the Inquisition. And America was discovered under protection of the holy office.* Is there not something in this fact? How often have we been told, not only that the church is opposed to the onward progress of science, but that had Columbus dared to maintain the sphericity of the globe before the Inquisition, he would have been put into a dark dungeon, there to consume the remaining years of his life. But, instead of that, we find this severest tribunal of the church not only not putting him in prison, but sending him off on his voyage of discovery.

That institution had for its main object the protection and defense of the holy faith. Therefore, I believe, because they also wish to say so, they sent forth Columbus on his voyage of difficulty and of peril under their own white banner, the white flag of the holy Inquisition.*

I do not give the words of the archbishop to strengthen any argument, but merely to show that the sentiments in the decision were what Rome has been watching for, and that they suit her.

Well, since this is the religion of the American people, they ought to know something

*Chicago Herald, Sept. 8, 1893 (Italics ours).

about it, that they may not be established in the faith; for Rome intends that all heretics in America shall be established in the papal faith, and that too, if by no gentler means, by the Inquisition. If not, why does she make so much of the fact that Isabella "jumped to the conclusions" that "there were souls there [in America] to be enlightened with the light of the [Catholic] faith"? If not why is it "a fact, NOT WITHOUT SIGNIFICANCE, that Columbus from the *Santa Muvia* flew to the winds the flag of the Inquisition"? If not why is it a "fact not without significance" that "America was discovered under protection of the holy office"? Again Archbishop Corrigan says:—

That institution [the Inquisition] had for its main object the protection and defense of the holy faith.

Now everyone knows that in the past America has been to a great degree a land of heretics, in the eyes of Rome. Everyone knows that the principles of liberty, religious and civil, imbedded in the governmental structure of the United States, are diametrically opposed to the intolerant principles which form the foundation of the Romish fabric. The truth of these statements is clearly evinced by the charge given to the Roman Catholic dignitaries, at the close of the Baltimore congress, held four years ago,—to bring America to the Catholic Church. This shows that in the past Rome has looked at this country as the lost sheep—and so does this, uttered last summer in Chicago:—

There is the Catholic world and the non-Catholic world. Between them has rolled the ocean of prejudice—a dark ocean. Hearts that ought to have come nearer to each other, hearts that God made like each other, eyes that if they only looked into each other and through them down into the hearts, would have brought them together. *It is the mission of the Catholic congress to bring these two worlds nearer—to make men understand each other more fully; and this mission you have to act out, first of all by appreciating the great truth that the non-Catholic world is not opposed to the Catholic world at all, but to something which it thinks is the Catholic world. [Loud applause.] The very doctrines on which this animosity is formed are doctrines that we reject as emphatically, as constantly, as indignantly, as the non-Catholic world could reject them.**

Exactly; it was the mission of the Catholic congress to bring the non-Catholic people of America nearer to the Catholic; and if craft, intrigue, and persuasion will not accomplish this end, then what?—The Inquisition, of course. I mean it—that when Rome sees her chance she will use the holy office again to bring all heretics in America to her fold. She herself avows that it is her right to be intolerant, and that ghastliest den of human iniquity, that impious encroachment upon the prerogatives of God, that human tribunal before which were arraigned the consciences of men,—the Inquisition,—is naught but systematic tolerance armed with despotic power. Here is her claim to intolerance as her right, from her own lips:—

The church proclaims and maintains truths as certain as the mathematical ones. She teaches and defends truths with as much intolerance as the science of mathematics defends hers. And what more logical? The Catholic Church alone, in the midst of so many sects, avers a possession of absolute truth, out of which there cannot be true Christianity; she alone has a right to be, SHE ALONE MUST BE INTOLERANT. She alone WILL [future tense] and must say, as she has said through all ages, in her councils, "If any one saith or believeth contrary to what I teach, which is truth, LET HIM BE ANATHEMA."

At the same time our Lord, intrusting her with the deposit of truth, has also left in her his spirit of charity and patience. Intolerant as regards the

doctrine, the church has mercy for the people, and never has she had recourse to lawful measures of rigor, but after all manner of kindness and persuasion have failed.*

But was not the commission of Satolli, the papal ablegate, to the Catholic congress in Chicago this summer, "Go forward, in one hand bearing the book of Christian truth, and in the other the Constitution of the United States"? True, but how much does that mean? Let us see.

Paul wrote to the Thessalonians: "For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, *but as it is in truth, the word of God*, which effectually worketh also in you that believe." 1 Thess. 2:13. The Holy Scriptures are powerful to work in men, when taken into the heart as the infallible word of God. The Scriptures possess divine authority, because they are the expression of the infallible mind of God. But the papal doctrine is entirely different from this. According to Rome, the Scriptures derive "ALL their divine authority from the infallible teaching of the church." Here is the statement in her own words:—

But I merely assert that the Scriptures themselves, deriving all their divine authority from the infallible teaching of the church, etc.†

From this it is clear that the Bible in Satolli's mind is the Bible as interpreted by the Catholic Church. Those acquainted with her history know what that means, and this paper shall show what it means when we give the sketch of the Holy Inquisition, which is a papal interpretation of Scripture put into practice.

Again, by a parity of reasoning it might be shown that the "Constitution of the United States in the other hand" is the Constitution as interpreted by the papal power, in the light of recent legislative action and judicial decision.

I have now shown that the United States Supreme Court has committed the American nation to Roman Catholic principles. Rome knows it, and she intends to enforce her dogmas upon the American people by means of the Inquisition if necessary.

Further, the keeping of Sunday as a day of religious rest is a papal dogma. Here is her word for it:—

Q.—Have you any other way of proving that the church has power to institute festivals of precept?

A.—Had she not such power, she could not have done that in which all modern religionists agree with her,—she could not have substituted the observance of Sunday, the first day of the week, for the observance of Saturday, the seventh day, a change for which there is no scriptural authority.‡

Moreover, it is a papal dogma necessary to salvation, and here is her word for that:—

The keeping holy the Sunday is a thing ABSOLUTELY NECESSARY TO SALVATION; and yet this is nowhere put down in the Bible; on the contrary, the Bible says, *Remember the Sabbath day to keep it holy* (Ex. 20:8), which is Saturday, and not Sunday; THEREFORE THE BIBLE DOES NOT CONTAIN ALL THINGS NECESSARY TO SALVATION, AND, CONSEQUENTLY, CANNOT BE A SUFFICIENT RULE OF FAITH.‡

Yet once more, Rome intends to do all in her power to make the American people keep

*"Plain Talk about the Protestantism of To-day," by Segur (translated from the French), Imprimatur, Joannes Josephus, Episcopus Boston, part 3, sec. 6, pars. 3, 4.

†*Id.*, part 1, sec. 16, par. 12.

‡"Doctrinal Catechism," by Rev. Stephen Keenan, Imprimatur, John Cardinal McCloskey, archbishop of New York, p. 174.

‡"A Sure Way to Find out the True Religion," by Rev. I. Baddeley, pp. 95, 96.

Sunday after her notion of how it should be kept. And here is her word for that:—

We have no sympathy with any effort to secularize the Sunday. *We urge upon our fellow-citizens to join in every effort to preserve that day as sacred*, in accordance with the precepts and traditions of the church. [Cheers.]*

Here are a few of the ways in which Sunday is to be kept sacred, "in accordance with the precepts and traditions of the Church":—

1. At a council held at Illiberis (now Elne) in Gaul, in 305 (1 Labbe 973), it was decreed that anyone remaining in a city ("Civitas," see Du Cange, Gloss. Med. et Inf. Lat. s. v.) three Sundays without attending church should be arrested.

2. In 469, under Leo and Anthemius, it was enacted . . . that the Lord's day be had in honor, and there be no executions of criminals, nor summons, nor holding to bail; that the constable should be still, the lawyer silent, trials be suspended, the crier's voice not heard, litigants should cease from their controversies, and have an interval of agreement, and that enemies should not fear to meet each other, but feelings of regret and sacrifice should pervade their spirits, so that they should talk over their differences and arrange them; and that no one should abuse the leisure of the day and waste his time in obscene delights, nor attend the theater, or the circus, or the wild beast shows; . . . and that anyone . . . attending a show, or any constable violating this law under pretext of public or private business, should lose his office and property.—Code Justinian, III, 12, 11.

3. In 585, at the Council of Matisco (now Macon), in Gaul, "because Christians were rashly scorning the day, and pursuing their business as on others," the priests were instructed to admonish them of this matter; and the laity were warned to "watch the day;" the day was declared to be perpetually one of rest; if a pleader should violate this canon, he was to lose his case; if a peasant or a slave, he was to be well lashed; if a priest or a monk, to be excluded six months from intercourse with his fellows; and it is enjoined that the preceding night is to be spent, not in sleep but prayer.—5 Labbe, 981, 1.

4. In 1050, at the council of Couaco, in Spain, it was decreed that Christians should go to church Saturday evening and Sunday morning, and should do no servile labor, nor travel, except to church or a funeral, or to visit the sick, or on public business, or in case of an assault by the Saracens.—9 Labbe, 1065, 6.

5. In 1473, "following in the footsteps of our predecessors," it was decreed by the council of Toletum (now Toledo) that there should be abstinence from servile labor, and farm and trade work, and cultivation of the fields, *unless there was urgent necessity, or an evidently pious purpose, AND THEN ONLY WITH THE PRIEST'S LICENSE*. This applied to the faithful. Unbelievers were prohibited only from publicly attending to their business, punishment to be by the proper officers, and, if violation occurred through negligence, to be severe; if through deliberation, to be no less than excommunication.—11 Labbe, 1452.

The above needs no comment. So much for this "historical" citation of the Supreme Court. I have shown what it has accomplished, and what it means to the American nation,—Roman Catholicism, enforced by the Inquisition. In the next issue of the SIGNS I will give a sketch of the principles and workings of the Inquisition, so that the American people, upon whom it is surely to be visited, may know it when it does appear, and be prepared to resist it with their lives, their fortunes, and their sacred honor.

DR. CUYLER well says: "Next to the outpouring of the Holy Spirit, what our churches most need is the development of all its members. While pastors are overworked, a large proportion of the people are underworked. In every church hive there is a lamentable lot of drones. In seasons of revival every member is alive and busy; but what we call a revival ought to be the normal condition of every church.

*Resolution No. 15, adopted by the Catholic congress held in Chicago, Ill., summer of 1893.

*Speech of Archbishop Ryan, at Catholic congress, Sept. 4, 1892.

LET HIM SHARE ALL.

FILLED with anxiety,
And pressed with heavy care,
I brought my load to God
For him to bear.

Tenderly he lifted
The care that did annoy;
Instead of mourning, gave
The oil of joy.

But lo! the joy just given
Began to fade away—
Like Jonah's gourd, a thing
Of but a day.

So to the Lord I went,
And asked the reason why
This joy he had given
So soon should die.

Then, answering, he said,
"Thou broughtest me thy care,
But didst not bring the joy
For me to share."

With tears of penitence,
"Forgive," I cried.
"Henceforth both cares and joys
We will divide."

—London Christian.

"WALK IN THE SPIRIT."

BY MRS. E. G. WHITE.

"If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vain-glory, provoking one another, envying one another." Many are deceiving their own souls, because, while they assent to the truth, they fail to become sanctified through the truth. To have a right religious experience it is essential not only to have an intelligent idea as to what is the theory of truth, but the heart and mind must be trained, and the habits must be in harmony with the expressed will of God. The word, the requirements of God, must be studied; for if we weave into our experience incorrect principles, we shall cherish false ideas as to what constitutes a Christian, and shall not be found obeying the voice of God. We cannot spiritually discern the character of God, or accept of Jesus Christ by faith, unless our life and character are marked by purity, by the casting down of imaginations, and of every high thing that exalts itself against the knowledge of God, and by bringing into captivity every thought to the obedience of Christ.

It is sin that has dragged down and degraded the faculties of the soul; but through faith in Jesus Christ as our Redeemer, we may be restored to holiness and truth. All who would learn of Christ must be emptied of human wisdom. The soul must be cleansed from all vanity and pride, and vacated by all that has held it in prepossession, and Christ must be enthroned in the heart. The constant strife in the soul that results from selfishness and self-sufficiency must be rebuked, and humility and meekness must take the place of our natural self-esteem. I am pained beyond measure when I see men and women professing the name of Christ, and yet manifesting not the Spirit of Christ; for I know that they are dwelling in fatal delusion. Many are satisfied with a mere semblance of religion, and they have no experimental knowledge of the virtues of Christ, no vital connection with Jesus. They listen to the most searching presentation of truth, but make no application of the truth to their own souls, because they are clothed with a gar-

ment of self-righteousness. Every salutary impression is warded off with the thought that they are Christians, and that the close, searching appeals are not meant for them. The most solemn message from the great Teacher through his delegated servants is lost upon them, because they do not see the need of any such warning or appeal. They have not come to the point of realizing that they are sick and in need of a physician. Christ said, "They that are whole need not a physician, but they that are sick."

Solemn conviction of sin will lead individuals to tremble at the word of God, and surrender their ways, their ideas, and their will to God. I tremble when I see so many who feel perfectly contented. They will admit that they have little experience in religious things, and when given an opportunity to gain an experience, they do not advance, because they do not feel their need, and so the matter ends where it began; for they do not seek divine enlightenment with true contrition of soul.

It is only at the altar of God that we kindle the taper with holy fire. It is only the divine light that will reveal the littleness, the incompetence of human ability, and give clear, distinct views of the perfection and purity of Jesus Christ. It is only as we behold Jesus that we desire to become like him. It is only as we view his righteousness that we hunger and thirst to possess it. It is only as we ask in earnest prayer, in humility and simplicity, as a little child asks an earthly parent for some good thing, that God will grant unto us our heart's desire. Such prayer is heard and answered. The Lord is more willing to give the Holy Spirit to them that earnestly desire it, than are earthly parents to give good gifts to their children. Christ has promised the Holy Spirit to guide us unto all truth and righteousness and holiness. The Holy Spirit is not given by measure to those who earnestly seek for it, who by faith stand upon the promises of God. They plead the pledged word of God, saying, "Thou hast said it. I take thee at thy word."

The Comforter is given that he may take of the things of Christ and show them unto us, that he may present in their rich assurance the words that fell from his lips, and convey them with living power to the soul who is obedient, who is emptied of self. It is then that the soul receives the image and superscription of the divine. Then Jesus Christ is formed within the hope of glory.

"Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." Those who are called to be shepherds of the flock of God are called to be laborers together with God. The Lord Jesus is the great Worker, and he prayed to his Father that his followers might be sanctified through the truth. If we are doers of the word of God, we shall understand that we cannot retain any sinful habit, or indulge in any crooked or guileful way. His truth, his word, must be brought with divine power into our human hearts, and we must purify our hearts by obeying the truth. We must renounce all the hidden things of dishonesty, all craftiness and Satanic wiles. We must be where we shall be enabled to discern the snares of him who lieth in wait to deceive. Sin must be sensed in its true, hateful character, and expelled from the soul. All who

preach the word in verity and truth can afford to be fair in its presentation. We are not to be deceitful in any way. Not handling the word of God deceitfully, we are to let the cross of Christ stand in prominence in all our teaching. We are not to hide the gospel, or cover the cross of Christ with ornamental roses, and thus make the preaching of it of no effect. Let no one shun the cross of self-denial. Make the instruction plain as to what it means to be a Christian. "If any man will come after me," said Jesus, "let him deny himself, and take up his cross daily, and follow me." "He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him." Food is the substance of which we partake, that our bodies may be strengthened and built up. In like manner we are to feed upon that which will build up our spiritual nature. Jesus said, "It is the spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life." Our bodies are composed of that upon which we feed; so our spiritual life will be composed of that upon which we feed. If we feed on Christ, by thinking of him, by obeying his words, we are built up in him, and grow in grace and in the knowledge of the truth unto the full stature of men and women in Christ Jesus. "Receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear."

As God works in us to will, we are to cooperate with God, manifesting a determination like that of Daniel to do the will of God, working in harmony with the divine Agent. Then we shall have rest in God. Teachers of the word of God are not to keep back any part of the counsel of God, lest the people shall be ignorant of their duty, and not understand what is the will of God concerning them, and stumble and fall into perdition. But while the teacher of truth should be faithful in presenting the gospel, let him never pour out a mass of matter which the people cannot comprehend because it is new to them and hard to understand. Take one point at a time, and make that one point plain, speaking slowly and in a distinct voice. Speak in such a way that the people shall see what is the relation of that one point to other truths of vital importance. Every man who becomes a teacher must also become a learner, and daily sit at the feet of Jesus. It is impossible for anyone to rightly divide the word of truth, unless he earnestly seeks wisdom from on high that he may understand what is taught in the Scriptures. The Holy Spirit must attend the word spoken to the heart. It will be difficult to create prejudice in the hearts of those who are seeking for truth as for hidden treasure, if the speaker will hide himself in Christ; for he will then reveal Christ, not himself.

"And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." But though God has set these different laborers in the church, there is to be no neglect on the part of one in the performance of duty. Let no one neglect to give faithful and plain instruction upon tithing. Let there be instruction as to giving to

the Lord that which he claims as his own; for the commendation of the Lord will not rest upon a people who rob him in tithes and offerings. There will be need of often setting before the people their duty in this matter, that they may render unto God his own. Let the one who first presents the truth be faithful in presenting this duty, and let him also who follows up the interest, make plain the requirement of God on tithing, that the people may see that in all points the laborers are teaching the same truth, and are of one mind in urging them to yield obedience to all the requirements of God.

But let laborers have discretion, and not give strong meat to those who are as babes, but feed them with the sincere milk of the word. In no case mingle your own spirit and ideas with the truth, and cover up the precepts of God by traditions or suppositions. Let the people have the truth as it is in Jesus, and do not mingle it with concoctions of your own devising, for your presentation of the truth will taste so strongly of self that it will disgust the hearers. Be able to say with Paul: "I have kept back nothing that was profitable unto you, but have showed you, and have taught you publicly, and from house to house, testifying both to the Jews, and to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ. . . . I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God." There is most earnest work to be done in order that you may so search the Scriptures that you may be able to declare unto those with whom you meet the whole counsel of God.

HISTORY. NO. 4.

BY GEORGE E. PRICE.

THE LAST ACTS IN THE DRAMA.

MIGHTY was the work that was performed when the Son of Man appeared. Thousands upon thousands, tired of their own ways, eagerly accepted the free gift of God's everlasting love. Salvation from sin, the gift of eternal life, and even deliverance from the all-pervading tyranny of Rome, were given to all who were simply willing to accept them. For nearly a century it went with a power that compelled attention from scoffing atheists, from deluded pagans, or from bigoted and prejudiced Jews. Never before since the fall of man was the world so thoroughly renovated by the gospel of salvation, and never before were there so many taken out of the nations as a people for his name.

But as this work was carried on in a different way from any before, so Satan had new plans to counteract its influence—and yet not new in principle, although such in outward appearance. In Rev. 2:14, 15 these evils are spoken of as the "doctrine of Balaam," and again as the "doctrine of the Nicolaitanes." "The name of Balaam, according to the best etymology, signifies destroyer of the people, and Nicolaos is no more than a Grecizing of his name."—*Sir S. Arthur Blackwood, K. C. B., in London Christian*. Balaam is said to have taught Balak to "cast a stumbling-block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication." That is, although he could not curse the people, so that they might be overcome in open warfare, yet, in his love

for the "wages of unrighteousness," he taught Balak how the same thing might be accomplished in another way. The daughters of Moab were fair, and if Israel could be induced to unite with them in worship and in life, that Rock which followed them as their defense would be compelled to forsake them, and then this great multitude would no longer be feared. And when we read the result, let us have in mind that sturdy Christianity, which neither a Nero nor a Galerius with all their fiendish tortures could subdue; let us see this same Christianity fascinated, captured, and emasculated by the pagan Constantine. The Moabitish women invited Israel to the sacrifices of their gods, "and the people did eat, and bowed down to their gods. And Israel joined himself to Baal-peor,"—the Roman Priapus,—and they "mingled among the heathen, and learned their works. And they served their idols."

Does not this tell the whole story of the great apostasy? The world was absorbed into the church, the church mixed with the world, and for nearly two millenniums the civilized world, though nominally Christian, has been little better than baptized paganism.

The Roman world had, in the Augustan Age, reached the highest stage of mental development and worldly prosperity to which man apart from God is able to attain. And what was it?—A marble palace, a thousand slaves and mistresses, "rolling streams of gold," and a subjected world. O glorious Rome, proud in thy self-sufficiency, dost think thou hast no need of the help of the lowly Nazarene? Dost think thy Horace, thy Catullus, have a clearer, a nobler harp than those celestial beings who are delighted to have the opportunity at his humble birth to chant, "Glory to God in the highest, on earth peace, good will toward men"? Thou didst at first despise this noble song, and afterwards corrupt its melody, and as a consequence we see the barbarians of the North sweeping down upon thy luxurious villas and pleasure gardens, and blotting from the earth a civilization that has corrupted the only means that Heaven possessed in order to its purification.

And now the world lay dead for ages. A thousand years of darkness overspread the globe, and scarcely a ray of light pierced its black, pestilent pall. The Lord in mercy had not blotted out the world; he had a people in training who were yet to bring forth his word from the rubbish of centuries, and study it and proclaim it once more. But for the present, throughout the political world—

"Storm howled

To storm, and lightning, forked lightning, crossed,
And thunder answered thunder, muttering sound
Of sullen wrath."

Famine and pestilence, dread sisters in the work of death, stalked hand in hand over Europe. Ignorance and superstition fettered the minds of men, and delivered them over, helpless and hopeless, to the dominion of Rome—that personification of evil. Man almost grew familiar with his woe. And the very beasts of the field were so accustomed to continual plunder and devastation that, when the village larum bell was rung, as sign of the enemy's approach, they would hurry home for protection, "without any guide, by this accustomed misery."—*Des Serres*.

Behold the results of the rejection and perversion of the gospel of God! Behold the last reprieve that a merciful God will grant a

rebellious world! One more opportunity of unparalleled grace, one more day of glorious, dazzling light, and the world will have reached its apheleion, with no ability to return, and must be blotted out. The former destructions came as the results of a national condemnation; this last will come at the close of probation for a world.

It was just remarked that the Augustan Age was the highest stage of man's development apart from God. We now approach a period when man attains his highest possible development with the aid of religion but without its sanctifying power. By this we mean that the modern world has all the advantages of Christianity in its reflex influence, while at the same time denying the power of that religion in its life—denying it by neglecting it. Man's progress in the present age over the civilization of Rome, socially, mentally, and politically, is all due to the reflex influence of Christianity that shines out from the literature and the holy lives that are the heritage of the present day. How many orphanages had Rome? How many asylums or hospitals? How many in the whole range of philanthropic work? And it is equally potent that politically Christianity was the first to proclaim the liberty of the individual conscience, and that it has emancipated the world, as far as that is possible with sin still reigning—a world still beneath the curse. We are now fast approaching the mountain top of light, but what if, when we reach that height, we still despise God's law, and trample on those who hold its holy precepts dear? Would it not be fitting that this culmination of sin should meet with final retribution?

And, oh, to be living at such a period! Truly, is not this our age the grandest hour of all the great day of time? What period so grand as the sunset? what hour so provocative of solemn thought? Should we not look over the day's work and learn every possible lesson that may guide us during the few minutes of daylight that remain? For, although the sun gleams brightly o'er the western hills, and with a refulgence far exceeding its brightest noonday gleams, yet we are assured that it will not dip below the horizon but amid the most dreadful storm of all the weary centuries. But, thank God, we have a boat that will outride the blast, and we have only to be willing to occupy a berth in its humble cabin, to be carried safely through into the haven of rest.

But let us listen to the distant mutterings of the storm that come across the waters, and see if the world has ever experienced its rage before. Yes, 'tis the same that burst upon the heads of the disciples, the same that Nero raised to drown the cries of an infuriated populace, the same that Satan has employed in all ages to blot from the earth the few who serve faithfully the Lord their God. O persecution; what a space does thy name occupy in the bloody records of the past! How countless are thy victims! How dreadful thy work! How contrary to the pure spirit of the gospel of love!

But the last great struggle of the ages is indeed upon us, and its record will soon be placed with that of all previous ones upon the great books above. We need heavenly wisdom to discern aright the signs of the times, that we may come off victors in the conflict; and among the best preparations for the coming day is, with prayerful dependence upon God, and an intimate and ever-increasing

knowledge of his word—in the words of another—to “read history, and keep your ear close to the telephone of events.”

CHRISTIANITY REPUDIATES FORCE.

[The following is an extract from a tract (*Sentinel Library* No. 47) entitled, “Should Sabbath Observance Be Enforced by Civil Law?” Price, 3 cents. For sale by Pacific Press Publishing Co., Oakland, Cal.; 43 Bond Street, New York City; 18 W. Fifth Street, Kansas City, Mo.]

THE realm of religion is the soul. The manifestation of religion is worship, and worship is voluntary homage. Man's nature, constituted in accordance with the divine plan of salvation, the basis of which is love, revolts from the use of force in the observance of religious institutions; for force destroys the essential element of all worship and relegates the coerced victim's vow to the realm of hypocritical mummery, and that is spiritual and eternal death. God repudiates all force, and sums up his conception of human duty in that criterion of all religion—the moral law—the sum of which is perfect love to God and man.

The great Expounder of that law, when on earth, would not ally his cause with the civil power. Resisting attempted force, he says: “My kingdom is not of this world.” “Who made me a judge to rule over you?” “They that take the sword shall perish by the sword.” Nor does the *true disciple* seek to light his temple with such unhallowed fire; for it is to be illumined by other and holier lights. Yet some professed Christians seem to think Christ's religion of love best inculcated by force. We have proven the Sabbath a purely religious institution. It must be admitted that Christianity repudiates all force in the observance of its institutions. Then it inevitably follows that Christianity repudiates the use of force in the observance of the Sabbath.

Yet, in defiance of the fundamental ideas and plainest precepts of Christianity, some of its professors advocate the use of force. Crying out in alarm at the desecration of the day they deem sacred, they seek for the penalties of law in the hope of aid, well knowing that were the *hearts* right there would be no profanation. But the heart is made right only by the boundless grace, which they trample underfoot when turning from it to court the favor of secular law.

Bishop Vincent says: “The church makes a great mistake when it seeks to influence temporal power. All the church wants is spiritual power, and this goes out when temporal power is invoked.” The Christian rightly claims protection in the exercise of his religion, but protection does not mean support, patronage, or regulation of religion in any way. Christian, Jew, and pagan have a right to the protection of the law, but none of them to its support. No one has the right to force on others the observance of the institutions of his religion, nor punish others for the profanation of a day he deems sacred. Every true Christian repudiates the doctrine of force, as foreign to the Christian religion.

But the advocates of coercive religion say that “without the coercion of law, the Sabbath would soon be generally desecrated.” This we deny. It contradicts facts, history, and experience. The true Christian observes his Sabbath, be it the first or seventh day, because he is a Christian, not because it is enjoined by civil law. In localities without such laws or having them as nullities, the Lord's day is generally observed. California has no Sabbath laws. I read from Rev. Crafts' “Sabbath

for Man,” a San Francisco pastor gives as answer to the question, “Where have you seen the best Sabbath observance?”—“Among the Christian people of California; the characteristics of their Sabbath observance are reverence, tempered with love; joyousness and rare fidelity in Christian service; Christlike ministrations to those in trouble, want, and sorrow.” And in another place Mr. Crafts himself says, “A better public sentiment is the only sure defense,” thus proving that the observance of the Sabbath does not depend on civil law.

Public worship is fully protected by laws against disturbing church and religious meetings; against uproars, riots, and quarrels. Yet these are not Sabbath laws, according to the American Bar Association. It is public opinion, and not law, that makes the Sabbath respected. Without this opinion the proposed law could not be enforced; with it no law is needed. For, since all institutions, whether legalized or not, are enforced only as public opinion sanctions such enforcement, it is to the *people* true Christianity makes its appeal, and not to the law.

Philosophy teaches us to deal with causes, and not with effects. A civil law enforcing Sabbath observance deals with effects alone; and since it neither aims at, nor is able to reach, the cause, it is useless.

Sabbath desecration is the effect of a wayward heart. Christianity says: “The grace of God will cleanse your heart; come to the Fount of love.” Advocates of civil enforcement say: “Make men bow. As hypocrites or worshipers, let them bow or suffer.” History tells that men cannot be racked nor bound into, nor out of, Christianity. Much less can they be fined or imprisoned into it. The motive power of Christianity is love, and where force begins, love ends. The only strength Christianity ever had, or ever can have, is in the strength of Jesus Christ, and that is never made manifest politically.

To enforce Sabbath observance where the heart rebels is to offer to God the essence of hypocrisy. The most scathing denunciation that ever fell from the lips of Christ was his condemnation of this contemptible sin. Two great evils must follow such an attempt:—

First, the world will not believe there is such a thing as the power of the Holy Spirit, since the church fails to use or value it.

Second, both world and church will be plunged more deeply into sin; because, for help against an evil, the church appeals to the very source of that evil.

The world cannot purify the world, nor a worldly church become sanctified by the aid of the world. Therefore, “let this mind be in you, which was also in Christ Jesus;” and go with the Bible instead of the civil mace in your hand—that Bible which says, “Not by might, nor by power, but by my *Spirit*, saith the Lord of hosts.” Speed on the work of the Master with half the power expended on the Sabbath-law work, and the world would stand aghast at the revival of the church.

Therefore, as the use of force is in direct opposition to the method and teaching of Christ and the fundamental precepts of Christianity, *Christianity repudiates the use of force in the observance of its institutions*. Such enforcement is religious persecution.

The institutions of a religion are part of that religion, and to enforce a religious institution is to enforce part of a religion. But such enforcement involves a prior decision of the courts as to what religion is true and

what false; and if law enforce what it deems the true religion, it must, as violation of law, suppress what it deems false religion. It would thus declare itself infallible, and its edicts would be the manifestos of an inquisition. To enforce the observance of the Sabbath is to place a religious dogma in the statute law, and to discriminate against certain sects by establishing a tenet held by an opposing religion. To enforce the observance of a religious institution on a man whose conscience rebels, is religious persecution, and no sophistry can evade it.

“THE MISTAKES OF THE CRITICS.”

UNDER the above heading in the *New York Observer* of November 23 the Rev. Reese Murray, D.D., discusses the credulity of those who reject the Bible, and makes the following telling points among others:—

When the learned Jesuit Hardouin gravely put forth his assertion that the Greek and Roman classics were the work of monks of the Middle Ages, he was laughed out of his enormous conceit by the whole literary world. Men, with the overwhelming evidences of the existence of these authors before them, could not admit so manifest an absurdity to contain even the semblance of truth. But when, on the other hand, skeptical critics assail the integrity of Scriptures, deny to their authors any part in the composition of their writings, and overturn their statements as false, because the proof of them is not at hand, they expect the world to accept their dictum. Volney made a startling announcement when he declared that Christ Jesus never existed, and Rousseau presented a strange spectacle of mental bewilderment when he contrasted Jesus and Socrates and yet refused to believe in the former. But these gentlemen solicited the public credence in their theories, and would have resented as foolishness the opinions of the common man to whom the Bible is a divine revelation. Similarly Rénan speaks of the discourses of the Apostle John as “pieces of theology and rhetoric to which we must not ascribe historical reality, any more than to the discourses which Plato puts into the mouth of his master at the moment of dying.” And others, maintaining that Jesus could not have spoken as the three Gospels represent him, in some of his bold affirmations of the future, declare John's gospel untrustworthy because it does not reproduce these very features which they reprehend in the Synoptics.

This was what passed before us as we thought, and, glancing up, we caught sight of a manuscript where we had collocated a few strange facts concerning those who reject the Book. One was the case of Colonel Olcott, the theosophist, who saw a lad climb a bampoo pole and disappear, then as suddenly reappear dismembered, head, body, arms, and legs, to be restored to life whole as before by placing a cloth over these remains.

The other was the case of an infidel lecturer, who said over the bier of his brother that “in the night of death hope sees a star, and listening love can hear the rustle of a wing.”

The men who reject miracles, as Herbert Spencer says, because they could not happen, and who do not believe in immortality, have a strange faculty for accepting matters far more obnoxious to reason and the senses, and express themselves in language singularly like that of the word itself.

For us its “mistakes” are so minute that they affect no part of revelation, while the inerrancy(?) of those who have found it witnessing against itself, has made us fear to follow in their footsteps. To be in error with the Book—if possible—is to have far more “truth in the inward parts” than to be right with the critics.

OUR gratitude should be as rich and full as the gifts for which we are grateful.—*United Presbyterian*.

“THE nerve that never relaxes, the eye that never blanches, the thought that never wanders, are the harbingers of victory.”

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.*

WHAT OF LIFE?

BY ELIZABETH ROSSER.

AN hour I, musing, spent among the tombs,—
Those low and narrow, silent, clay-cold rooms,
With silent, clay-cold tenants filled,—and went
From marble monument to monument,
And silently communed with those below;
For of their life on earth I fain would know,
And what they gained from life.

I was a king; o'er such a realm I reigned.
The sunlight on some part of it remained
The whole year through, and warriors at my call
Were ever ready on my foes to fall;
And there were pageants gay my heart to glad.
But, oh, my crown was heavy! All I had
Was but my food and clothes.

And I was rich. All day I sat at ease,
And nothing did, except myself to please;
I came and went again at my own will;
I saw what eyes might see of life,—and still
A thousand others were as rich and fine;
Another owns the wealth that once was mine.
I had but food and clothes.

And I was poor. I labored day by day;
I toiled long hours for but a little pay;
But then,—I saw the pageants going by;
The rich man saw above no bluer sky
Than I. Of everything I had enough,
For, though my food was plain, my clothing rough,
I had my food and clothes.

Fruiland, Oregon.

MRS. MAKEPEACE'S OPINION.

BY DIOTREPHES.

MRS. MAKEPEACE was well known in the town of — as a thorough Christian, not because of her lengthy prayers and eloquent exhortations, or a Pharisaical countenance, but because of her consistent life as a follower of the blessed Master.

Her life was one of sacrifice and self-denial, ever seeking to alleviate the sufferings of others, and performing little acts of mercy toward the poor and forsaken souls for whom Christ died.

It was to this woman Brother Pharisee presented himself with a basket of wares to distribute gratuitously among his neighbors.

He had such a woe-begone look on his usually cheerful-looking face that Sister Makepeace inquired of him, "Are you sick?"

"Oh, no!"

"Any of the family sick?"

"No."

"Out of work?"

"No."

"Lost some money in some of the suspended banks?"

"Oh, no! It is worse than that."

"Why, Brother Pharisee, tell me what ails you; perhaps I can be of some assistance."

"Sister Makepeace, I don't want to say anything about it, and I wouldn't to anyone in the world but you. The fact is that I am so disgusted with Brother Sharp that it just about makes me sick. Why, he is a reproach to the cause which we so much love. Everyone is talking about him, and I don't believe he has a friend in the church or out of it. His business career is just a sham, and everyone who has had any dealings with him regards him as a sharper, one who will always figure for the best end of a trade, that he might lavish his ill-gotten gains upon his own dear self. Why, he has not a spark of Christianity about him, and everything he

does just brings the precious truth into disrepute. Surely our church can't prosper so long as Achan is in the camp. I do feel so sorry for him. Oh, if he could only be converted and see the loveliness of justification by faith in Jesus, what a help he would be to us! But as he is he is only a bone of contention, always ready for a quarrel or a fight. Even his own family can't live with him. He is a perfect tyrant at home, and I have no words suitable to express my pity for poor Sister Sharp and the abused children. It's no wonder his children are so rude and ill behaved; it's just a wonder they do not demoralize the entire Sabbath school.

"I thought I would like to talk this matter over with you and see if something couldn't be done to bring about a better state of feeling in the church, and give a higher tone to our work. I called on Sister C. and Brother B., and have talked with two or three others, and they think just about as I do, since I told them how hypocritical Brother Sharp is living. Of course what I have said to you is strictly confidential. I would not say a word against Brother Sharp to injure him, for my motive is just the purest in the world. But I have tarried longer now than I thought to. I must be going. I want to call on Brother J. on my way home and have a little talk with him, and try some way to bring about a better feeling and raise the church up to a higher plane."

All this time poor Mrs. Makepeace sat without uttering a single syllable. And when the basket was empty, and Brother Pharisee arose to go, she quietly asked him if he could not remain a few minutes longer, as she wished to ask him a few questions concerning this unruly member. Her request was quite readily granted; and, fixing her keen black eyes upon her guest, she began by saying:—

"I have known Brother Sharp for many years, ever since I was a child. I have spent considerable time in his family, and these things which you have told me are so unlike anything I ever noticed in him that I am utterly confounded. I had not the slightest idea he was such a deceptive person."

"Yes, Sister Makepeace, he is a bad man, and needs to be severely dealt with."

"How long have you known Brother Sharp?" inquired Sister Makepeace.

"Several years."

"Ever have any dealings with him?"

"Oh, yes, indeed!"

"Did he act square and honorable with you?"

"Yes."

"Gave you all he agreed to for your labor?"

"Yes."

"Did you ever hear of his defrauding his help in any way?"

"No."

"Has he a good reputation among business men?"

"Yes, I think he has."

"Do you know of his quarreling with his neighbors or anyone else?"

"Yes, he has quarreled with me."

"Anyone else to your knowledge?"

"No."

"Have you ever visited in his family?"

"Yes."

"Was he kind and courteous to his wife and children?"

"Yes, while I was there."

"Does he provide well for his family, furnish them with proper food, fuel, and raiment, give them a comfortable house to live in, etc.?"

"Yes, I suppose so; but then they say that"—

"No matter what they say; 'they say' is a liar. Does he not do all he possibly can to

make home cheerful and give his children an education?"

"Yes."

"Does he let them run wild, and select just such society as they choose, or read such literature as the mind of the young generally craves?"

"No, I think not."

"Is not Brother Sharp noted for his liberality?"

"Yes."

"You said his work was a sham and intended to deceive. How do you know?"

"Why, it's not as I would do it."

"Then he must work to your standard, must he, in order to be just? Now, can't you see, my good Brother Pharisee, that, according to your own acknowledgment, Brother Sharp is not quite so black as the devil has pictured him. But, admitting he is just as sinful as you have thought him to be, how much better are you than he? Can you not see that a person who wants everybody to see as he does, act as he does, and talk as he does, is simply a fit subject for the Dark Ages? Who gave you the authority to judge your brother? What saith the Scripture?—'Therefore thou art inexcusable, O man, who-soever thou art that judgest; for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things.' Rom. 2:1. Don't you know, my brother, that when you go about from house to house circulating reports about your brother, either true or imaginary, you not only cripple his influence, but also belittle yourself and dishonor God by placing yourself in the place of God?"

"James says: 'Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law; but if thou judge the law, thou art not a doer of the law, but a judge.' James 4:11.

"Why do you judge your brother? Who gave you power to discern the thoughts and intents of the heart, that you can pronounce sentence on one man to condemnation, and another to justification? That is not of the Lord, and the individual who engages in such traffic 'is proud, knowing nothing, but dotting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings.' 1 Tim. 6:4. 'And withal they learn to be idle, wandering about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not.' 1 Tim. 5:13.

"Can you not see, my brother, that Satan is at the bottom of this mischief-making, soul-destroying business? And, instead of condemning a weak brother, we should pray for him? Paul says, 'We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbor for his good to edification. For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me.' Rom. 15:1-3.

"Let us be careful lest we wound the feelings of one of God's children. 'It were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea.' Matt. 18:6. When you afflict one of God's children, you afflict Jesus Christ. They are as precious in his sight as the apple of his eye.

"It is my opinion, and that opinion is based on the authority of God's word, that when we have anything evil to communicate, derogatory to another, we should first turn to Matt. 7:12, and read the command of the Master: 'Therefore all things whatsoever ye would that men should do to you, do ye even so to them, for this is the law and the prophets.' Would you like to be lied about? Would you like to have your faults and failings peddled out before the brethren, and

heralded to the world? Would you?—No. Then don't do so unto others. 'Fret not thyself because of evil doers, neither be thou envious against the workers of iniquity.' 'Cease from anger, and forsake wrath; fret not thyself in anywise to do evil. For evil doers shall be cut off; but those that wait upon the Lord, they shall inherit the earth.'

"Put away from thee a froward mouth, and perverse lips, for these things are an abomination unto the Lord. 'A heart that deviseth wicked imaginations, feet that be swift in running to mischief, a false witness that speaketh lies, and he that soweth discord among brethren.'

"Now, my good brother, let me say in conclusion, be careful how you throw stones, lest they rebound and you become wounded. But seek the mind which was also in Christ Jesus. Phil. 2:5. Possessing the mind of Christ we shall do just as Christ did. Then nothing will be done through strife or vain-glory, but in lowliness of mind we will esteem others better than ourselves. We shall be eyes to the blind and feet to the lame; and, instead of talking about our brethren, we shall be studying the character of Christ, and in so doing behold the perfect model of character building, and thus grow up into Christ, our living head.

"The apostle says, 'Finally, brethren, 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.'

COINS A FOOT SQUARE.

GUSTAVUS STEINBERG, a Swedish coin dealer, received through the custom house a collection of exceedingly unique coins, which was exhibited at the Columbian Exposition. The coins came from Sweden, where they circulated in the sixteenth century. They bear more resemblance to pieces of boiler iron after an explosion than to money. The coins are great flat pieces of copper cut into very poor squares. The smallest coin is four inches square, and worth thirty cents; and the largest over a foot square, with a face value of four dollars.

Each slab of copper is stamped in several places with an inscription, giving its date of issue and its denomination. The largest weighed over four pounds. These enormous and cumbersome coins were the result of an absurd craze which prevailed several hundred years ago regarding the exclusive use of copper for money. It carried the coinage of copper to absurd lengths; and the people discarded its use. In those days of copper coinage wealthy ladies were compelled to hire an attendant to accompany them, to carry a bucketful of coppers, while shopping.—*Selected.*

A DRUNKARD'S WILL.—The following is a will left by a drunkard of Oswego, New York: "I leave to society a ruined character and a wretched example. I leave to my parents as much sorrow as they can in their feeble state bear. I leave to my brothers and sisters as much shame and mortification as I could bring them. I leave to my wife a broken heart—a life of shame. I leave to each of my children poverty, ignorance, a low character, a remembrance that their father filled a drunkard's grave."—*Exchange.*

WE are too fond of our own will. We want to be doing what we fancy to be mighty things; but the great thing is to do small things when called to them in a right spirit.—*Cecil.*

KING ALCOHOL, THE CRUEL.

BY REV. C. H. MEAD.

KING ALCOHOL sits on his throne and rules with a rod of iron. He strikes to kill and always maims when he does not kill. Tears, hunger, heartache, despair, poverty, ruin, and death are some of the favors he confers on his subjects. He is as heartless as famine, pitiless as pestilence, and cruel as death. When Rome was burning, Nero got his melodies out of the fiddle, but this king gets his music from the sobs of children, the cries of the broken hearted, and the awful crash of doomed souls. Come with me and behold one of his victims. I was told that a man lay dying from drink in a dismal cellar on one of the foulest streets of the city. An outside cellar door, with stone steps which led down from the sidewalk, gave me entrance to a dark, dismal hole in the ground. A woman stood within, and I said, "They tell me a man is dying here."

"Yes; he is in the back room."

"Back room! Great heavens, can there be anything back of this?"

I made my way into the black hole. A candle standing on the head of a barrel gave but a faint glimmer in the foul air, and I needed to wait to get used to the darkness. A groan from a corner showed me where one of the king's victims lay on a little straw spread on the damp floor. I went over to him, knelt by his side, reached over and grasped his bony hand, and said, "My brother, they tell me you are dying."

He snatched his hand away and said, "I am a dying wretch, but for God's sake don't insult me."

"Insult you! How have I insulted you?"

"When you call a wretch like me brother, it is an insult, for you don't mean it. I am brother to no man, and no man is brother to me."

"Give me your hand, for you are my brother. God is your Father and mine. Christ died to save you and me. The gospel is good news for us both. Let me hold your hand while I pray for my brother."

"Too late for that. I am beyond all hope. Drink has been my ruin and my curse, and I am lost."

He grew excited, and, trying to quiet him, I said, "What is your name?"

"I won't tell you my name. I go by such a name, but it's not my real one."

"Why won't you tell me your name?"

"Because I don't want anyone to know who I am or how I die."

"Why not? Perhaps you have someone who loves you yet and would want to know."

"No! no!" he cried. "Listen. In a little church—a Presbyterian church—in a little country village over in Pennsylvania, an old, white-haired man stands up every Sunday and preaches this gospel of which you speak. That man is my father, made prematurely old by the ruin of his boy. Back of the church, in a grave, lies my mother. My waywardness broke her heart and sent her to an untimely grave. If my father knew how his only boy died, he would soon lie alongside of my mother. I won't tell you who I am. I am beyond the hope of mercy. Drink has been my ruin. You come too late—too late."

He lay dead. A nameless grave in the potter's field contains the body of some preacher's boy. And since that day, 16 years ago, 2,000,000 more have gone down the same road.

Yet the king still sits on his throne and laughs over the ruin that makes heaven weep. "How long, O Lord, how long?"—*Christian Herald.*

FALSEHOODS not only disagree with truths, but always quarrel among themselves.—*D. Webster.*

Mission Fields.

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

A GOLDEN FRUITAGE.

A MEMORY lay at my heart
Of a prayer said long ago;
It sweetened my day and burst into song,
A harmony rich and low.
A word lay warm at my heart,
The word of a friend to me;
And it grew in beauty, and burst into bloom,
Like a bud of my white rose tree.
A thought came into my heart,
A thought from the Heart above;
And its fragrance spread to the world without,
For the name of the thought was Love.
A memory, and word, and thought!
Ye are seeds from the hand above,
Sown in true hearts that shall bring ye forth
A golden fruitage of Love.

—*Good Housekeeping.*

FOUR LITTLE WIDOWS.

A HELPER in Pundita Ramabai's Widows' Home at Poona overheard the following conversation between four of these children, for, though called widows, they are only from ten to twelve years of age.

We are sure our young friends will be sorry to hear how sadly they had suffered, and be thankful that these are now in a happy home, and receiving a good education under a kind and clever Indian Christian lady; but they must remember that thousands of these little widows are being as cruelly treated still. Will they not pray that God will raise up friends for them?

The lady had been asleep and was awakened by the voices of these children, and this is what she heard them say:—

Vitto—I was a mere baby when I was married. We do not look like wives, do we? Yet people call me a "widow," "unlucky," and say I have killed my husband.

Chanda—I am also a widow, because my parents say so; but what is the meaning of it I do not understand. They say I shall have to suffer much as I grow older. No one will love me, because I killed and swallowed my husband; but I never saw him; I do not know who he was. Since I am come to this school, all the teachers love me; they try to make me happy, and they never say unkind words to me or think I am unlucky.

Vitto—Prya, tell us something about yourself.

Prya—What shall I say? I can say one thing, that is, I was miserable, sad, and now I am happy.

Sundri—Prya, let us hear your history, and I will tell mine.

Prya—My father knew I would be a widow, but he purposely gave me in marriage.

All the girls—Prya, Prya, do not say so. How could he know what was in the future?

Vitto—Well, sometimes parents do it for the sake of money. Do you know the story of one girl who was here in the school, and was obliged to leave it for her ignorant people's sake? The poor thing was married when she was five years old. She was given to a man of fifty for one hundred rupees. She went to her mother-in-law's house. Within a year the miserable man died, leaving behind him a widow six years old. Don't you think her parents must have had sense enough to know that such a small child given to an old man would become a widow? But they want money, or they do it when they are tired of their daughter. [All looked very solemn and sad.]

Chanda—And also you must have heard

of her sufferings; her mother-in-law, brother-in-law, and sister-in-law made her work the whole day. The poor girl was abused all the time, and was pinched and thrashed if she made a slight mistake, and was even burnt on her hands, feet, and face with a red-hot iron. When she was ten or twelve years old the cruel people shaved her head and disfigured her.

Sundri—Did they really shave her? Then her intense suffering must have begun at an early age.

Chanda—Yes, it did commence. Once she told me that she used to work and cook from five in the morning till ten or twelve at night. She had no bed to sleep on, a coarse dress, and got food only once a day; often she was starved and tired, but no one noticed her. She shed bitter tears as she told about it.

Prya—You will get thousands of cases like that. I will tell you my history. My mother died when I was nine months old; one of her friends took care of me after her death. When I was only two years and six months old my father wanted me to be married. Then he asked a fortune teller [a Hindu custom], who said that if I were to be married now I should be a widow. I ought not to be married till I was ten. But my father gave me in marriage to a little boy, who died six months after, when I was three. My mother's friend took care of me till I was six years old, then my father brought me to Bombay. I lived with him four years, cooked for myself, and was very unhappy. My father was a strict Hindu, and did not love me, because I was a widow. My mother's uncle, seeing my miserable state, put me in this school. My father did not like it, so came to Poona to fetch me out, but was taken ill. I went to see him; he said he wanted to see my head shaved and disfigured [after which the intense suffering always begins]. I began to cry; he would have done it and ruined me, but he died soon, and I was free.

Vitto—I will not call myself a widow, because my husband did not die a natural death; he fell into a well and died.

The others—We also are not widows, though our husbands fell sick and died; we did not see them, so, after our studies are over, if we wish, we shall marry again.

Prya—Now, Sundri, do tell us your story.

Sundri—I was married when I was five years old. Now and then I used to go to my mother-in-law's house, but my mother's house was far away, so I did not go very often. When I was ten my husband died, and I was called widow and unlucky. My mother cried bitterly. My good brother, who used to love me very much, sent me to this school at once, and says he will let me stay till I pass my examination.

All together—How nice that this school is opened for us! At home we used to suffer, but now we are happy like the birds. Everyone loves us here.

Saying this the happy group began to laugh and dance, and ran away to play.—*Bombay Guardian*.

THERE is scarce any folly or vice more epidemic among the sons of men than that ridiculous and hurtful vanity by which the people of each country are apt to prefer themselves to those of every other, and to make their own customs and manners and opinions the standard of right and wrong, of true and false. The Chinese mandarins were strongly surprised and almost incredulous when the Jesuits showed them how small a figure their empire made in the general map of the world.—*Lord Bolingbroke*.

HOLY GREENHAM often prayed that he might keep his young zeal with his old discretion.—*Anon*.

THE JAPANESE AINU.

TWO WEEKS ago we gave a brief account of the religion of the Japanese Ainu, or Ainus, as written by some. The *New York Times* gives the following account of a visit to the Sabbalien Ainu by B. Douglass Howard. It is interesting as giving an account of this strange people:—

"His reception by an old patriarch was a singularly courteous one. The chief shook hands. Being under Russian protection the traveler was an important personage. The place was known as Korsakoff, and the host was the great chief of the 'Aiona rak garu,' which meant 'people who smell of their ancestors.' This lofty title was literally true, for the Ainus may dust themselves, but never wash.

"In time Mr. Howard became intimate with the Ainus and never got into trouble with them but once, and that was when he attempted to photograph them. It might have gone badly with him if he had not sacrificed his entire apparatus. A big fire was kindled and the camera was reduced to ashes. Then there was peace.

"The author writes that he saw one native whose body was covered with black hairs 'one to three inches in length, the upper parts of the face alone excepted. This peculiarity distinguishes the Ainu from every other known savage race.' The Ainu women he found 'as uninviting looking females' as he ever saw. They were nearly as hairy as the men, had blue blackened lips, with a tattooed, fierce mustache. As they never washed, or combed their hair, they were, undoubtedly, ladies of rank, 'people who smell of their ancestors.'

"These Ainu women occupied a social condition somewhat higher than the native dogs, for the male Ainu thought it a degradation to touch any sort of work under any circumstances, except such as pertained strictly to hunting and fishing. The women observed a rule of life, which was to 'speak only when spoken to.' Their best quality was that they never screamed or cackled, and Mr. Howard never once heard them quarrel. They never, however, smiled or laughed. When one of them brought a man a pipe or tobacco, she always retired by walking backward with a punctiliousness resembling Buckingham Palace. On presenting the pipe to her master she went on her knees. With ethnological interest the author examined their clothing, and found a resemblance between the embroidery and that of the North American Indian."

MISSION WORK IN MASHONALAND.

A JESUIT missionary writing from Victoria, in Mashonaland, Africa, where war has been raging, gives an interesting account of the natives.

"I have been a little about the country, on horseback," he says, "the horse being lent by kind friends, in carts, obtained in the same way, and on foot, trying to organize mission stations at Makorie, forty miles north, where there are six or seven Kaffir kraals. I have also been at Simuto's kraal, fifteen miles north. This last chief is a powerful old fellow, having sway over almost all the kraals near Victoria. They are all very suspicious, and cannot understand why the white man, the Munrume, wants to come and live with them, instead of remaining at home. It will take a long time before we can do much; the language especially is in the way, a dreadful language, without any fixed vocabulary, and, think of it, changing every ten miles.

"Our people here, Mashonas and Makalakas, are in the lowest grade of savages, liars, thieves, loungers, cowards, etc. They live miserably under petty chiefs, who are as miserable as

their lowest subject. They hide in mountains and in holes in the rocks, for fear of the Matabeles. These are a fine race compared with the Mashonas. Physically they are not of the negro type. Some, of course, are remarkably ugly—thick lips, flat nose, etc.—but many are to be found with European features, sometimes almost perfect—aquiline nose, fine forehead, decent mustache, and beard growing in Ayran fashion. Take a piece of soap, rub well, and you may introduce them as your friends from the South. These have certainly some Arabian blood in their veins. A nice little party of five lions are walking about within a few miles' distance. I will give them your kindest regards should they call on me. Good-by. Remember me before the Lord."—*Catholic News*.

TREATING OPIUM PATIENTS.

MISSIONARIES of all societies testify as to the disappointments experienced in those who seem to be converted, but who were users of opium. The use of the drug seems to blunt the conscience as well as weaken the body. Many who use it are deceitful, and missionaries are often deceived by them, yet there are some instances which strikingly exhibit the power of the gospel to transform even the most degraded users of the drug.

One such case is reported by Mr. Ament in a letter in our last number. A similar striking incident is narrated by Rev. Mr. Farthing, of the English Baptist Mission at Tai Yuen Fu: "One young fellow, Wang Wau Chiu, wished 'to be clean, to please God and Jesus.' He entered the refuge a few years after it was opened, having been one of those who had wanted us to help in this work. He broke off with hearty cheerfulness (Pai Hsien Sheng tells me, for I was not present at the time), bearing all pain as but a small due for his sinful indulgence. He gave himself to the study of the truth, and delighted much, as many do, in the singing of hymns. One which he asked me to teach him later on, 'Come to Jesus,' was a favorite.

"Well, he was stricken down by influenza, and never managed to shake it off. All through the time of his illness he was bidden by his family and urged by his friends to return to opium, as the illness was put down to his abstinence from the drug. But he refused. 'On such a day in such a moon,' he would tell them, 'I lost that road.' 'You will die,' they persisted. 'Well, then, I am resolved to die clean.' And so the days went by. He died 'clean.' Though one could have craved longer life for him, and could wish he had known more of the truth of God, our joy is this, that he was 'faithful unto death' to what he did know. During the time of his illness he testified of his faith in God repeatedly."—*Missionary Herald*.

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ALIKE IN SUNSHINE AND STORM.

WHEN the woes and temptations surrounding this life

Together conspire to bring me to harm,
I smile in my joy as I arm for the strife,
For God is alike in the sunshine and storm.

The armor of God is a shield for his child,
And weighs not his faith by its matter of form;
Then fear not the tempest, though lowering and wild,
For God is alike in the sunshine and storm.

Hath he hidden a season his face from our view?
Do we feel in our hearts a dread pang of alarm?
Then pray on and sing on, e'er faithful and true,
For God is alike in the sunshine and storm.

In his wisdom divine let us put all our trust;
By attendance on duty we keep the heart warm;
We will know as we rise from earth's turmoil and dust,
In the light of our God, we are done with the storm.

—G. A. Guerrier.

HOW SHALL WE SEARCH THE SCRIPTURES?

How SHALL we search the Scriptures in order to understand what they teach?—We should come to the investigation of God's word with a contrite heart, a teachable and prayerful spirit. We are not to think, as did the Jews, that our own ideas and opinions are infallible; nor with the papists, that certain individuals are the sole guardians of truth and knowledge, that men have no right to search the Scriptures for themselves, but must accept the explanations given by the fathers of the church. We should not study the Bible for the purpose of sustaining our preconceived opinions, but with the single object of learning what God has said.

Some have feared that if in even a single point they acknowledge themselves in error, other minds would be led to doubt the whole theory of truth. Therefore they have felt that investigation should not be permitted; that it would tend to dissension and disunion. But if such is to be the result of investigation, the sooner it comes the better. If there are those whose faith in God's word will not stand the test of investigation of the Scriptures, the sooner they are revealed the better, for then the way will be opened to show them their error. We cannot hold that a position once taken, an idea once advocated, is not, under any circumstances, to be relinquished. There is but one who is infallible,—He who is the Way, the Truth, and the Life.

Those who allow prejudice to bar the mind against the reception of truth cannot receive the divine enlightenment. Yet, when a view of Scripture is presented, many do not ask, Is it true,—in harmony with God's word? but, By whom is it advocated? and unless it comes through the very channel that pleases them, they do not accept it. So thoroughly satisfied are they with their own ideas that they will not examine the Scripture evidence, with a desire to learn, but refuse to be interested, merely because of their prejudices.

The Lord often works where we least expect him; he surprises us by revealing his power through instruments of his own choice, while he passes by the men to whom we have looked as those through whom light should come. God desires us to receive the truth upon its own merits,—because it is truth.

The Bible must not be interpreted to suit the ideas of men, however long they may have held these ideas to be true. We are not to accept the opinion of commentators as the voice of God; they were erring mortals like

ourselves. God has given reasoning powers to us as well as to them. We should make the Bible its own expositor.—*Gospel Workers.*

THUS IT OUGHT TO BE WITH CHRISTIANS.

A CAPTAIN at evening roll call said to his company: "Soldiers, I am ordered to detail ten men for a very dangerous service, but of the greatest importance to the army in the coming battle. I have not the heart to pick the men, for the chances are against their ever coming back. But if there are ten men in the company who will volunteer for this service, they may step two paces to the front." As the captain ceased speaking, that whole line stepped two paces forward, and stood there, with every man in his place, and ranks even as before. The captain's eyes were dim, and his voice faltered as he said, "Soldiers, I thank you; I am proud to be captain of such a company."

"SINGS-AS-HE-WALKS."

At the late meeting of the Lake Mohonk Indian Conference a brother told of a certain little Indian child who used to go toddling about on the grassy prairies of the Dakotas, and as he went he sang. In the morning and all day long his childish voice would be heard caroling forth the weird melodies which seem so dismal to us, but which mean so much to the children of the plains. His mother watched and heard him with delight, and with the poetic instinct which sleeps in every mother's heart, no matter how wild she may be, called the boy "Sings-as-he-walks." That boy is now a minister of the gospel. He travels abroad on the Dakota prairies preaching and singing the gospel to his own people. Did not the mother wisely name him? And would it not be a blessed thing if we could apply the name to more Christians? What a splendid description of a cheerful, hopeful, trustful ambassador of Christ—"Sings-as-he-walks"!—*New York Observer.*

FIELD NOTES.

THE winter term of the Mt. Vernon (Ohio) Academy will begin on the 20th inst.

DECEMBER 6 Brother and Sister E. B. Gaskill left New York for Cape Town, South Africa, to connect with the work at the college.

THE Seventh-day Adventists of North London, England, meet in Duncombe Hall, Duncombe Road, Hornsey Rise, every Sabbath at 11 A. M.

WE learn through Brother E. M. Morrison that Brother F. L. Mead, general canvassing agent, has recovered from his long illness and again entered upon his duties.

A MINISTERIAL institute for General Conference District No. 2 will begin at Atlanta, Ga., January 4, 1894, and continue four weeks. Elder A. T. Jones will be one of the instructors.

A LETTER from Elder O. O. Farnsworth, of Belfast, Ireland, notes the baptism of five candidates on the 3d inst. Others were keeping the Sabbath of the Lord, who had not yet united with the church.

THE Nebraska Conference Committee has appointed three Bible institutes in different parts of the State, as follows: At Dunbar, December 22-31; at Grand Island, January 1-7; at Decatur, January 9-16.

BROTHER W. M. CROTHERS, who is well known in connection with the canvassing work in Missouri, Oklahoma, and Michigan, arrived in this city on the 12th inst., and sailed for New Zealand on the 15th.

BROTHER T. T. STEVENSON, secretary of the Texas Tract Society, gives notice that the office of the society has been moved from Oak Cliff to Cleburne, Johnson Co., Texas, and correspondents are specially requested to note the change.

BROTHER H. E. GIDDINGS reports the baptism of four candidates at Lucas, Mo. At Cove Creek he met a determined opposition, which went to the extent of importing a somewhat belligerent opponent of the truth. The opposing effort, however, seemed to make friends rather than enemies for Brother G.'s work.

ELDER D. T. BOURDEAU reports the baptism of five converts at Midway, Pa., on the 2d inst. Three united with the church at that place, and two with the French church at McDonald. Brother B. has been laboring in that region for several months, and these churches are mainly the result of his labors. His present address is 172 Kalamazoo Street, Battle Creek, Mich.

THE latest numbers of the *Apples of Gold Library* are: No. 6, "The Elect of God;" No. 7, "How Esther Read Her Bible." These little leaflets are just the thing to slip into letters to friends or others, being trimmed to fit an ordinary No. 6 envelope without folding. Price, 50 cents per 100; \$4.00 per 1,000. Address, Pacific Press, Oakland, Cal., New York City, or Kansas City, Mo.

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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.

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

LESSON I.—SUNDAY, JANUARY 7, 1894.

THE FIRST ADAM.

[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, Gen. 1:26-31; 2:1-3.

26. And God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

27. And God created man in his own image, in the image of God created he him; male and female created he them.

28. And God blessed them; and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

29. And God said, Behold, I have given you every herb yielding seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat;

30. And to every beast of the earth, and to every fowl of the air, and to everything that creepeth upon the earth, wherein there is life, I have given every green herb for meat; and it was so.

31. And God saw everything that he had made, and, behold, it was very good. And there was evening and there was morning, the sixth day.

1. And the heaven and the earth were finished, and all the host of them.

2. And on the seventh day God finished his work which he had made; and he rested on the seventh day from all his work which he had made.

3. And God blessed the seventh day, and hallowed it; because that in it he rested from all his work which God had created and made.

Introductory Note.—Our lessons for the first six months of the year are nearly all found in the book of Genesis, or the First Book of Moses. In these lessons, as they will be treated in the SIGNS OF THE TIMES, there will be made no attempt to reconcile the Scripture with so-called modern science. The word of God stands, and will stand forever. If science is in harmony with the word, that science may be considered true. If science is contrary to that word, it is "science falsely so called." "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." The first part of the chapter in which our lesson begins, verses 1-26, gives an account of the first five days of the creation week, together with a part of the work of the sixth day. That these were literal twenty-four-hour days is the obvious sense of the entire narrative. This is also shown by the record concerning the sun, that it was to rule the day. The fourth commandment of Ex. 20:8-11, where no figure of speech is permissible, states just the same thing. God spoke them into existence. "By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth." "For he spake, and it was done; he commanded, and it stood fast." Ps. 33:6, 9.

If God wished to create the earth, with all of its fossils as they now appear, in one day, he could have done so; or the changes which geology notes might have taken place previous to the six days of creative energy, as recorded in Genesis 1, or all of these geological changes may have taken place, and doubtless did, at the time of the deluge, when the fountains of the great deep were broken up. But men deny the account of the deluge, and therefore are led to deny the account of creation. Denying the creation record, they are led to deny the power of the gospel in the regeneration or recreation of man, and so "evolution" comes in. One word more: The writings of Moses are unqualifiedly indorsed by our Lord Jesus Christ. He said to the Jews: "Had ye believed Moses, ye would have believed me; for he wrote of me. But if ye believe not his writings, how shall ye believe my words?" John 5:46, 47. Prof. Marcus Dods well said that "if the word 'day' in this chapter does not mean twenty-four hours, the interpretation of Scripture is hopeless." Traditions of the creation exist in almost every tribe and nation.

SUGGESTIVE QUESTIONS.

1. After God had created the earth, with its animal life, what did he then say? Verse 26. Note 1.
2. In whose image was man to be made? Note 2.

3. Over how much was man to have dominion? Note 3.

4. State how this purpose of creating man was carried out. Verses 27, 28.

5. What did God give him for food? Verse 29. Note 4.

6. What was given to the animal kingdom for food?

7. What did God pronounce his work when it was finished? Verse 31.

8. Upon what day was all of this done? Verse 31 and chap. 2:1.

9. What did the Lord do on the seventh day? Note 5.

10. After his rest, what did the Lord do upon the seventh day? Verse 3, first clause. Note 6.

11. Why did he bless and sanctify the seventh day?

NOTES.

1. **Let us make man.**—The word "God," from the Hebrew *Elohim*, is in the plural. We are told in 1 Cor. 8:6 and Heb. 1:2 that both Father and Son were engaged in the work of creation. It was the Father who said to the Son, "Let us make man," and in the creation the Father wrought through the Son.

2. **In His own image.**—We know that it is said that God is a Spirit, and hence "image" does not have reference to outward form; but the same expression in Gen. 5:3, "In his own likeness, after his image," would mean outward form. Why would it not in Gen. 1:26, 28? It is said of Christ in Heb. 1:3 that he was the "brightness of his [the Father's] glory, and the express image of his person." This certainly has reference to outward form. While God is a Spirit, or spiritual Being, he is also a personal Being. This by no means precludes his omnipresence, because he is everywhere present by his Spirit; but while he is everywhere present by his Spirit, he has also a local habitation. "In our image, after our likeness," evidently referred not only to man's godlike form, but to his moral nature as well. So when God recreates, he first makes the moral nature after his own image (Col. 3:10; Eph. 4:24) and at his second coming he changes the bodily form (Phil. 3:21). Evidently we know but little of man's nobility of form and being by what we see now. Sin and death have left their traces upon him as upon no other part of the creation. One word further. The fact that man was created in God's image no more shows, as some contend, that man was created immortal than it shows that man was created omnipotent or omnipresent. An argument that proves too much proves nothing.

3. **And have dominion.**—Man was given dominion over all the earth; but in yielding himself to Satan he yielded all, and the dominion fell into the hands of the usurper, who is now the god of this world. But that dominion, the earth, will be restored through the second Adam, and through him glorified, and inhabited by glorified beings. See Isa. 45:18; Luke 19:10; Micah 4:8; Dan. 7:27; Matt. 25:34.

4. **To you it shall be for meat.**—It is worthy of note that the food first given to man was wholly vegetable. God did not design that the life of any creature should be taken to sustain the life of any other, and it is also a fact, based upon observation and experience, that a vegetable diet tends to develop in man the finer instincts of his being and render him more susceptible to divine influences. The word "meat" is used throughout the Scriptures for food of any kind. Here of course it is applied to herbs and fruits.

5. **On the seventh day God ended his work.**—That is, God ceased from his work. It does not mean that he did any part of his work on that day. It simply means that he ceased from work on that day.

6. **God blessed the seventh day and sanctified it.**—It took three acts to institute the Sabbath of the Lord. First, God rested; second, he placed his blessing upon it; third, he sanctified it, or set it apart to a sacred or holy use for man, for the Sabbath was made for man, not for man to use as he pleased, but to use as God dictates. The only way by which anything can be made holy is by God's presence; and the only way in which the seventh day could be sanctified or made holy was by the presence of God in the day. And he only is holy who has Christ within. And he only keeps the Sabbath day holy who, having Christ within, finds Christ in the Sabbath. Such an one receives double

blessing, the blessing of the Sabbath and the blessing pronounced upon all of those who will keep the Sabbath. Isa. 56: 2, 4-6. It is said that the seventh day is a long period of time, and that we are now in that Sabbath. But notice particularly that God did *not* bless the day *before* he rested, but because that in it he *had* rested. The resting was in the *past* before the blessing of God was placed upon it. God rested, delighted with his work (Ex. 31: 17), and because of the manifestation of his mighty power in creating for man a glorious earthly home, God set apart that day around which clustered the evidence of his Godhead, as a token between himself and his people forever (Eze. 20: 20). And after man sinned, the Sabbath became a token, to those who believed in Christ, of God's redeeming love and sanctifying power. Ex. 20: 20.

A STUDY OF THE BOOK OF LUKE.

INTRODUCTORY NOTE.

THE first and principal object of these lessons on the book of Luke is to lead to a familiarity with the gospel narrative; to bring the simple story within the reach of the students' minds, so that they can "think through the book." To be able to know where any given miracle or instruction of Christ is recorded, and to turn to it without hesitation, and to be able to state from memory the main details of it, is no mean attainment; and this should certainly be gained by the study of these lessons. This done, the student has always with him a never-failing store of doctrine, reproof, correction, and instruction in righteousness.

No effort is made in this study to produce what is known as a "harmony of the Gospels," *i. e.*, to fit the record, chronologically, with these in the other Gospels. Such a thing cannot be done with any satisfaction until the student is familiar with the contents and the order of each one of the Gospels; then he can construct a "harmony" for himself. In these lessons, however, when an event recorded by Luke is also recorded with other particulars by another evangelist, the attention of the student is called to that other record, so that a fuller knowledge of the matter under consideration may be gained.

It may not be amiss to state that this study does not profess to be an *exposition* of the book of Luke; it is not an attempt to explain all that is in the book. Indeed, it is not an attempt to *explain* any of the book, but only to set some of it forth in bold relief. It is simply what is stated in the title, a *study*, and a foundation for future study. It is an attempt to assist the members of Sabbath schools, and others, also, to obtain such a familiarity with the contents of this portion of the Scriptures that they may study it for themselves, and that having studied it they may retain the results of their study. See lesson pamphlet.—*Bible Students' Library*, No. 116.

LESSON I.—SABBATH, JANUARY 6, 1894.

JOHN THE BAPTIST'S BIRTH FORETOLD.

Lesson Scripture, Luke 1: 1-23 (R. V.).

1. Forasmuch as many have taken in hand to draw up a narrative concerning those matters which have been fulfilled among us,
2. Even as they delivered them unto us, which from the beginning were eyewitnesses and ministers of the word,
3. It seemed good to me also, having traced the course of all things accurately from the first, to write unto thee in order, most excellent Theophilus;
4. That thou mightest know the certainty concerning the things wherein thou wast instructed.
5. There was in the days of Herod, king of Judea, a certain priest named Zacharias, of the course of Abijah: and he had a wife of the daughters of Aaron, and her name was Elizabeth.
6. And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless.
7. And they had no child, because that Elizabeth was barren, and they both were now well stricken in years.
8. Now it came to pass, while he executed the priest's office before God in the order of his course,
9. According to the custom of the priest's office, his lot was to enter into the temple of the Lord and burn incense.
10. And the whole multitude of the people were praying without at the hour of incense.
11. And there appeared unto him an angel of the Lord standing on the right side of the altar of incense.
12. And Zacharias was troubled when he saw him, and fear fell upon him.
13. But the angel said unto him, Fear not, Zacharias: because thy supplication is heard, and thy wife Elizabeth shall bare thee a son, and thou shalt call his name John.
14. And thou shalt have joy and gladness; and many shall rejoice at his birth.
15. For he shall be great in the sight of the Lord, and he shall drink no wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb.
16. And many of the children of Israel shall he turn unto the Lord their God.
17. And he shall go before his face in the spirit and power of Elijah, to turn the hearts of the fathers to the children, and

the disobedient to walk in the wisdom of the just; to make ready for the Lord a people prepared for him.

18. And Zacharias said unto the angel, Whereby shall I know this? for I am an old man, and my wife well stricken in years.

19. And the angel answering said unto him, I am Gabriel, that stand in the presence of God; and I was sent to speak unto thee, and to bring thee these good tidings.

20. And behold, thou shalt be silent and not able to speak, until the day that these things shall come to pass, because thou believedst not my words, which shall be fulfilled in their season.

21. And the people were waiting for Zacharias, and they marvelled while he tarried in the temple.

22. And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple: and he continued making signs unto them, and remained dumb.

23. And it came to pass, when the days of his ministration were fulfilled, he departed unto his house.

The first four verses of this chapter are introductory. They tell why the book was written, to whom it was addressed, and the qualifications of the author to write such a treatise.

Verses 5-7 introduce and describe Zacharias and his wife Elizabeth.

In verses 8-10 we are told what Zacharias was doing when the angel appeared to him; and in verses 11-17 we find a promise that a son should be born to Zacharias, and a description of the work that he should do.

Verses 18-23 relate the doubt of Zacharias, and the punishment for it, and his return to his house. The entire lesson after the introduction might be summarized thus: The angel Gabriel appears to Zacharias, the priest, in the temple, and tells him that he shall have a son, who will be the forerunner of the Messiah. The lesson heading is really a sufficient synopsis of the lesson.

1. What was the occasion of the writing of the Gospel of Luke?
2. What were Luke's qualifications for the work?
3. To whom was the book addressed?
4. What object did Luke have in writing it?
5. Who was Zacharias?
6. What was his wife's name?
7. What is said of his character?
8. What portion of the priest's office had fallen on Zacharias?
9. What were the people doing at the time of incense?
10. Who appeared to Zacharias as he stood by the altar?
11. How did Zacharias feel at the sight?
12. What did the angel say to him?
13. What did he say would be caused by John's birth?
14. What did he say would be John's character?
15. What would be his work?
16. How did Zacharias receive this announcement?
17. Who was the angel that appeared to Zacharias?
18. What special privilege does he enjoy?
19. How was Zacharias rebuked for his unbelief?
20. How did the people feel when he tarried so long in the temple?
21. What did they perceive when he came out?
22. What did Zacharias do as soon as his term of service expired?

NOTES.

1. THE fact that Luke states that he had "perfect understanding of all things from the very first," does not at all detract from the inspiration of the narrative. All of the New Testament writers, as well as most of the historical writers of the Old Testament, knew of the things of which they wrote; and yet the historical portion of the Bible, as well as the prophetic, is part of the "all Scripture" which is "given by inspiration of God." 2 Tim. 3: 16. Humanity is erring, and perfect truthfulness in a narrative can be assured only by the Spirit of God. Let it be remembered, also, that but a very small portion of the words and acts of Christ are recorded (see John 21: 25), and it will be seen that only the Holy Spirit could guide in selecting those portions that were necessary for us to know. Lastly, we cannot distinguish any difference between the writing of prophecy and the recording of certain events of history out of an abundance of matter. The power that tells exactly what will fit the needs of the people under all circumstances in all time to come, varies in no particular from that which can tell what is going to take place in all coming time.

2. ZACHARIAS was "of the course of Abia," or Abijah. See 1 Chron. 24: 1-19 for the record of the

division of the sons of Aaron into twenty-four orders. The course or order of Abijah was the eighth of the twenty-four. The heads of these orders were known as the "chief priests." The order of the service of the priests was determined by lot; and as there were many thousand priests, it was not probable that any priest could serve more than once in his lifetime, and some would never be chosen. Therefore the angel appeared to Zacharias on the occasion of a most important event in his life.

3. "AND they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless." The fact that these two were righteous before God, and blameless in their lives, proves that such a thing is possible. Besides we are all exhorted to "do all things without murmurings and disputings; that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation." Phil. 2: 14, 15. Without holiness no man shall see the Lord. Heb. 12: 14. This shows that such a course of life is necessary. There will be a company redeemed from among men who will be "without fault before the throne of God." Rev. 14: 5. Jude ascribes praise "unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy." Jude 24. This shows that God, who is able to make us perfect, designs to keep us in that condition before the time comes to bring us into his presence. See also 1 Peter 5: 10; Heb. 13: 20, 21. This perfection is attained only in Christ (Col. 2: 10), but it is the portion of "every man" in Christ (Col. 1: 28).

4. IN the case of Zacharias a marked instance is given of how God regards those who doubt his word because they cannot understand it. When God speaks, man shows the highest wisdom in believing, and not in doubting, although what is said may not seem consistent from our point of view. Man, with his puny reasoning powers, has no business to talk about the unreasonableness or inconsistency of what God says, who is infinite in wisdom. Faith is, after all, not only the most reasonable thing in the world, but the *only* reasonable thing. It is the foundation of all knowledge, both of human and divine things. "Through faith we understand," etc. Heb. 11: 3. It is by faith that we *understand* about creation. They who, rejecting the Scripture narrative, build up systems of philosophy, attempting to account for the existence of the earth, are never settled. Their systems are only theories, which are constantly subject to change. Only the one who in faith accepts God's word, has solid ground to rest upon.

5. "I AM Gabriel, that stand in the presence of God." Gabriel seems to occupy the highest position among the angels. It was he who was later sent to announce the birth of Christ. Luke 1: 26, 27. He also was sent to make important revelations to the prophet Daniel. Dan. 8: 16; 9: 21. There can be no doubt but that he is also the one who was subsequently sent to Daniel to make additional communications. See Dan. 10, 11. In Dan. 10: 21 the honor which is given him in heaven is thus stated: "And there is none that holdeth with me in these things, but Michael your prince." Michael is Christ. See Jude 9; 1 Thess. 4: 16; John 5: 25-29. From this it would seem that Gabriel is Christ's angel, who communicated the wonderful revelations to John on Patmos. See Rev. 1: 1; 22: 16.

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News and Notes.

FOR THE WEEK ENDING DECEMBER 18.

RELIGIOUS.

—Right Rev. Samuel Gregg, bishop of Cork, has been elected archbishop of Armagh and primate of Ireland.

—At the celebration of the foundation of a Catholic school at Liege, Belgium, on the 16th inst., a serious riot occurred between Catholic and Liberal students.

—The New York Presbytery has adopted a resolution recommending that students for the ministry shall not pursue studies in any seminary not approved by the General Assembly.

—St. Peter's Church at Rome contained an audience of 15,000 people on the 17th inst., while the pope celebrated the mass, and then blessed the people. Fourteen cardinals and the ministers of Spain, Austria, and Portugal, and the Russian envoy were present.

—Cardinal Gibbons disclaims the authorship of the circular ascribed to him, which conveys the idea that he intended to ask the Maryland State Legislature for a part of the public school fund to aid Catholic schools. However, its Catholic origin is not denied.

—On the 17th inst. a fight occurred in the Armenian Church at Providence, R. I., which was quelled by the police after the interior of the church had been wrecked and ten of the belligerents had been badly cut and bruised. The affair was the result of a factional feud.

—It is claimed that the disciples of Buddha number 450,000,000. There are 30,000 in Paris alone, and in England and America there is a considerable reaching out after the old delusion, which, since its popularization by the Parliament of Religions, is becoming a new fad.

—The San Francisco Presbytery has recommended that hereafter no one who has not completed a college course or its equivalent shall enter the theological seminary as a student. This is in harmony with the desire of the seminary faculty to elevate the educational tone of the institution.

—The suggestion by a prominent Jewish rabbi of San Francisco that the Midwinter Fair will not be complete without its congress, will very likely receive further encouragement. So far as any religious feature is concerned, the prominence gained by the antichristian religions at the Chicago congress will, no doubt, lead them to favor another boom of their systems.

—Purushotam Rao Telang, a high-caste Brahmin from India, delivered a lecture before a large audience at Stanford University, Palo Alto, Cal., last week, giving an account of the religious and other customs of his country. He translated his daily prayer as follows: "I meditate upon the adorable glory of that God who is the creator of this universe; may he send us enlightenment."

—A New York paper says that the principle in what is now known as the boycott was borrowed from the church by the trade unions, which have made a vigorous effort to introduce it into industrial society. The principle is born of that spirit of intolerance that characterized the church that was dominant in the Dark Ages; and it is coming to the front again, as the churches are becoming more disposed to invoke the aid of force in their various enterprises.

—The *Interior* says that "the lawful attitude toward a representative government is obedience to it within the limits of conscience," and adds: "This principle was one of the vitals of the Protestant Reformation. Hence it is within the limits of law and of loyalty to dissent or protest where the occasion is such as to justify or require it, and not only so, but it is a part of the duty of the citizen and of the Christian." This is sound doctrine, which most of the Protestant denominations will indorse until they come to the Sunday laws and kindred legislation, and then they begin to make exceptions.

—The editor of the *Baptist Sentinel* (Dayton, Wash.) refers to the fact that his associate pastor, some fifteen years ago, preached a sermon on the Sabbath question in Woodland, Cal., which was listened to by several Seventh-day Adventists, and none of their representative men have ever replied to it. This fact seems to be taken as evidence of the impregnable character of his position that the Edenic Sabbath was the first day of the week. There have been thousands of sermons to which our people have not replied directly, yet their literature abounds in explosions of every first-day sabbath argument ever invented. Our tract "The Identical Seventh Day" (*Bible Students' Library* No. 114), while not a direct reply to Mr. Prior's position, presents the truth in regard to the Edenic Sabbath in such a light as to leave no place for his first-day sophistry.

SECULAR.

—Di Crispi comes to the front once more as premier of Italy.

—The bill for the admission of Utah as a State has passed the lower house of Congress.

—On September 30, 1893, the U. S. Army consisted of 25,778 enlisted men and 2,144 officers.

—A band of fourteen Yaqui Indians from Mexico are now on the way to the San Francisco Fair.

—It is announced at Berlin that trichinæ have been found in American hams. But that is not new.

—It is officially reported that 63 per cent. of the late World's Fair awards went to foreign exhibitors.

—The telegraph reports that a cyclone did much damage to property at Harrisburg, Ill., on the 16th inst.

—Dispatches from Albion and Carmi, Ill., and Mount Vernon and Evansville, Ind., report earthquake shocks on the 14th inst.

—It is reported that six hunters have been found frozen to death in the Pilchuck Mountains, sixty miles east of Mount Vernon, Wash.

—The Carnegie Iron and Steel Company is said to be preparing for another reduction in wages in anticipation of a lowering of the tariff.

—Several steamers engaged in the Pacific trade have been laid up until times are better, and some 300 men are thus thrown out of employment.

—It is claimed in Mexico that the insurrection in the States of Guerrero and Chihuahua is completely subdued, General Neri being now in prison awaiting trial.

—The Spanish campaign against the Riffian tribes that have threatened Melilla, Morocco, has been closed through a conference with the sultan's representative.

—Some Polish capitalists have decided to establish a beet sugar factory and refinery at Omaha, Neb., and bring out a colony of beet sugar farmers from Poland.

—At a banquet of soldiers in St. Petersburg last week forty guests partook of meat pie which contained stale meat, and ten of the number afterward died of cholera.

—It is announced that the large plant of the Maryland Steel Company at Baltimore has been closed for a year. Some Western concerns have bought its silence for \$400,000.

—The western buffalo have become so nearly extinct that the recent discovery of a herd of two dozen in an uninhabited region of Colorado is heralded abroad as a wonderful incident.

—The French Chamber of Deputies has voted 800,000 francs for the increase of the police force. The increase is designed for surveillance of persons known to have revolutionary tendencies.

—The final survey for a ship canal across the Florida peninsula is about to be made. It will shorten the route from New Orleans to Atlantic Coast points and Europe about 1,000 miles.

—The exposition at Augusta, Ga., was addressed on the 12th inst. by Hon. Adlai Stevenson, Vice President of the United States. Two Cabinet officers, Secretaries Herbert and Smith, were also present.

—Great suffering is reported in the mining regions of the upper peninsula of Michigan, and a Detroit committee reports that \$100,000 will be necessary to prevent actual starvation during the winter.

—Chris. Evans, the noted bandit, whose trial at Fresno, Cal., has been a prominent sensation for a month past, has been convicted of murder in the first degree, with sentence fixed at imprisonment for life.

—Five natives of Ceylon have arrived in San Francisco to prepare an exhibit for the Midwinter Fair. The exhibit of the far-famed island will consist principally of coffee, cocoa, tea, spices, laces, and embroidery.

—The Georgia Legislature has declared in favor of free coinage of silver, and denies the right of the national government to interfere with, restrict, or regulate the issue of paper currency by the authority of the State Legislature.

—Four Chinese laundrymen were burned to death in their beds in San Francisco on the 15th inst. They had all gone to sleep at 1 o'clock a.m., after a whiff at the opium pipe, leaving a red-hot stove in the room, as was their usual custom.

—At Portland, Me., on the 12th inst., fire destroyed property to the value of \$150,000. On the same day, at Hammond, Ind., was another \$150,000 conflagration. The latter was distillery property. Also on the 14th inst. fire destroyed property on Main Street, Buffalo, N. Y., valued at \$750,000. On the 17th inst. fire destroyed the plant of the National Carbon Company at Cleveland, Ohio; loss, \$160,000.

—The pupils of John Swett public school in San Francisco accumulated over a ton of coal and twenty-five sacks of potatoes and other provisions for the poor, by each one bringing a little. And this example has incited other schools to do likewise.

—A Buffalo, N. Y., dispatch of the 16th inst. says: "Heavy rains are melting the snow, and high winds from the lake have caused the flooding of five square miles in South Buffalo to a depth of seven feet. A thousand families have been driven from their homes."

—If the hungry people of San Francisco and this city can manage to hold out till Christmas, they will all get something to eat, for that one day at least. The preparations for that occasion will probably be quite extensive. So much for the adoration of a holiday.

—Amid all the national-bank wrecking so rife in the country the past year, one official—the president of the national bank at Little Rock, Ark.—has been sentenced to five years' imprisonment, and is allowed to give a \$20,000 bond pending a review of the case by the Supreme Court.

—One of the escaped Russian exiles who recently arrived in San Francisco is already in jail, charged with burglary, having been caught in the act. This will modify, to some extent, the widespread sympathy that was expressed in their behalf when they arrived from Saghalin Island.

—A cowboy who held up and robbed a mail carrier at Chadron, Neb., has been sentenced to imprisonment for life by the Federal Court of the Omaha District. He secured just one copper cent by his desperate adventure, but the penalty is the same as though it had been a large amount.

—The Provisional Government of Hawaii still holds the fort, and assumes a determined attitude toward all opponents. Minister Thurston left San Francisco on the steamer of the 15th inst. for home. Representative Canadian business men are actively engaged in efforts to turn the tide of trade in that direction.

—It is stated that a new plan of railway tickets will be adopted in Hungary in December. The traveler will make out his own ticket, and the government will sell railway stamps and supply blank cards. The passenger will, when he desires to take a journey, write on a card the name of the starting point and destination, and affix as many stamps as the published list of fares calls for.

—A basking shark thirty-five feet long was caught in the nets of some fishermen at Monterey, Cal., on the 11th inst. Specimens of this, the largest known of the fish tribe, are very rare, and the British museum has a standing offer of \$1,000 for the skin of one. The fishermen will get about 100 gallons of oil from the liver, and the remainder is placed at the disposal of Stanford University.

—Nine passenger conductors on the Seattle, Lake Shore and Eastern Railway have been discharged by the receiver of the road for "knocking down" money received from passengers. The men have brought suit in the U. S. Court at Seattle to compel the receiver to prefer charges before the Brotherhood of Trainmen. It is thought the suit is for the purpose of finding out the source of the receiver's information against the conductors.

—The latest advices from Rio Janeiro indicate no immediate prospect of peace. The government had regained Governor's Island, recently captured by the rebels. Rebel sympathizers were being thrown in prison in the city. The rebel Admiral Mello, with his flag ship, had returned to Rio harbor, and fighting was still progressing, with considerable damage to property. There was talk of the foreign powers recognizing the rebels. The American admiral has notified captains of American merchant vessels that they will not be protected in landing goods, and if their crews go ashore and get killed, he will testify against the captains on charges of manslaughter.

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Signs of the Times

OAKLAND, CAL., MONDAY, DECEMBER 18, 1893.

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ABOUT the extreme of Sundayolatry is the calling of a Sunday paper "sabbath's issue." Yet this is what the Rev. M. Willet calls the Sunday *Examiner* of December 10.

We have a representative, in fact, a former editor of the SIGNS, in attendance at the annual meeting of the American Sabbath Union. A report is expected for our next issue.

AMONG the articles worthy of special mention and reading in this number are "Walk in the Spirit," by Sister White; "Sound Doctrine," by Elder G. C. Tenney, former editor of the *Bible Echo* of Australia, and "Christianity Repudiates Force."

We again ask a careful reading of Brother Magan's articles on a "Review of Sunday Legislation in Century Nineteen." Some most valuable historical citations, parallels, and lessons, are given, besides the argument and applications of the writer.

BROTHER PRICE's excellent paper on "History" closes this week. We trust that those who have read these articles will, in the future, read history in a different light. In fact, the only true way for Christians to live, or to weigh all things earthly, is "as in His sight."

HOLIDAY OFFERINGS.

THE days of the old Roman Saturnalia are upon us, observed with the same madness and excesses which characterized the old heathen festival—days of drinking and feasting and carousing and wantonness, of giving and receiving gifts. For it was from the old Roman Saturnalia that our Christmastide comes. The very term "Christmas"—Christ's-mass—is idolatrous, as the "sacrifice of the mass" is idolatrous. Christ, it is evident from the best authority, was not born December 25.

Yet there are many who will remember on that day, in the true spirit of Christian thanksgiving, that Christ the Saviour was born nearly nineteen hundred years ago, and that he lives a present Saviour. Many will use the day in the special remembrance of earthly friends. Many will give gifts to "pay back" gifts which they have received. In the majority of cases selfishness of some sort will be the basis of the giving. From the worldly standpoint we expect this; and in consequence of this those who are the

least needy will receive the costliest gift. It is heralded all over the United States that a leading Chicago firm has given to the poor of that city 500 loaves of bread and 3,000 cups of coffee, at a maximum cost of probably \$50, while each member of the firm, if at all following the fashions of the day, would on Christmas make presents aggregating much more than that to friends who need nothing. This is the way of the world, and the world follows its own way, responsible to God.

But Christians should be moved by a higher law, by better motives, by a truly grateful spirit. There are two or three ways in which Christians will give this coming Christmas:—

1. Do they feel that they must remember their own friends?—Let it be in simple, costless gifts of kindly remembrance to cheer some heart, or gifts which are needed, or which will serve to lift the soul nearer God.

2. Ye have the poor with you always, says our Lord, and when ye will, ye may do them good. This is emphatically true this winter. Many are homeless, houseless, shelterless, and many more without sufficient food, sufficient clothing, sufficient fuel. Some of the most needy do not publish their needs. Begging to them is almost worse than death, and they cling to their last hope before they publicly apply for relief. Kind, sympathetic hearts are needed to seek them out, and large charity is needed to supply actual needs during the coming winter. Forego some of the contemplated costly presents and sumptuous feasting, and give to the poor.

3. There are the millions of poor souls starving for the bread of eternal life. Eternal interests are at stake here, and God has committed the work of saving souls to his people. Let every Seventh-day Adventist, aye, every Christian, remember this as he contemplates what the birth of Christ means to him. And if it means to him what God designed it to mean, he will realize that he is a debtor to every man, without respect to race, color, or condition, because Christ was born for all and died for all. Then in this holiday season, when the great world is feasting, drinking, pleasure seeking in the indulgences of the flesh, let Christians find higher, purer pleasures in liberal giving for the cause of suffering souls in darkness.

Many of our readers will meet at their respective churches for the week of prayer, December 23-31. Those of our readers who desire to make a Christmas offering for the cause of God, for foreign missions, but who are not connected with any of our churches, may send it to the SIGNS OF THE TIMES, Oakland, Cal., and it will be appropriated for that purpose. We hope that every Sabbath-keeper will either have or hear the reading for that occasion.

A REPORT of the National Reform Convention, held in Pittsburg, Pa., November 14-16, 1893, sent out from headquarters, says:—

"The keynote of this convention was the kingly authority of Jesus Christ over the nation, and the application of his law to the moral issues of our national life. Special attention was given to the sabbath question, and the influence and labors of the association were pledged to the advocacy of a national sabbath law, as the next great forward step to be taken by the friends of the sabbath in the United States."

Among the resolutions passed they summarize as follows:—

"The resolutions adopted declared that the nation is a moral person under moral law; that the supreme law for nations is the law of Christ; that the most important moral question for this nation now to settle is the sabbath question; that the Chinese Exclusion law, and the wrongs done to the Indian and the negro, are in defiance of the law of Christ; that the conflict between capital and labor has its deepest roots in moral causes, and can be settled only by the sincere acknowledgment, as final Arbitrator, of Him who labored as a carpenter and now reigns as a King."

Now all this seems good, and some of it is good in a certain way, but in it all there are all the baleful evils which resulted in putting to death the Christ of God; for "the kingly authority of Christ over the nation" means the authority of the National Reform Association, and the disfranchisement and banishment of every opposer. "The

sabbath question" and the "national sabbath law" mean the sabbath of the National Reformers, with persecution for those who do not and cannot submit to the usurper of the Sabbath of the Lord. Christ as "final Arbitrator" means to submit to the National Reform régime in all things. The evil of the whole thing comes in the desire of the natural heart, in unwise zeal, in unholy aspiration, to do for God what he has never committed to man. God is the "final Arbitrator" of all things religious, not through men, but in the great judgment day. Are National Reformers afraid to trust him?

MRS. WOODWARD, the hypnotic evangelist, if such a term may be allowed, is now, we understand, operating in Los Angeles. She was in Oakland about three years ago. One of those who fell under her influence here predicted that a tidal wave would destroy the towns on the bay, and advised all the people to leave for higher ground. Many did leave Oakland, but the tidal wave did not come. If people would read God's word, they would not be deceived by such delusions. To the law and to the testimony; if they speak not according to this word, it is because there is no light in them. The real consecrated student of the word of God will not be deceived.

LITERARY NOTICES.

"HISTORY OF THE PARLIAMENT OF RELIGIONS" by Rev. John Henry Barrows, D.D., is the title of a work now issuing by the Parliament Publishing Company of Chicago. Published in two volumes, 812 pages each; price per set, in cloth stamped with gold, \$5.00; leather stamped with gold, \$7.50; full morocco, \$10.

Dr. Barrows was the most prominent actor in bringing about this world-famous meeting. He was the organizer and chairman of the parliament. He alone of all others is able to furnish a complete history of the great parliament. While other works may give a *verbatim* report of all that was done and read at the parliament, Dr. Barrows will give very much which did not come before the parliament at all. None of the cheaper works will compare with it in richness of illustration. These pictures have been sent from all parts of the earth, for the express purpose of furnishing the wealth of marvelous illustrations adorning this book.

Many of the most important papers were not read in full, some not at all, in the parliament, and others were but partially reported in the papers. The learned story of the religions of the world has never yet had such a chapter as the very extended account of Pung Kwang Yu, Chinese secretary of legation, of Confucianism. Here, for the first time in human history, China has told the world its impressive story with a scholarship and literary felicity worthy of the highest honors of any European university. The first and general part only of this masterly Chinese document has been heard or published. The more special and significant second and third parts will appear in full in the first volume of Dr. Barrows' book, and cannot be found in any other publication. Mr. Pung is a gentleman and a scholar, a courteous critic also of American and English mission methods, whose words will raise questions for Christians extremely hard to answer. And what is true of this contribution to the parliament applies to a large part of the wealth of material in the hands of Dr. Barrows for adequately filling out the representation of the religions of the world. Much of it has not been heard at all and cannot be used for any other publication; much of it was specially added by authors of papers to more clearly bring home to Christians the problems which the other religions raise.

One of the most interesting parts of Dr. Barrows' great history will be the account of the years of labor which preceded the parliament. He has given an elaborate sketch, for which no other writer has the materials, of the plans for the parliament, the responses from all over the world, and the scenes and doings of the opening and closing meetings. Whatever we may think of the influence of the parliament, everyone who wishes to be intelligent in regard to this great meeting must have a history of it; and it goes without saying that the best is that by Dr. Barrows.

The *California Illustrated Magazine* for December is a superb number. The holy bough and berries in green, gold, and red, adorn its cover. The first thing which greets us in the body of the work is "The Messiah," a fine little poem (illustrated), by Lucius H. Foote. "California through a Snow Bank" (illustrated by photographs) is the experience of a winter in California, with all of its varied changes—delightful reading on a cold winter morning for an Easterner. "Early Art in America," "Hills and Corners of San Francisco," and many others are of interest. The illustrations are excellent. Price, 25 cents. Obtained at any news agency.