

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.

SAYS one writer: "The apples of sin are all poisoned at the core. And every unlawful pleasure we pursue is transformed at last into a hound that turns and rends us." There is a great truth in the words. The Scriptures express the same thought in the words: "The wages of sin is death. Sin, when it is finished, bringeth forth death." In every sin is a seed of death. It matters not how beautiful it may appear, how sweet to the taste, odorous to the smell, or melodious to the ear, in every pleasure of sin lies hidden the germ of death.

BUT all this man will not believe by the evidence of his senses, because his senses are in harmony with the fleshly lusts, and are educated to pander to their demands. Man of himself, the natural man, cannot, therefore, discern sin. He judges only by conscience and experience; but as conscience has been educated by the desires of the flesh and hardened by continually resisting its admonitions, it becomes a very uncertain and erratic guide. And so with experience. No living man has experienced in himself all of the results of sin; for its ultimate result is death. He may have reaped some of its results, he may have seen them in others, but he is often persuaded that the same sin will not again result the same in himself, because it has not in others, and so the sin deceives and his experience becomes as uncertain as his conscience. This brings us to the all-important thought.

THE only way of knowing sin is by *faith*. But faith is not built on experience, nor on conscience, but on the word of God. "Faith cometh by hearing, and hearing by the word of God." That word is ever the same. The Spirit which inspired that word and enlightens our heart through that word is ever the same. Sin, therefore, however changeable we may be, is ever the same. Says one apostle, "Sin is the transgression of the law." Says another, "Nay, I had not known sin but by the law; for I had not known lust except the law had said, Thou shalt not covet." It

matters not, therefore, whether we may feel a certain thing to be sin or not, if the word of God calls it sin, it is sin, and if we have faith we will accept it as such; and if in simple faith we acknowledge it as sin because God says so, and turn from it, the Spirit of God will give us a tender conscience and spiritual sense to see and feel the sin. John 16:7-11; 2 Cor. 2:15, 16. But the Spirit brings feeling to the heart through the word. John 6:63; Heb. 4:12.

THE word of God, therefore, becomes an absolute necessity to salvation. In every sin is the seed of death. Walking in sin is walking in the way of death. But as we must know sin in order to turn from it, and as we can only know it by God's law, revealed in his word, we must have a knowledge of that word, and simple faith in what it says. The word will then reveal to us not sin alone, but a Saviour from sin. It reveals to us the sin in order that it may reveal to us a Saviour. It shows us that we are desperately sick in order that we may be healed by the great Physician. It points out the exceeding sinfulness of sin, of sinful pleasure, that we may be led to choose those joys, those pleasures, which are unalloyed with base metal, and which never pall upon the heart. Reader, will you not look upon sin in all its deceptive forms the way God looks upon it? You may do this in the light of his word. Will you not also choose that Saviour from sin and sinning, who was manifested to take away our sins, that you may walk in the way of eternal joys? Is there a better time to choose than now? Why choose sin? Why not choose Christ?

JESUS is now the friend of sinners; and therefore, sinner, whoever you are, however great your sins, he is your friend. He cleansed men from that vilest of all physical diseases, the leprosy, by a word, to show to all that he has power and will to cleanse from the vile disease of sin. From the vile leper everyone shrank with loathing, save Jesus of Nazareth. He loved the leper, but he hated the leprosy, and when the mind of the leper had faith to lay hold of the mind of Jesus, the leprosy was cleansed and the man was saved. And so Jesus hates the sin, but he loves the sinner; and when the sinner will renounce the sin, and by faith lay hold of Christ, the healer, that same word which cleansed the leper will cleanse the sinner, which banished the leprosy will banish the sin. When he comes the second time, he will destroy all sin and all that is identified with sin. Those who forsake the sin now will welcome him at his coming as the dearest

friend ever known, because he has delivered them from the worst enemy. Those who do not now renounce sin will then be identified with it, and in its destruction will be involved. Christ wants to save you from that; will you let him?

1894.

ANOTHER year, with all its failures, fears, hopes, triumphs, and joys is in the past. Many, as individuals, will look back upon it with regret, and who will not? Blinded indeed must he be who cannot see that he has come short of the copy, the life of Christ Jesus. With many it has been a year of sin and sinful pursuing, with only occasional desires to do better. Are they willing the future should be the same? With others it has been a year of vain striving of human strength against the bonds of sin, and the way is marked with the wrecks of broken resolutions and the *débris* of high purposes. Are they willing to continue the unequal struggle? With others it has been a year of victories. Self has been crucified, sin renounced, and Christ and his righteousness chosen. The old life has given place to the new life in Christ Jesus. Let them rejoice, and as they have received Christ, so walk in him in the year to come.

THE year 1893 has been one of great moment in the world, politically, religiously, socially, spiritually. The great nations yet tremble and fear for looking after those things which are coming on the earth. Social and financial troubles have convulsed the kingdoms. Revolution is rife. Anarchy is sleepless and growing. Labor troubles, or the lack of labor, is threatening some of our greatest cities. The great Parliament of Religions has been held. Popular "Christianity" has been compromised with Baal. It has done worse than this; it formed union with the powers of earth in this country in 1892, and 1893 finds it deeper in degradation and glorying in its shame. The governments of earth are yielding to the church, and all signs betoken the near culmination of the fearful apostasy foretold in Holy Writ, and the soon coming of the dread day of God.

BUT over all these dark clouds, and through the occasional breaks, shines the wonderful love of God. He has not forsaken the world. All day long he stretches out his merciful, mighty hands in warning, reproof, admonition, and invitation. He calls not to nations now but to individual souls. He comes to the door of each heart; he knocks at its portal; he asks entrance. The mightiest tide of evil and woe and wickedness cannot bear

down the weakest soul which trusts his strength. The sorest distress and persecution cannot take from the joy of him who maintains his personal connection with the Lord Jesus Christ.

Therefore we are of good cheer. God's work is onward. His message was never moving so rapidly. Half-hearted souls now and then fall out by the way, but the ranks close; the cheering words of the Captain, who is love, inspires every loyal heart, and the column marches on to renewed victory. We are sad that men turn from Christ and his truth; we rejoice that he saves all who yield to him. Only in knowing him is true happiness found; for "thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches; but let him that glorieth, glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving-kindness, judgment, and righteousness, in the earth; for in these things I delight, saith the Lord." In this knowledge of God we wish all our readers a Happy New Year.

WILL THE MIDWINTER FAIR BE OPEN ON SUNDAY?

This is what the *Occident* (Presbyterian organ of the coast) of December 21 has to say about it:—

There has never been an iota of reason for hoping that the gates of the Midwinter Fair would be closed on Sunday. Petitions and protests have been presented to the directors, only to be met with scant courtesy at the best. There is no reason, in their minds, why they should not do as they please. It is a private enterprise. The nation was behind the Chicago Fair, and Congress had made conditional appropriations in its behalf. It was in a sense a national show. Not so the Midwinter Fair. No nation, State, county, or city has fathered the enterprise. It stands for nobody but itself. A score of people form a syndicate to start and run a theater. A hundred people contribute funds to sustain a baseball team. Ten thousand people contribute from ten cents to ten thousand dollars each and open up a Midwinter Fair. California has no law against open theaters, baseball sports, or Midwinter Fairs on Sunday. Churches may petition the managers to close, and these respected gentlemen can snap their fingers, inquire with a circumflex how much cash the petitioners have put in, and courteously assure the reverend callers that the time has not come to consider that question. It never will come. Chicago's shame has no warning for the Midwinter Fair. California is too fond of such shows on Sunday. The Lord's day is always the greatest day of the week for the car lines and in the park. The people that want it closed are in the minority, and even if they were not, what odds? God's law is not binding when the balance sheet is involved.

It is merely a difference of opinion. If bishops and deacons were running the Fair, it would be closed on Sunday. Those who are to run it are not exactly bishops and deacons, and therefore it will be open on Sunday.

Only let our friends understand that it is not California or San Francisco that gives the Fair, but a voluntary, private, though numerous-aided, association. They can do as they please, and they will. Prospects brighten for a really very fine exhibit. We may be proud of the display. We rejoice in the beauty and plenty, the strength and glory of this magnificent region of the sunset shores. But we do not vote for the Sunday show. We cannot vote against it. We can speak against it, and we do it again now. The moral force of a disregarded protest has already been applied, and the Christian people of California are as helpless to change the inevitable as to close the theaters, or stop the races, or lock the portals of Golden Gate Park on the day which God has sanctified and an ungodly people have set at naught.

Let us respectfully inquire:—

1. Have not the baseball players, the theater managers, and the directors of the Fair as much right to demand and expect the churches to close as the churches have these shows? And, after all, are these amusements doing as much to undermine Christianity and morality as some of the sermons preached and services held every Sunday? That spirit which would prohibit Sunday pleasure seeking would, if it had the power, prohibit even the worship of every religion save the one considered orthodox. The principle in the one case would operate in the other.

2. It is true that in this world "God's law is not binding when the balance sheet is involved," for expediency is more than principle. But *when*, and *where*, and *how* has God's law forbidden the doing of aught on Sunday which may not legitimately be performed on other week days? Does not God's law say "the seventh day"? And does not Matt. 28: 1; Luke 23:56, and 24:1, show that this means the seventh day of the week? But Sunday is the first day; how, then, will an open Fair on Sunday violate God's Sabbath law?

3. What kind of a Sunday did the *nation* keep at Chicago? Some of our most earnest Sunday-law papers tell us that the religious people attended in vast numbers, traveling on Sunday as soon as the railway rates were lowered.

4. What "moral force" has a protest anyway which is itself against God's moral law? It may have the force of public opinion, of the boycott, but what moral force, when it is diametrically opposed in matter and spirit to the great moral Governor of the universe?

In the light of the simple facts of God's law, in the light of the Golden Rule, in the light of the gospel of liberty, it seems to us that the foregoing questions are worthy of consideration.

WHAT A BAPTIST PAPER SAYS.

We have before noticed the ground that was taken in a paper read a short time since at a meeting of the New York Ministers' Conference. The subject was "The Transference of the Sabbath," and the writer was Dr. E. T. Hiscox, an able Baptist minister. The following week there was a large attendance, and the paper was discussed. The *Examiner*, the leading Baptist paper in America, in its issue of November 16, thus speaks of that meeting:—

The moderator, Rev. R. M. Luther, D.D., was in the chair, and the attendance was large, it including many pastors of the larger churches in New York and Brooklyn. The morning was given to the discussion of the paper by Dr. E. T. Hiscox, on "The Arguments for the Transference of the Sabbath," read at the last Monday's meeting. No hastily written and condensed report could do justice to the accurately written and critical statement made by Dr. Hiscox. While the positions taken in the essay seem to be incontrovertible, the statements were startling to many who had not carefully examined the question. The essayist began by defining the conditions of the question. The appeal is to the word of God, not to tradition or to the custom of the church in any age. When we examine exactly what the New Testament says, one is surprised to find that there is no definite statement on the subject. The first and most common argument for the transfer of the worship day from the seventh to the first day of the week is based upon the supposed fact of the resurrection of our Lord upon the first

day of the week. The statement is simply that very early in the morning of the first day of the week the disciples came to the sepulcher and found that he had arisen. . . . When we come to examine the meetings of the apostles, we find that they met naturally on the day succeeding his resurrection. Their next meeting was after eight days—certainly not the first day of the week. The same uncertainty attends the statements made in the Epistles and in the Apocalypse. The much-quoted passage in the Book of Revelation, in which John says he was in the Spirit on the Lord's day, the time is not definite. It may refer simply to an intermediate period, as does the similar phrase, "the day of the Lord." In conclusion, there is no definite and clear statement in Scripture that there was any transfer of the observance of a Sabbath to the first day of the week.

Among the speakers who took part in the discussion were Rev. Messrs. E. T. Tomlinson, Ph.D., G. W. Samson, LL.D., Norman Fox, D.D., Walter Rauschenbusch, J. B. Simmons, D.D., Lemuel Moss, D.D., Professor N. Schmidt, of Hamilton, and Dr. D. J. Yerkes, of Plainfield, N. J. "Of this discussion," says the *Examiner*, "it may be said in a general way that very little new light was thrown upon the subject. The best thing that can be said of it is that it proved to be one of very great interest to the ministry of the churches. The discussion of itself was very unequal." What are our Baptist friends, who have prided themselves on their loyalty to the Bible, going to do with the seemingly "incontrovertible" position of Dr. Hiscox?

THAT CATHOLIC CIRCULAR.

ABOUT two weeks ago a dispatch was sent out from Baltimore which stated that, by "direction of Cardinal Gibbons, printed circulars bearing on the local school question" were being distributed among all classes. It indicated that a demand was to be made for public moneys for parochial schools. The *Catholic Review* declares, it is said, that the circular was issued on the authority of the Cardinal, but the following, from the *Independent* of December 14, would seem to indicate the Cardinal's position:—

In reply to an inquiry from us about the circular, Cardinal Gibbons wrote, under date of November 29, as follows:—

I am just in receipt of your letter asking me whether myself and Monsignor Satolli "have signed a general circular advising Catholic citizens in all the States to make a demand upon the State legislative bodies for a division of the school fund." In reply I beg to say (1) that I have signed no such circular; (2) I am sure Monsignor Satolli has not signed any circular on the subject; (3) I never heard of the circular till your letter came; (4) I am certain that no such circular has any existence except in the imagination of people ever open to suspicion. You are quite correct, therefore, in not believing the report.

Faithfully yours in Christ, J. CARDINAL GIBBONS.

The dispatch to which we have referred stated that this circular was to be distributed in all the States. Thinking that there might be some misapprehension as to what we referred to, we wrote again to Cardinal Gibbons, inclosing a copy of the circular as it appeared in the *Catholic News*, with an introductory statement similar to that published in the daily papers, and asked him if it was true that it was issued by his direction. His response is as follows:—

CARDINAL'S RESIDENCE, 408 North Charles St., }
BALTIMORE, Md., December 7, 1893. }

MY DEAR SIR: Replying to your kind note, dated December 6, I would beg to say that the circular which has appeared in some papers, alleging my action in presenting a claim for State aid for parochial schools, did not emanate from me and was not published with my authorization. Neither have I signed any petition to the Legislature for the purpose, and I am sure that Monsignor Satolli has not. Moreover, the paper in question is not something new. It appeared about a year ago with-

out my sanction, and it has again appeared without my knowledge and consent.

Faithfully yours in Christ, J. CARDINAL GIBBONS.

But it will be noticed that the Cardinal does not say that the circular was issued against his authority. He may not have written it; he as Cardinal may not have authorized it, nor sanctioned it; but he does not say that he disapproved it. It is a good way to sound public opinion without committing himself. Be not deceived; Cardinal Gibbons is not in the movement simply because he does not want to commit even to temporary defeat the authorities of the Catholic Church.

CONVERT THE CHURCH.

If Christians would live up to their profession, there would be no need of their seeking the civil arm to enforce the observance of their institutions. Are Sunday laws demanded to help Sunday people to keep Sunday? At least they seem to be among the most notorious of Sunday breakers. The *Christian Advocate*, of New York, in its issue of November 30, in speaking of the Delaware, Lackawanna, and Western Railway, says that "it stands almost, if not absolutely, alone of all the great roads in its regard for the holy Sabbath [Sunday]. One of the conductors informed us that he had been employed twenty-eight years, and had never had to work on the sabbath." It is said to be a very prosperous road, although it has resisted all appeals to run Sunday, the "strongest persuaders" to Sunday breaking being Methodists. Says the *Advocate*:—

The late William E. Dodge, long connected with the road, informed us, before we became so well acquainted with it as now, that some of the strongest persuaders for sabbath trains were the representatives of certain Methodist camp meeting associations, who did all they could to break down the practice of the road; and he said that it gave him a great deal of pleasure to be able to say to them, "The Delaware, Lackawanna, and Western Railroad runs no trains on Sunday."

Would it not be well for the Methodist churches to themselves observe Sunday before they seek to compel others to do so? And if one railway can keep Sunday without law, why cannot others, especially when most of the stockholders and patrons are "Christians" of this "Christian nation"?

NEWSPAPERS everywhere are talking about the wonderful strength, vitality, and growing influence of the Papacy. Below is a characteristic utterance, from the *City Argus*, of San Francisco, of December 2. In speaking of the soon passing away of Leo. XIII., and how the Papacy is tied up in the vital international problem of Europe, the *Argus* says:—

Nothing could show more eloquently the actual gain to the Papacy involved in its loss of temporal power. With it the popes had sunk into political unimportance hardly distinguishable from that of the Armenian patriarch. Without it Leo, in fifteen years, raised the Papacy again to the dignity and prestige of a great political force, commanding an amount of attention which recalls the days of Borgias and the Medicis.

But this gain Rome does not see, and therefore she will use it, and the influence which it has brought her, to again obtain control of that which she has lost. She will do this to her own final destruction, as well as that of the governments of earth. God's word has predicted both.

General Articles.

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

BEHIND PRISON BARS.

BY T. S. PARMELEE.

THOUGH into prisons vile a few of us are called to go,
Though grated doors upon us close and guards walk
to and fro,

There comes from heaven a peace to us that few in
this world know,

Behind prison bars.

What though temptations reach the child of God in
dungeons drear,

What though we look in vain for our deliverance to
appear?

Temptations reached the Saviour once, but now
they bring him near,

Behind prison bars.

To him who hears the faintest sigh and marks each
falling tear,

We look, but do not look in vain; his love dispels
our fear.

What matters it though we are found when Jesus
shall appear,

Behind prison bars?

Frankfort, Mich.

FIFTH ANNIVERSARY OF THE AMERICAN SABBATH UNION.

BY C. P. BOLLMAN.

THE fifth anniversary of the so-called American Sabbath Union was held in the city of New York, December 10-12. The anniversary sermon was delivered Sunday morning by Rev. D. J. Burrell, in the Marble Collegiate Church, of which he is pastor.

The doctor took for his text Eze. 20:12:—

"Moreover also I gave them my sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them."

The whole sermon was a begging of the question so far as the claims of Sunday were concerned; that Sunday is the sabbath was assumed throughout, and the fourth commandment and Isa. 58:13, 14 were applied to the first day of the week without a blush. The speaker even went so far as to say that the "Lord told the children of Israel to gather the manna on Saturday and not to gather it on Sunday; if they gathered it on Sunday, it bred worms and stank"! That intelligent men can make such statements even thoughtlessly, in view of all that has been said on the Sabbath question, seems impossible. Painful as is the thought, the conclusion is unavoidable that such statements are made with the deliberate purpose of misleading the people in the interests of a false sabbath. Not being able to show from the Scriptures that the Sabbath has been changed by divine authority, they would have people forget or ignore the fact that it has been changed at all.

Monday afternoon there was a meeting for the appointment of committees and the transaction of routine business. The public was not invited. A second public meeting was held Monday evening, at which addresses were delivered by Rev. T. S. Fernley, D.D., of Philadelphia, Rev. T. L. Cuyler, D.D., of Brooklyn, Rev. C. H. Payne, D. D., secretary of the Board of Education of the M. E. Church, and Rev. W. W. Atterbury, D.D., secretary of the New York "Sabbath" Committee.

Tuesday two public meetings were held,

with an attendance of about forty in the forenoon and not quite twice as many in the afternoon. The main features of the morning meeting were a report from the general secretary and a discussion of the Sunday press. The secretary's report showed that the society had been closely affiliated in its work with Sunday leagues and committees in every State and Territory in the United States, and that a very large quantity of literature had been circulated through its instrumentality. "Its work," says Secretary Knowles, "has received the hearty indorsement of statesmen, civilians, and wage earners in every part of the land, and of fourteen religious denominations."

The discussion of the "Sunday secular press" was opened by Rev. Dr. A. H. Plumb, of Boston. His main argument against Sunday papers was that their influence is "to weaken the foundation of all religious institutions." The meaning of this remark might be somewhat problematic had the doctor not explained it himself. He said:—

Admitting that the Sunday secular press can be made a great educational force, it still has a tendency to weaken the influence of the church by secularizing the sabbath. The church and religious organization are the foundation upon which all moral reform rests. We cannot get enough people interested in these institutions to-day to maintain the high standard of morality we should. This is very largely owing to the influence of these Sunday publications, which secularize public thought on the sabbath, thereby exerting a powerful tendency toward breaking down the religious influence and restraint which is absolutely necessary for the preservation of our religious institutions.

Thus the doctor admits that which is very generally denied by the advocates of Sunday legislation, namely, that it is primarily in the interests of the churches, and is therefore religious legislation.

The principal feature of the afternoon meeting was to have been an address by Rev. Dr. MacArthur (Baptist) on the "American Sunday and Religious Liberty," but the doctor was not present. It was announced that he was unavoidably absent. Possibly he discerned the difficulty of reconciling Sunday enforcement with that perfect freedom in religious things so staunchly defended by Baptists a century ago, but to which so many of that communion have now proved recreant. At all events the doctor was not present, and, in lieu of his address, Dr. Burrell made an impromptu speech, in which he grew very enthusiastic in thanking God for the glorious victory achieved in the matter of the Sunday closing of the World's Fair. He asserted, as did also several other speakers both before and after him, that no attempt would ever again be made in this country to keep such an exposition open on Sunday. The fact that the California Midwinter Exposition is to be open on Sunday was for some reason ignored entirely, as were very many other facts not in line with their theories.

All the meetings were small, but the strength of the American "Sabbath" Union lies not in numbers, but in organization, in influential names, and in the circulation of literature. It is still true, as it was in the days of Job, that "great men are not always wise;" but it is also true, as it was in the days of Christ's earthly ministry, that the opinions and example of the great ones of earth have an immense influence. The question in one form or another is asked by thousands everywhere, "Have any of the rulers or of the Pharisees believed on him?" Too often the

masses judge of any question not so much by the merits of the arguments on the respective sides as by the opinions of those whom they esteem as wise men. The full force of the influence of names and of the dependence of the Sunday cause on them, was admitted by doubling the number of vice presidents, for the sake of the added influence of their names. Hereafter there will be two vice presidents for each State and Territory.

The keynote of the New York meeting was organization and coöperation. It was the boast of more than one speaker that even the Catholics were in harmony with the efforts put forth in behalf of the "American sabbath." This was emphasized especially by Dr. Payne, who said that with three million voters in the church and four million adherents influenced by the church, making seven millions out of the eleven millions of voters, the united churches could have anything they ask. What they will ask was foreshadowed by Dr. James M. King, who said that the perpetuity of the republic rests on three pillars, "God's word, his Son, and the Lord's day." It follows that these things must be equally subjects of legislation. It is evident that nothing short of complete governmental recognition of what *they* regard as the fundamental doctrines of Christianity, will satisfy such men.

One of the most interesting as well as one of the most significant addresses was by Dr. Atterbury, secretary of the so-called New York Sabbath Committee, on "Sunday Rest Congresses." He gave a very interesting history of the several Sunday congresses held in Europe, and dwelt at some length and with much satisfaction on the names of the great men who had given their influence to make them successful. But his description of the one held at Chicago was particularly graphic, especially when telling the part that Cardinal Gibbons and Archbishop Ireland took in the congress, the former sending a paper which was read, and the latter closing with "a beautiful prayer, which might have been offered by any Christian minister." The spirit of toadying to Papists for the sake of securing their influence in compelling by civil law the recognition of the papal Sunday, the badge of papal authority, was a marked feature of this address, as, indeed, it was of the whole meeting.

New York, December 13, 1893.

THE JESUITS IN GERMANY.

THE power of the Papacy in Protestant Germany was manifested in a vote taken in the Reichstag, the German Parliament, a few days ago. For many years the Jesuits have been forbidden to reside or organize societies in the German Empire. The Centrists, or Catholic party, in the Reichstag recently introduced a motion to give the Jesuits legal admission to the German States. After a spirited debate the motion was carried by a vote of 173 to 136. The press dispatch containing this item of news also says, "It has been fully understood from the first that the government would not accept the bill." But, accepted or not, the bill and vote are of striking significance, and constitute a notification from Pope Leo XIII. to Emperor William that if at any time the German government should need the support of the Catholic party to enable it to carry any important measure, the price of that

support will be the legal admission of the Jesuits into the empire. The Catholic Church owes much to the Jesuits, and the present pope is a staunch friend of the order, which has been aptly defined as "a naked sword, whose hilt is at Rome and whose point is everywhere." The United States is the Paradise of Jesuits. They throng here by thousands, and thrive under our free institutions without let or hindrance. They have always, as an order, been a disturbing element in every country in which they have existed, and this country is already realizing the truth of this statement.—*California Christian Advocate.*

A REVIEW OF SUNDAY LEGISLATION IN CENTURY NINETEEN. NO. 6.

BY PROF. P. T. MAGAN.

THE INQUISITION.

PAPAL ROME finds precedent for all her doctrines and practices in Holy Writ. I do not say that Holy Writ contains precedent for all or any of her doctrines and practices. I simply aver that she thinks she finds it there; but that is not saying that it is there. The Roman Catholic Church quotes the Bible in support of her theories; so did Satan in support of his. Matt. 4:1-11.

The Inquisition is one of the most diabolically gross abuses that ever disgraced humanity. Nevertheless, Rome is blasphemous enough to rest the authority of this infamous tribunal on the word of God.

According to a well-known Roman Catholic historian, God himself was the first Inquisitor General. In the death penalty announced to Adam and Eve,—“In the day that thou eatest thereof thou shalt surely die” (Gen. 2:17),—precedent is found for inflicting capital punishment on heretics. Because our first parents were heretics, they had left the true faith. Again, the Lord turned them out of the Garden of Eden; *this was the confiscation of the property of heretics.* Thirdly, the Almighty made them “coats of skins, and clothed them.” Gen. 3:21. This was the model of the *san benito*.* The *san benitos* were coarse woolen garments, in which the heretic was arrayed for the *auto da fé*, the name given to the ceremony accompanying the burning of the victims. These garments were brought close round the neck, and descended like a frock, down to the knees. They were of a yellow color, embroidered with a scarlet cross, and well garnished with figures of devils and flames of fire, which, typical of the heretic's destiny hereafter, served to make him more odious in the eyes of the superstitious multitude.† In certain cases the garment was also adorned with the picture of the wearer, burning in flames, with several figures of dragons and devils in the act of fanning them.‡

Such is a papal exegesis of Gen. 2:3. I cite it thus fully that the people of the United States may know the origin of the religion which they possess, according to the finding of the Supreme Court.

Again I quote from Puighblanch:—

The defenders of the Inquisition, unmindful of the proofs just alleged, or, rather, without having fully weighed their merits, or examined the matter

*See Paramo's "Origin of the Inquisition," Book I, chapters 1, 2, 3.

†Prescott, "History of Ferdinand and Isabella," Part I, chap. 7, par. 34.

‡D. Antonio Puighblanch, translated by Walton, "Inquisition Unmasked," chap. 4.

with due consideration, pretend to find in Jesus Christ and his apostles examples to authorize this rigor. Our divine Saviour, say they, with a scourge drove the traders from the temple who bought and sold therein. After his ascension to heaven he also appeared to Saul when persecuting the Christians, and struck him down from his horse, leaving him without sight.*

So much for the divine (?) origin of the Inquisition, the religion of the American people, according to Justice Brewer. This is an example of the Roman Catholic method, if method it can be called, of interpreting Scripture. This is the way in which the most diabolical institution ever conceived of in the mind of man is warranted (?) by the word of God.

THE RISE OF THE INQUISITION.

The Inquisition has existed in principle ever since the fourth century, when Christianity became the established religion of the Roman Empire; but acts of intolerance do not seem to have flowed from any systematized plan of persecution until the papal authority had risen to a considerable height.†

Inquisitorial missions were first sent out by Pope Innocent III., 1210-1215, against the Albigenses, who dwelt under the shadow of the lofty Pyrenees in Southern France.‡ They were a most peaceable and polished people, and the only national crime of which they had ever been guilty was that of rejecting with shrinking horror the blasphemous doctrines and blood-curdling practices of the Roman Catholic Church, whose clergy were regarded with loathing and contempt. "Viler than a priest," "I would as soon be a priest," became proverbial expressions. "The Papacy had lost all authority with all classes, from the great feudal princes down to the cultivators of the soil."§ How beautiful their land, how elegant their manners, how advanced, for that barbarous age, their scientific research, how cruel their extermination, the pen of Lord Macaulay has perfectly delineated.||

THE INQUISITION IN SPAIN.

In the year 1480, during the reign of Ferdinand and Isabella, the Holy Office was established in Spain.¶ It was inaugurated for the benefit of the Jews, not primarily because they were heretics, but because they were wealthy, and Rome needed money. This is a serious charge, but, nevertheless, a true one, and I am prepared to sustain it.

These unfortunate members of the race of Israel were not only wealthy, but they had gradually risen in political eminence, until they were the incumbents of the highest civil offices. They made great advancement in various departments of letters. The schools of Cordova, Toledo, Barcelona, and Granada were crowded with students. It was the Jews and the Arabs who kept alive the flame of learning, during the mythological twilight of the Middle Ages.** They frequently resided at the courts of Catholic princes, as ministers of finance, situations which they were eminently qualified to fill.

But royal patronage proved incompetent to save them from the bloody hand of Rome, when their "*flourishing fortunes had risen to a*

**Id.*, chap. 1, par. 5.

†Prescott's "History of Ferdinand and Isabella," Part I, chap. 7, par. 3.

‡Haydn, "Dictionary of Dates," art. Inquisition.

§Macaulay, Essay on Ranke's "History of the Popes," par. 13.

||*Id.*

¶Haydn "Dict. of Dates," art. Spain.

**Prescott's "Hist. of Ferdinand and Isabella," Part I, chap. 7, par. 8. See also Draper's "Intellectual Development of Europe," vol. 1, chap. 13, par. 4.

sufficient height" to excite her envy. I quote from Prescott:—

Stories were circulated of their contempt for the Catholic worship, their desecration of its most holy symbols, and of their crucifixion, or other sacrifice, of Christian children, at the celebration of their own passover. . . . At length toward the close of the fourteenth century the fanatical populace, stimulated in many instances by the no less fanatical clergy, and perhaps encouraged by the numerous class of debtors to the Jews, who found this a convenient mode of settling their accounts, made a fierce assault on this unfortunate people in Castile and Aragon, breaking into their houses, violating their most private sanctuaries, scattering their costly collections and furniture, and consigning the wretched proprietors to indiscriminate massacre, without regard to sex or age.*

On account of this barbarous treatment many of the Spanish Jews feigned conversion to Christianity. Such was their spiritual condition when Ferdinand and Isabella assumed the reins of government. During their reign complaints against Jewish heresy became more and more frequent, and the throne was repeatedly beset with petitions to devise some means for its extirpation. The words of the Curate of Los Palacios, who lived at this time, throw considerable light on "the real as well as pretended motives of the subsequent persecution":—

This accursed race were either unwilling to bring their children to be baptized, or, if they did, they washed away the stain on returning home. They dressed their stews and other dishes with oil, instead of lard; abstained from pork; kept the passover; ate meat in Lent; and sent oil to replenish the lamps in their synagogues, with many other abominable ceremonies of their religion. . . . They were an exceeding politic and ambitious people, engrossing the most lucrative municipal offices.†

No wonder Prescott remarks, after quoting the above:—

It is easy to discern in this medley of credulity and superstition the secret envy entertained by the Castilians of the superior skill and industry of their Hebrew brethren, and of the superior riches which these qualities secured to them; and it is impossible not to suspect that the zeal of the most orthodox was considerably sharpened by worldly motives. . . . FERDINAND LISTENED WITH COMPLACENCY TO A SCHEME WHICH PROMISED AN AMPLE SOURCE OF REVENUE IN THE CONFISCATIONS IT INVOLVED.‡

To Isabella's honor be it spoken, frequent importunities on the part of the clergy were necessary before she yielded her consent to having the Inquisition established in her dominions. But she at last gave way. "Sixtus the Fourth, who at that time filled the pontifical chair, easily discerning the sources of wealth and influence which this measure [the establishment of the Inquisition in Spain] opened to the court of Rome, readily complied with the petitions of the sovereigns, and expedited a bull, bearing date November 1, 1478, authorizing them to appoint two or three ecclesiastics, inquisitors for the detection and suppression of heresy throughout their dominions."§

Ferdinand and Isabella issued a decree expelling from Spain every Jew who refused to deny his faith, so that the soil of Spain might be no longer polluted by the presence of unbelievers. To make them Christians, or, failing in that, to exterminate them, was the business of the Inquisition.||

Of course many of the Jews declared, when the terrible words which constituted the form of arrest,

"DELIVER YOURSELF UP A PRISONER TO THE INQUISITION!"

were whispered in their ear, that they were not Jews but Catholics. It then became necessary to prove that they were Jews. Here are some of the points by which the charge of Judaism was established against them:—

It was considered good evidence of the fact if the prisoner wore better clothes or cleaner linen on the Jewish Sabbath than on any other day of the week; if he had no fire in his house the preceding evening; if he sat at table with Jews, or ate the meat of animals slaughtered by their hands, or drank a certain beverage held in much estimation by them; if he washed a corpse in warm water, or when dying turned his face to the wall; or, finally, if he gave Hebrew names to his children, a provision most whimsically cruel, since, by a law of Henry the second, he was prohibited under severe penalties from giving them Christian names. He must have found it difficult to extricate himself from the horns of this dilemma. Such are a few of the circumstances, some of them purely accidental in their nature, others the result of early habit, which might well have continued after a sincere conversion to Christianity, and all of them trivial, on which capital accusations were to be alleged, and even satisfactorily established.*

I give this quotation from Llorente, as he is a writer most competent to unveil the hidden mysteries of the Inquisition. He was secretary to that tribunal in Madrid from 1790–1792. He devoted several years to a thorough investigation of the records of the tribunals, as well as of other original documents contained in their archives.

And all of this wickedness, according to the finding of the Supreme Court, is the religion of the American people. I do not agree with the learned judge in his application of his "historical citations," but Rome does, and she will, as surely as the sun rises and sets, seek to enforce her dogmas by means of the Inquisition, upon those of the American people who disagree with her and the Supreme Court. And woe be to the rich among the American people, for she will confiscate their property to her own coffers; even although they may accept her dogmas, they will not be safe. Her history shows clearly that the more you give her, the more she wants. You may accept her creeds and dogmas, you may profess Catholicism; but just as certainly as you do, she will drain your purse of all its wealth, and she will tax you as individuals and as a nation till bankruptcy, personal and national, stares you in the face. I say this advisedly, because all history confirms it. If not, I ask her, "Why was it that those German princes, inveterate enemies of Luther and the reformed doctrines, arose at the Diet of Worms, in 1521, and declaimed against her?" And there were such speeches, and here is one, made before that august assembly by Duke George of Saxony, a man who hated Luther from the depth of his soul:—

The Diet must not forget its grievances against the court of Rome. . . . The annats, which the emperor granted for the good of Christianity, now exacted as a due; the Roman courtiers daily inventing new regulations to monopolize, sell, and lease the ecclesiastical benefices; a multitude of transgressions connived at; rich transgressors undeservedly tolerated, while those who have no money to purchase impunity are punished without mercy; . . . stalls for the sale of indulgences set up in every street and public place of our cities; . . . companies purchasing at Rome the right to hold such markets, and then buying permission of their bishop to display their wares, and squeezing and draining the pockets of the poor to obtain money. . . . All shame has been put aside, and their only object is money, money, money.†

*Llorente, "Hist. of the Inquisition," vol. 1, pp. 153–159.

†D'Aubigne, "Hist. of the Reformation," Book VII, chap. 4, par. 2.

Duke George of Saxony was a Roman Catholic; so were all the men who composed the Diet of Worms. Roman Catholicism was the religion of the country; it was their own creed. But they saw it meant

NATIONAL RUIN.

And we desire that every American should see that also,—that the Papacy as the religion of America means spiritual ruin to the individual who accepts it, and national ruin to the government that indorses it.

I have shown how it was in Germany, and here is a record of the crisis in England:—

When England began to resist the Papacy, it began to grow in power and wealth. Loosening its neck from the yoke of Rome, it lifted up its head proudly among the nations. [Pope] Innocent III., crowning a series of usurpations by the submission of King John—an act of baseness that stands alone in the annals of England—had sustained himself master of the kingdom. But the great pontiff was bidden, somewhat gruffly, stand off. The Northern nobles, who knew little about theology but cared a great deal for independence, would be masters in their own isle, and they let the haughty wearer of the tiara know this when they framed the Magna Charta. . . .

This was the moment chosen by [Pope] Urban V. to advance his insolent demand. . . . The king [Edward III.] . . . was in no mood for repairing to Rome, as Urban commanded, and paying down a thousand marks for permission to wear the crown which he was so well able to defend with his sword. Edward assembled his parliament in 1366, and, laying the pope's letter before it, bade it take counsel and say what answer should be returned.

They assembled again on the morrow—prelates, lords, and commons. . . .*

Several barons spoke against the papal extortions and usurpations. Then arose one, who, following in the line of other speakers, said:—

"The pope . . . calls himself the servant of the servants of God. Very well; he can claim recompense only for service done. But where are the services which he renders to this land? Does he minister to us in spirituals? Does he help us in temporals? Does he not rather greedily drain our treasuries, and often for the benefit of our enemies? I give my voice against this tribute."

"On what grounds was this tribute originally demanded?" asked another. "Was it not for absolving King John, and relieving the kingdom from interdict? But to bestow spiritual benefits for money is sheer simony; it is a piece of ecclesiastical swindling. Let the lords spiritual and temporal wash their hands of a transaction so disgraceful. But if it is as feudal superior of the kingdom that the pope demands this tribute, why ask a thousand marks? why not ask the throne, the soil, the people of England? If his title is good for a thousand marks, it is good for a great deal more. The pope, on the same principle, may declare the throne vacant, and fill it with whomsoever he pleases." . . . "Let us," said the last speaker, "go at once to the root of this matter. King John had no right to gift away the kingdom of England without the consent of the nation. That consent was never given."‡

Let all true Americans, aye, and all true Christians, say amen. For well would it be for this people if they would "go to the root of this matter," and say with a mighty shout that the Supreme Court "had no right to gift away" the United States "without the consent of the nation." And well would it be for them if they would add, as did that gallant knight of England, "We hold the bargain null and void from the beginning.‡

I give these quotations at length so that all may see what the statesmen of the two greatest countries of the Old World have seen to be the inevitable result of papal domination, i. e., NATIONAL RUIN. They threw off the Roman yoke, and their lives were prolonged. Rome

*Wylie, "History of Protestantism," Book I, chap. 3, par. 1, 2, 3.

†Id., par. 4, 5.

‡Id.

*Prescott's "Hist. of Ferdinand and Isabella," Part I, chap. 7, par. 10.

†Reys Catholicos, M. S., cap. 43.

‡Prescott, "Hist. Ferdinand and Isabella," Part I, chap. 7, par. 16, 17.

§Id., par. 21.

||Buckle, "Hist. of Civilization in England," vol. 2, chap. 1, par. 11.

is a cruel foe, and to be dreaded; but ten thousand times more so is she a cruel mistress, and as such to be resisted. Every country that she has ever ruled, she has ruined, ruined in things temporal and ruined in things spiritual. Will you indorse her domination, as purchased by the Supreme Court, with the ruin it involves? or will you repudiate it, by standing under the blood-stained banner of Jesus, awaiting the reward he is so soon to bring?

THE SUNDAY SCHOOLS OF THE WORLD.

THE statistics presented at the Sunday school convention in St. Louis show that the United States leads, with 123,173 Sunday schools, 1,305,949 teachers, and 9,718,422 scholars; next come England and Wales, with 37,201 Sunday schools, 585,457 teachers, and 5,976,537 scholars; Canada, with 8,336 schools, 69,521 teachers, and 576,064 scholars. Finland has 6,853 schools, with 11,534 teachers and 147,134 scholars; Switzerland, 6,637 schools, 6,916 teachers, and 113,382 scholars; Scotland, 6,275 schools, 62,994 teachers, and 694,860 scholars; Germany, 5,900 schools, 34,983 teachers, and 749,736 scholars; Sweden, 5,750 schools, 17,200 teachers, and 242,150 scholars; Australasia, 4,766 schools, 54,211 teachers, and 586,029 scholars; Ireland, 3,584 schools, 27,740 teachers, and 308,516 scholars; West Indies, 2,185 schools, 9,673 teachers, and 110,233 scholars; Holland, 1,560 schools, 4,600 teachers, and 163,000 scholars; Fiji Islands, 1,474 schools, 2,700 teachers, and 42,909 scholars; France, 1,450 schools, 3,800 teachers, and 60,000 scholars. These are all that have over 1,000 schools. Other countries are in the following order: Norway and Central America and Mexico, each 550 schools; Denmark, 506; Italy, 403; Newfoundland and Labrador, 359; South America, 350; Hawaiian Islands, 230; other islands in the Pacific, 210; Austria, 212; Belgium, 89; Spain, 88; Russia, 83; European Turkey, 35; Portugal, 11, and Greece, 4. There are no reports from most of the foreign mission fields—from Africa, India, China, Japan, Asiatic Turkey, and Persia, etc. The total given is 213,824 schools, 2,216,271 teachers, and 19,855,994 pupils.—*Independent*.

HANDBOOK ON GEOGRAPHY.

WE heard a minister say from the pulpit the other Sabbath, "I would not go to the Bible to study geography." If he had said "modern geography," it would be true. But, as a matter of fact, the Bible is the best book on ancient geography known. There is no better handbook for modern Palestine now than the old Bible. If you are going to visit either Egypt or Palestine, you will find your Bible your best guidebook. You cannot convict Moses and Joshua and the authors of the historical books of making even geographical mistakes. The Bible is the very best text-book on even geography for all those lands, in the centuries during which it was composed.—*The Occident*.

ONE of the illusions is that the present hour is not the critical, decisive hour. Write it on your heart that every day is the best day in the year. No man has learned anything rightly until he has learned that every day is doomsday.—*Emerson*.

A HAPPY NEW YEAR.

I SOMETIMES feel the thread of life is slender,
And soon with me the labor will be wrought;
Then grows my heart to other hearts more tender.
The time, the time is short.

A shepherd's tent of reeds and flowers decaying,
That night winds soon will crumble into naught,
So seems my life, for some rude blasts delaying.
The time, the time is short.

Up, up, my soul, the long-spent time redeeming;
Sow thou the seeds of better deed and thought;
Light other lamps while yet thy light is beaming.
The time, the time is short.

Think of the good thou might'st have done when
brightly
The suns to thee life's choicest seasons brought,
Hours lost to God in pleasures passing lightly.
The time, the time is short.

Think of the drooping eyes that might have lifted
To see the good that heaven to thee hath taught;
The unhelped wrecks that past life's bark have
drifted.
The time, the time is short.

Think of the feet that fall by misdirection,
Of noblest souls to loss and ruin brought,
Because their lives are barren of affection.
The time, the time is short.

The time is short. Then be thy heart a brother's
To every heart that needs thy help in aught;
Soon thou may'st need the sympathy of others.
The time, the time is short.

If thou hast friends, give them thy best endeavor,
Thy warmest impulse, and thy purest thought,
Keeping in mind, in word and action ever,
The time, the time is short.

Each thought resentful from thy mind be driven,
And cherish love by sweet forgiveness bought;
Thou soon wilt need the pitying love of heaven.
The time, the time is short.

Where summer winds, aroma-laden, hover,
Companions rest, their work forever wrought;
Soon other graves the moss and fern will cover.
The time, the time is short.

Up, up, my soul, the shade will soon be falling;
Some good return in later seasons wrought;
Forget thyself at duty's angel's calling.
The time, the time is short.

By all the lapses thou hast been forgiven,
By all the lessons prayer to thee hath taught,
To others teach the sympathies of heaven.
The time, the time is short.

To others teach the overcoming power
That thee at last to God's sweet peace hath
brought;
Glad memories make to bless life's final hour.
The time, the time is short.

From what thou art each day, whate'er thy station,
Are new creations good or evil wrought;
Seek thou thy joy in others' elevation.
The time, the time is short.

—*Hezekiah Butterworth.*

CHRIST SEEKS THE LOST THROUGH HUMAN AGENTS.

BY MRS. E. G. WHITE.

"God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

The scribes and Pharisees had built up a wall of separation between their nation and every other people. They passed by the publicans and sinners, as though communication with them would bring upon them some moral defilement. Imagine their contempt of Christ when he received publicans and sinners and ate with them. The Lord desired to break down the wall of separation; for he loved the souls who had never known a better way. He is no respecter of persons, and will-

eth not the death of any sinner, but would that all men might come unto him and live.

In this age, as then, there are lost sheep to be sought and saved. There are many who need personal labor. No prophet, like John the Baptist, has cried out the message of warning to them. No one has pointed them to "the Lamb of God, which taketh away the sin of the world." But this is not because the Lord has no interest in these souls who are ready to perish, represented as lost sheep. But the Lord is not chargeable with any neglect on his part. Look to Calvary and answer decidedly, No, no. The Lord has made every provision to save men in giving his Son. Jesus thought it not robbery to be equal with God, for in him dwelleth all the fullness of the godhead bodily. When he claimed the highest prerogatives, he did not make an empty boast. Yet when he was among men, he did not call together a concourse of people, and sound a trumpet before him, and command attention. The great Teacher came in simplicity, though he was the light of the world. He taught the people in plain, simple words, which all could understand. He said, "As the Father knoweth me, even so know I the Father. . . . My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. I and my Father are one." "All things that the Father hath are mine." With the familiarity and ease of eternal habitude, Jesus lays his hand on the throne of God.

In giving Jesus to the world God gave all heaven in one gift. Then why is it, when God has left nothing undone that could be done, that there are not more brought from darkness to light?—It is because the human will does not cooperate with the divine intelligences. If the Lord's will and way were carried out, humanity would be reached through humanity, and every lost prodigal would be brought home, and saved through the grace of our Lord Jesus Christ, who tasted death for every man. Sin would no longer exist. But it is humanity that bars the way. It is for lack of the copartnership of man, because of rebellion, that the way is blocked up. The revelation of God's truth comes to us through human agents. Christ came to the world as the Son of Man. This was the only way in which he could reach humanity. Jesus enters into humanity, that through his power and grace humanity may become partaker of the divine nature. "Ye are laborers together with God." Man must cooperate with Jesus Christ, and through earnest endeavor work out his own salvation with fear and trembling; for it is God that worketh in us to will and to do of his good pleasure. Man works out what God works in, not by means of finite endeavor, but by the strength imparted through the divine nature. Those who are building up a Christlike character, will not, cannot, withhold their interest from the work of aiding Christ in seeking and saving that which is lost.

The Jews looked upon the whole world as cursed, and Satan claimed the world. He claimed the publicans and sinners as his own subjects, but Christ came to dispute his claims and challenge his usurped authority. In this work man is brought into cooperation with

God, and is to work as God works for the salvation of fallen men. What are we individually doing to let our light shine forth to others? It is the neglect of men in failing to cooperate with Jesus that leaves the world so long unreclaimed. Jesus has said of his followers, "As Thou hast sent me into the world, even so have I sent them into the world." As Christ represented the Father, so he has commissioned his believing ones to represent him in character. We are to show forth his self-denial and self-sacrifice, and to establish his kingdom in righteousness. We are to speak the words that Christ has spoken, and do the works that Christ has done. The work of Christ was not to destroy, but to save. He gave his disciples lessons that are of the highest value; for through their words many are to come to the knowledge of Bible truth, and teach others also the lessons which they have learned. The disciples were to know that they were not simply combating the influence of finite enemies, but that they were also contending with demons. Light and darkness were in opposition, truth and delusion, good and evil, heaven and hell. Satanic supernatural agencies were united with evil men to corrupt and destroy.

The publicans and sinners, so despised by the Pharisees, were drawn to Christ, and their hearts were awakened to ask, "What is truth?" The Pharisees closed their eyes and their ears lest they should see and hear and be converted from the error of their ways, and thus be saved. Heavenly intelligences watched the battle with awe and reverence. As those who are lost, and bound by Satan, struggle to burst the bands that enchain them, they are led to fly to Christ, the only begotten of the Father, full of grace and truth. The sinful, repenting soul becomes hopeful, follows Jesus, and catches the words from his lips. Heaven looks upon the scene with rejoicing; but the scribes and Pharisees look on with lowering brow and with sneering, contemptuous words.

What a contrast is the attitude of the Pharisees to that of the angels! The angels look upon Jesus as the Commander of heaven, the Son of the highest, and see him contending with the prince of darkness. The prize for which they are battling is the human soul, for which Christ has come to die, that he may redeem the lost. It is well to contemplate the divine condescension, the sacrifice, the self-denial, the humiliation, the resistance the Son of God must encounter in doing his work for fallen men. Well may we come forth from contemplation of his sufferings, exclaiming, Amazing condescension! Angels marvel as with intense interest they watch the Son of God descending step by step the path of humiliation. It is the mystery of godliness. It is the glory of God to conceal himself and his ways, not by keeping men in ignorance of heavenly light and knowledge, but by surpassing the uttermost capacity of men to know. Humanity can comprehend in part, but that is all that man can bear. The love of Christ passes knowledge. The mystery of redemption will continue to be the mystery, the unexhausted science and everlasting song of eternity. Well may humanity exclaim, Who can know God? We may, as did Elijah, wrap our mantles about us, and listen to hear the still, small voice of God.

"THE best way to convince doubters is not to argue with them, but to labor and pray for their salvation. Love wins where logic fails."

DID THE DISCIPLES EXPECT CHRIST TO ARISE FROM THE DEAD?

BY ELDER WILLIAM COVERT.

THE accepted belief of the Jews in the days when Christ was upon the earth, was that the Messiah would build up a mighty kingdom, and rule over the nations. Of course they expected to be greatly favored under his reign. The disciples whom Jesus called to be with him during his ministry shared in the common belief of their people. They followed at his call, believing him to be the Messiah. With their understanding of what their Master's mission was, they would naturally expect that those whom he had chosen to be with him would be favored above all others, with offices of trust and honor in his kingdom.

The mighty truths of salvation from sin through the sacrifice of Christ had no place in their minds at the time they were called. It was not until after he had taught much and performed many miracles in their presence that Christ undertook to give his disciples direct instruction concerning the nature of his kingdom, and the sacrifice of himself in order to secure for them a place in it.

When he gave them their first lesson regarding his death and resurrection, "Peter took him, and began to rebuke him," and it became necessary that he should be rebuked in the presence of the other disciples. Mark 8:31-33. Peter seems to have boastfully declared that he would by force prevent such an occurrence as the putting to death of his Master and King.

Soon after the above-mentioned interview the Saviour called the people together with his disciples, and showed them the great value of eternal life over the wealth of the world; but the disciples did not comprehend the force of the lesson, because it cut across their worldly notion about the kingdom of Israel.

The transfiguration brought the truth pertaining to the kingdom most clearly before them; and, that they might be enabled to understand the means to be provided by which they could have a part in that kingdom, there appeared in glory, at the transfiguration, Moses and Elijah, and talked with him about the decease that he should accomplish at Jerusalem. And yet they did not comprehend it, for on the way down from the mount the Saviour told them not to tell the vision to anyone until the Son of Man be risen from the dead. But they questioned "one with another what the rising from the dead should mean." It is seen, therefore, that the transfiguration, with all its accompanying instruction, did not at the time accomplish a change in their minds as to the nature of the kingdom, nor enable them to understand about the death and resurrection of Christ, nor to see the nature of the atonement. A little while after this Jesus told his disciples that he should be delivered into the hands of men, and they should kill him, and after that he should rise the third day. "But they understood not that saying, and were afraid to ask him." Mark 9:31, 32.

Receiving instruction from the above scripture, we know that they did not yet know about the resurrection of Christ, neither did they believe that such things as he had been telling them about himself would ever take place. Besides all this, their wills were so set against having their Master die by the

violence of his enemies, and, as they then thought, blast all their hopes by such an occurrence, that they did not then desire to be taught on that subject.

Notwithstanding their dullness in the matter, the Saviour proceeded to repeat the instruction as he was in the way to Jerusalem just before his crucifixion. He said to them: "The Son of Man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn him to death, and shall deliver him to the Gentiles; and they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him; and the third day he shall rise again." Mark 10:33, 34. Luke testifies to their continued blindness regarding the death and the resurrection of Christ even after listening to this plain teaching. He says, "They understood none of these things; and this saying was hid from them, neither knew they the things which were spoken." Luke 18:34.

This was the last lesson delivered to them on the subject before the final entry into Jerusalem, and this one was also rejected; and their minds were so dark in regard to these things that it seems that, almost immediately after it was given, James and John, through their mother, besought him to bestow upon them the first offices in the kingdom which they thought he would soon establish in Jerusalem. See Mark 10:35; Matt. 20:20, 21. This selfish request shows how illy prepared they were to withstand the trying ordeal that would come upon them when at last the chief temptation, arrest, trial, and death of the Saviour should come.

When the evening of the great event came, Christ knew his disciples were not prepared for the conflict upon which they were entering, because they had not received his teaching touching his humiliation and death; he therefore told them that they all should be offended because of him that night, and that they would forsake him. But they all declared with great emphasis that they would do nothing of that kind. Peter was especially emphatic as to his constancy for the Saviour. Even if all others should forsake him, he said he never should do such a fickle thing as to forsake his Lord. He was quite positive that he would go with him, if it need be so, even to prison or to death. But the sad sequel shows how worthless are all the resolutions of the unyielded heart. Not one of all who had been so confident in their professed attachment, acknowledged the Lord while he was in the hands of his enemies, and the one who had been most confident of all, thrice denied that he knew him, before the dawn of the coming morning. Had the disciples understood, and believed, what they had been taught in regard to the death and the resurrection of the Son of God, their conduct would have been very different from what it was. And to them all their hopes perished when Christ was crucified, and they were left of all men the most wretched and forlorn. They felt that they were left to endure a life of shame and disgrace, while the One on whom all their hopes had centered must molder in the tomb. As none were expecting his return to life again, the women who had been privileged to be with him in his ministry proceeded to prepare spices and ointments, that they might fitly prepare his body for resting in the grave. Mark 16:1; Luke 23:56; 24:1.

(Concluded next week.)

CUT SHORT IN RIGHTEOUSNESS.

BY ELDER G. T. WILSON.

"ESAIAS also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved; for He will finish the work, and cut it short in righteousness; because a short work will the Lord make upon the earth." Rom. 9:27, 28.

"For they are not all Israel, which are of Israel." "That is, They which are the children of the flesh, these are not the children of God; but the children of the promise are counted for the seed." Rom. 9:6, 8.

We can plainly see from what the Lord here says that it is not the literal children of Abraham who are to be saved eternally, but those who become children of God by faith in Christ. It is the "remnant," and they will belong to that class who "keep the commandments of God, and the faith of Jesus." We read in Rev. 12:17: "The dragon was wroth with the woman [which here symbolizes the true church of God], and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Notice, it is the "remnant" of the woman's seed which keep the commands of Jehovah, and it is for this reason that Satan stirs up the wicked of earth against them. Then it will be the very last of the children of God on the earth who will be thus persecuted for obeying their Maker. At the time when this persecution is going forth against the people of God, and the people of earth are forming religious confederacies, then the Lord will arise to vindicate his own majesty and truth, and to gather his people, who are being ill treated by these false religionists.

In Micah 4:6-8 we are told what the Lord will do for his people: "In that day, saith the Lord, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted; and I will make her that halteth a remnant, and her that was cast off a strong nation; and the Lord shall reign over them in Mount Zion from henceforth, even forever."

When earthly powers are combining to preserve their governments by enforcing religion on the people, God's people will stand on his word, and in Christ will they trust. The people of God have in the past trusted in the nations of this world to help them when they were persecuted for their faith, but it will not be so with the "remnant;" they stay on God.

Just as soon as men lose faith in God, and cease to trust in his power to give them victory from trials and persecution, they will accept of a form of religion, which will satisfy the carnal heart, because it does not require self-denial, nor change of heart. Such forms of religion have been forced upon men in the past, and are being forced on them to-day.

Such a "confederacy" for earthly profit, with which the Lord has nothing to do, is brought to view in Isa. 8:9-13. The Lord there instructs his people what they should do, and this is when his people are looking for his coming. Verses 17, 18. "Sanctify the Lord of Hosts himself; and let him be your fear, and let him be your dread." In that day the saints will no longer put their trust in men, but in the living God. This is evident from the language of Isa. 10:20-23: "The remnant of Israel . . . shall no more again stay upon him that smote them; but shall stay upon the Lord, the Holy One

of Israel, in truth. The remnant shall return, even the remnant of Jacob, unto the mighty God." Yes, they shall trust in God for righteousness and strength, and not in the law, or in themselves. Christ is to them righteousness, wisdom, sanctification, and redemption,—*all in all.*

They love the law of Jehovah, because it reveals to them their defects and shows them their need of a Saviour who can save from sin and its effects too. By the faith of Jesus they are able to "keep the commandments of God," for Christ died for our sins, "that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Rom. 8:4. The Father's law is a transcript of his character, and so it is holy, just, and good; and when the Spirit of God dwells in his children, they will perform holy actions, and so keep the law. This does not give the Christian any confidence in the flesh, for he well knows "in me (that is, in my flesh) dwelleth no good thing;" and, having no power in the flesh to do the thing we know is good, we who have trusted in Christ look to him for righteousness and strength every day. "For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh." "And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith." Phil. 3:3, 9.

Those who have no confidence in the flesh do have confidence in One who can help in every time of need, and their language is, "I can do all things through Christ which strengtheneth me." Phil. 4:13. Such are ready to exclaim, with the Psalmist, "And my tongue shall speak of thy righteousness and of thy praise all the day long." Ps. 35:28.

Bless the Lord for the subject of righteousness by faith in Christ, and let us thank him that he will finish the work of the Third Angel's Message, and cut it short in righteousness, when the earth has been enlightened with its glory; and that will soon be done, "because a short work will the Lord make upon the earth." Light must flow out from those whose theme is the righteousness of Christ, and in whose lives it appears as a living reality.

Of those who thus live it can truly be said, "And the remnant of Jacob shall be in the midst of many people as a dew from the Lord, as the showers upon the grass." Micah 5:7. The world will not esteem them, for the Lord declares, "I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord." But the God of heaven esteems them, for he says, "The remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth; for they shall feed and lie down, and none shall make them afraid." Zeph. 3:12, 13. "Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and the latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh." James 5:7, 8.

Of such a people the Lord says: "The Lord shall be unto thee an everlasting light, and the days of thy mourning shall be ended. Thy people also shall be all righteous: they shall inherit the land forever, the branch of my planting, the work of my hands, that I may be glorified."

Isa. 60:19-21. "This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord." Isa. 54:17.

May the Lord hasten the day when his work shall be cut short in its righteousness, and his saints gathered home to the inheritance he has in store for them.

Gisborne, N. Z.

GOD THE HELP OF HIS PEOPLE.

BY MRS. A. W. HEALD.

1. To WHOM belongeth all power?

"Lord God of our fathers, art not thou God in heaven? and rulest not thou over all the kingdoms of the heathen? and in thine hand is there not power and might, so that none is able to withstand thee?" 2 Chron. 20:6.

"God hath spoken once; twice have I heard this; that power belongeth unto God." Ps. 62:11.

2. Does God take notice of the afflicted?

"And the Lord said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows." "Now therefore, behold, the cry of the children of Israel is come unto me; and I have also seen the oppression wherewith the Egyptians oppress them." Ex. 3:7, 9.

3. Has God promised to help his afflicted children?

"But fear not thou, O my servant Jacob, and be not dismayed, O Israel; for, behold, I will save thee from afar off, and thy seed from the land of their captivity; and Jacob shall return, and be in rest and at ease, and none shall make him afraid. Fear thou not, O Jacob my servant, saith the Lord: for I am with thee; for I will make a full end of all the nations whither I have driven thee: but I will not make a full end of thee, but correct thee in measure; yet will I not leave thee wholly unpunished." Jer. 46:27, 28.

4. Is the same help promised to evil doers?

"Behold, God will not cast away a perfect man, neither will he help the evil doers." Job 8:20.

5. Are the righteous especial objects of persecution?

"The wicked plotteth against the just, and gnasheth upon him with his teeth." "The wicked have drawn out the sword, and have bent their bow, to cast down the poor and needy, and to slay such as be of upright conversation." Ps. 37:12, 14.

6. Why does God help and deliver them?

"But the salvation of the righteous is of the Lord: he is their strength in the time of trouble. And the Lord shall help them, and deliver them; he shall deliver them from the wicked, and save them, because they trust in him." Ps. 37:39, 40.

7. How long does God continue to help?

"And as long as he [Uzziah] sought the Lord, God made him to prosper." "And his name spread far abroad; for he was marvelously helped, till he was strong." 2 Chron. 26:5, 15.

8. After King Uzziah was so wonderfully helped of God, what befell him?

"But when he was strong, his heart was lifted up to his destruction." Verse 16.

9. What does God say of those who forget him, and trust in their own strength?

"And it shall be, if thou do at all forget the Lord thy God, and walk after other gods, and serve them, and worship them, I testify against you this day that ye shall surely perish. As the nations which the Lord destroyeth before your face, so shall ye perish." Deut. 8:19, 20.

10. Why cannot God help those who have become proud and forgetful of him?

"Because ye would not be obedient unto the voice of the Lord your God." Verse 20.

11. What then does God require of those whom he helps?

"Behold, I send an angel before thee, to keep thee

in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions; for my name is in him. But if thou shalt indeed obey his voice, and do all that I speak; then I will be an enemy unto thine enemies, and an adversary unto thine adversaries." Ex. 23: 20-22.

12. What was the example of our Saviour in this respect?

"And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." Phil. 2: 8.

13. How did Christ learn obedience?

"For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings." Heb. 2: 10.

"Though he were a Son, yet learned he obedience by the things which he suffered." Heb. 5: 8.

14. Being perfected through suffering, what did Christ become?

"And being made perfect, he became the author of eternal salvation unto all them that obey him." Heb. 5: 9.

15. Through obedient suffering, and the help of our Heavenly Father, what may we too become?

"That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life." Phil. 2: 15, 16.

16. Is the severest suffering sometimes needed for the perfection of the saints?

"The sorrows of death compassed me, and the pains of hell gat hold upon me: I found trouble and sorrow. Then called I upon the name of the Lord: O Lord, I beseech thee, deliver my soul." Ps. 116: 3, 4.

17. While passing through these painful experiences, how may we encourage our souls?

"Why art thou cast down, O my soul? and why art thou disquieted within me? hope thou in God; for I shall yet praise him, who is the health of my countenance, and my God." Ps. 42: 11.

18. How will the hope of God's obedient, trusting ones at length be realized?

"Blessed be the Lord, because he hath heard the voice of my supplications. The Lord is my strength and my shield; my heart trusted in him, and I am helped; therefore my heart greatly rejoiceth; and with my song will I praise him." Ps. 28: 6, 7.

"Thou hast turned for me my mourning into dancing; thou hast put off my sackcloth, and girded me with gladness; to the end that my soul may sing praise to thee, and not be silent. O Lord my God, I will give thanks unto thee forever." Ps. 30: 11, 12 (margin).

19. How blessed is the estate of these afflicted souls when, in the eternal world, they join the angelic song!

"What are these which are arrayed in white robes? and whence came they? . . . These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple; and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes." Rev. 7: 13-17.

Be ye steadfast—fixed in your convictions and pronounced in their defense, even though men count you narrow, obstinate, etc.—"be ye steadfast, unmovable;" not the slaves of the world, not unstable as water, not laboring to shape yourself as the word of fashion or the like would have you to be, and "always abounding in the work of the Lord, for as much as ye know that your labor is not in vain in the Lord."—Dr. John Hull.

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.

PRAYER FOR OUR CHILDREN.

FATHER, our children keep!
We know not what is coming on the earth;
Beneath the shadow of thy heavenly wing
Oh, keep them, keep them, thou who gav'st them
birth!

Father, draw nearer us.
Draw firmer round us thy protecting arm;
Oh, clasp our children closely to thy side,
Uninjured in the day of earth's alarm!

Them in thy chambers hide;
Oh, hide them and preserve them calm and safe,
When sin abounds, and error flows abroad,
And Satan tempts, and human passions chafe!

Oh, keep them undefiled,
Unspotted from a tempting world of sin,
That, clothed in white, through the bright city gates,
They may with us in triumph enter in!

—H. Bonar.

EDUCATING OUR CHILDREN.

BY MRS. Z. A. ADAMS.

My little boy sat on the carpet one day,
His pretty dark eyes bright with fun;
With my workbox and work he was busy at play,
And with all he could lay his hands on.
I chided him gently for tangling my skeins,
And he quickly obeyed my commands;
Then softly he asked, as his tears he restrained,
"Mamma, what shall I do with my hands?"

"What shall I do with my hands?" is a question which becomes one of vital importance to every mother, and father as well, when propounded by our own little ones, for whom we, as parents, are responsible; responsible, not only for the future of this present life, but also for their future eternal destiny. This being the case, where is there in this world the responsibility equal to that of the parents? There is none greater. That this is true, and that God would have us realize it, is plainly evident from the many admonitions given in his word.

As parents become aroused to the importance of their work, we hear them exclaim, "To me the thought that the training of my children, the education received at my hands, must result in the formation of such a character as will stand the test of the judgment,—to me this is the most solemn thought of my life." Truly it is a thought which should cause every parent, especially the mother, to cry out: "Lord, give me wisdom. I am wholly incapable without thee, for I can do nothing of myself." I say the mother, because to her is given largely the moulding and training of her children for the first few years of life, which is the most important period with reference to character building or usefulness in after life.

One of our greatest mistakes in this matter lies in our failure to recognize the true Source of knowledge. We waste precious time and exhaust our best energies seeking after methods and book education, which is simply somebody's else experience, who, like ourselves, have sought the experience of somebody else to attain to that which alone can be attained to successfully by the simple means within the reach of all,—the Spirit and word and works of God. Doubtless the one question above all others in the heart of

every mother is, "How can I teach my children to know God and his love from earliest infancy, that a knowledge of him and his love may grow in the heart with the growth of the child?" The Lord speaks to us in Deut. 6: 6: "These words, which I command thee this day, shall be in thine heart." Dear parents, this is what we want, what we must have,—a real heart zeal and heart knowledge, that we may train or mould our children for God and usefulness, not pleading that our incapacities necessitate the placing of our children in the hands of some kindergartner to be "brought up." The Lord does not want such a shirking of responsibility, but he does want to fill us with wisdom, that we may be able to impart that education, to exert just the right influence over our children, that will be for our own and our children's highest moral and intellectual good.

The influences brought to bear upon the early life of a child form the basis for after life. The education of early life stamps the character, and to a great extent the image of the educator is reflected. What we desire then is to be able to impart that education that will—leave our stamp of character?—oh, no! the divine impress. In order to do this, "these words, which I command thee this day, shall be in thine heart."

A worthy writer has said: "Every act of life, however small, has its bearing for good or evil. Faithfulness or neglect in what are apparently the smallest duties may open the door for life's richest blessings or its greatest calamities." Again, "It is the unpretending acts of daily self-denial, performed with a cheerful, willing heart, that God smiles upon." These words were spoken to us and for us as mothers. How glad we ought to be for them! Who of us does not desire to enjoy the approving smiles of God? Well, he says we may, if we are "faithful in the little, unpretending acts of daily life." That means be a child with our children. Enter into their joys and sorrows and amusements; minister to their childish wants, remembering that we are "only children grown tall," and that once we were so helpless that all we could do was to kick and cry, and that to be allowed to kick was a delightful privilege, and the only means of expressing the activity of life enveloped in the tiny bundle of humanity, which to confine would be to dwarf. A God-given duty and privilege, then, is to be patient and loving while training those little feet, realizing that much importance may be attached even to the manner of expression in their exercise, prayerfully, carefully instilling the little mind with the fact that God made those little feet to be used to his glory, for the development of the physical being and the promotion of health and morals. With this principle woven into every emotion of and experience in life, the promise is ours, "Our children shall rise up and call us blessed."

Then, as the little feet grow older and must needs be piloted in the walk of life, knowing as we lead they will follow, as we walk they will walk, in short, they will be what we are or what we make them,—then it is we must needs whisper, "Jesus, Saviour, pilot me." Then, too, is the blessed assurance most precious, "My grace is sufficient for thee." And how we desire to embrace this strength as we go forth, sharing with our child its joys and griefs as well, while guarding the little feet

and directing the little mind in that channel that ever points to a God of love and infinite wisdom, proclaimed by stately trees, beautiful flowers, lofty mountains, and singing birds, and drawing from each a lesson that will leave an indelible impression upon the heart and mind for time and eternity!

Can we do this?—Yes, if we have a living connection with Him who is the only true source of help and strength. Do we feel that the responsibility is great?—Yes, and also that the requirement at our hands is great, for account must be rendered to God for the souls of our children. Then let us enter heartily into the work left for us to do, by beholding and teaching our children to behold a loving Creator in all the works of nature. Parents, take time to examine and talk of the grass, the trees, the flowers, the leaves, the birds,—the ten thousand speaking beauties of nature,—all pointing to nature's God. Recognize his love in giving us eyes with which to see, ears with which to hear, a mouth with which to speak, food to eat, raiment to put on, yes, and even the blocks with which we build our wonderful houses, especially the ones which are lettered, which may be made to spell out the wonderful words of life, and the beautiful texts which we transfer to our small blackboards—which, by the way, is an indispensable article in the home for children, patiently teaching the little fingers to transfer them to the board, while praying God to print them on the heart.

But time would fail me to speak of the many, many ways which abound all around us, and means at the command of every true seeker of imparting to our children such knowledge as will lead to a pure, true, noble life, avoiding the vice and evil with which the world is now extant.

WONDERFUL PRESENCE OF MIND.

It was in India. Dinner was just finished in the mess room, and several English officers were sitting about the table. Their bronzed faces had a set but not unkindly look common among military men. The conversation at best had not been animated, and just now there was a lull, as the night was too hot for small talk. The major of the regiment, a clean-cut man of fifty-five, turned toward his next neighbor at the table, a young subaltern, who was leaning back in his chair with his hands clasped behind his head, staring at the ceiling.

The major was slowly looking the man over, from his handsome face down, when, with a sudden alertness and a steady voice, he said:

"Don't move, please, Mr. Carruthers. I want to try an experiment with you. Don't move a muscle."

"All right, major," replied the subaltern, without even turning his eyes. "Hadn't the least idea of moving, I assure you. What's the game?"

By this time all the others were listening in a lazy, expectant way.

"Do you think," continued the major, with his voice trembling just a little, "do you think you can keep absolutely still for, say, two minutes—to save your life?"

"Are you joking?"

"On the contrary, move a muscle and you are a dead man. Can you stand the strain?"

The subaltern barely whispered, "Yes," and his face paled slightly.

"Burke," said the major, addressing an officer across the table, "pour some of that milk in a saucer, and set it on the floor here just back of me. Gently, man! Quick!"

Not a word was spoken as the officer quickly

filled the saucer, walked with it carefully around the table, and put it down where the major had indicated on the floor.

Like a marble statue sat the young subaltern in his white linen clothes, while a cobra di capella, which had been crawling up the leg of his trousers, slowly raised its head, then turned, descended to the floor, and glided toward the milk.

Suddenly the silence was broken by the report of the major's revolver, and the snake lay dead upon the floor.

"Thank you, major," said the subaltern, as the two men shook hands warmly. "You have saved my life."

"You're welcome, my boy," replied the senior, "but you did your share."—*Youth's Companion.*

THE BOTOCUDO LIP ORNAMENTATION.

THE Botocudos are a rapidly disappearing tribe of Brazilian Indians. They inhabit the country along the upper portion of the Rio Doce, about three hundred miles northeast of Rio de Janeiro, and the region lying along the borders of the States of Bahia, Espírito Santo, and Minas Geraes, especially between the Rio Doce and Rio Pardo, and along the Sierra dos Aymorés. Although they are now in contact with civilization and fast yielding to and dying out before its influences, it is not many years since they and the various branches of their great family occupied a large portion of Southern Brazil, and were justly looked upon as the most ferocious of all the wild tribes of that country. But few travelers have seen anything of them, and these have observed only the straggling outskirts, as it were, of their tribe. Even to this day the latest and best maps of Brazil have written broadly across the vast region referred to, "But little known, and inhabited by Indians."

In these dense and almost impenetrable forests they spend their lives, seldom or never visiting either the campos of the interior or the coast. To judge of the stage of civilization of these Indians, it is worth while knowing that they cannot count, and that their reckoning is done by using the fingers and toes, and that even this does not go beyond twenty. The children are dirt eaters and are sold for slaves, often for the merest trifles. Formerly these people wore no clothing at all; nowadays, they are coming more and more to use it. Their straight, deep black hair, high cheek bones, flat noses, complexion, and stature are all suggestive of the Mongolian race types. An ancient custom among them is that of wearing large and broad lip and ear ornaments. The opening in the lower lip is made when the person is quite young, by piercing it with a long, slender thorn that grows on a kind of palm tree; this is enlarged with the point of a deer's horn, and a stick or a small stone is inserted and the wound greased with salve. These openings are gradually enlarged by forcing bigger and bigger plugs into them, until the desired size is reached.

It was formerly the custom when the young men were old enough to bear arms that the openings were enlarged and the green stone labrets inserted. The lip ornament is of two very different forms, one broad and stopper-shaped, the other long and rudely T-shaped. Several writers tell of the use of stones for labrets. Jean de Lery speaks of polished bone, white as ivory, used by the big boys, and replaced when they are grown by green stones. Many are made of clay and formed like pottery, while the ornaments in most common use now are made of wood. The ear ornaments are not essentially different from those worn in the lips. The plugs are of the same materials, size, and appearance. They differ only in that they are worn in openings made in the lobes of the ears instead of in the lower lip.—*Popular Science Monthly.*

Mission Fields.

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

THE COMMISSION.

BY REV. J. E. RANKIN, D.D., LL.D.

I TEACH what Christ has taught me,—
The wisdom from above,
The news from heaven he brought me,
That God himself is love,
And that in every nation
He waits that soul to bless
Who seeks from sin salvation,
And worketh righteousness;

How Jesus, God anointed
With his own mighty power,
To meet the time appointed,
And bring us mercy's hour,
Endowed with grace of healing,
How fair earth's walks he trod,
At length, in death, revealing
Himself the Son of God.

And this is my commission:
That all who trust his name,
Of sin shall have remission—
For this is why he came,
Not for our condemnation—
For that, alas! we have—
To bring, instead, salvation,
And triumph o'er the grave.

—S. S. Times.

FROM FOO-CHOW, CHINA.

[We have received two letters from Rev. Nathan Sites, a Methodist missionary at Foo-Chow, and from one of these we take the following. Extracts from the second letter will be given at another time.]

THE city and suburbs of Foo-Chow comprise over half a million souls, and furnish a field for the workers of three Protestant missions. Our work includes day schools, boarding schools, the Anglo-Chinese College, the School of Theology, and our great printing press. The statistical results of these various departments do not show as markedly as in some other departments, but on the work at large their effects are incalculable for good. Evidence of progress is manifest in the multitude of children freely coming to our Sunday schools.

Rev. J. H. Worley and Pastor Hu Bo Mi started an afternoon Sunday school in our East Street city chapel, and the children came by scores, remaining through the hour to study Scripture texts and listen to the explanation of God's word.

"The poor have the gospel preached unto them," and it has sometimes seemed as if only they were willing to accept Christ. The wealthy and literary classes have ever been the secret leaders of opposition and persecution against our work. But thanks be unto God, the strong wall of conservatism with which they have encircled themselves seems weakening and crumbling. We have now over twenty first-degree graduates as full members of the church, besides a large number of probationers. At the late great triennial examination for second degree, not less than twenty Christian students were among the competitors. Such a thing was never before known in the history of this old nation.

Here at Foo-Chow a first-degree literary graduate, the late Dr. Ling Seng Nguong, a native physician of great renown, left idolatry to serve God. He was the head of a large family, with children and grandchildren, and servants, male and female, in all thirty or more persons, all living in one larger residence built some ten years ago. Dr. Ling was formerly very devout in his worship of idols, and so revered them that if at any time he saw one neglected or uncared for, he took it home and cared for it, and in this way he gradually collected about a hundred images.

At one time during the flood he saw the limbless trunk of an idol floating on the swollen waters. He secured it, and found upon the back two characters indicating its name. He took it home and had workmen repair it, putting on new limbs, and had made for it a little shrine of finest hard wood, carved. A few months ago, when the true God became his one and only object of devotion, he presented this same idol, with its shrine and all complete, to my daughter, who in return sent him a large, handsomely bound Bible. He said of it, "If I were offered all the gold of famous California, and all the wealth of my own land beside, it would not purchase this book of me."

But not long after he had cared for the flood-driven idol, his wife took sick and died. Then his eldest son died; and in the despair of her hopeless grief this son's wife hung herself. Very soon afterward the second son also died; and, hearing of his death, the young girl to whom he was betrothed committed suicide. Beside himself with grief, the doctor angrily cast out almost all the images for which he had so reverently cared, but which had not prevented calamity from befalling his household.

A friend said to him not long after, "I have found what you need, better than any medicine to heal your heart and cure your body." With this he handed him a copy of Dr. Allen's Shanghai paper *News of the World*. This proved a source of intense interest, not only for the news it contained, but because of the light it gave regarding another religion, of which he had never heard.

He at once bought a Bible and began careful study of it. His home has since been a place of weekly public worship, and himself an interested learner. His failing health had of late kept him much at home, and he never was within a Christian church. But in his own home he accepted Christ. His dying testimony was, "All peace within."

But "he being dead yet speaketh," and not only are all his large family now committed to Christ, but from unexpected sources far and near come reports of his work. While healing others of physical ailments he had for years past, ever since his own first study of the Bible, been pointing his patients to Christ, the soul Physician. His fourth son, also a literary graduate, is now teaching in our School of Theology, and proving himself an earnest follower of Jesus Christ.

THE YOUNG MAN WHO FORGAVE HIS ENEMY.

IN Greenland, when one man had killed another, the nearest relative of the murdered man might avenge his death. Once a boy saw his own father killed before his eyes. He was then but thirteen years of age, and was considered too young to avenge himself. He was therefore obliged to flee; but revenge was in his heart. Fifteen years passed by. He had grown into a fine young man, and one day set out on the long journey of his return to his native place. He did not expect to reach it for a week. What was his object?—To kill the man who had killed his father.

When he arrived at his old home, he could find no lodging but in the house of the missionaries, and, though he would have preferred living with his countrymen, he accepted their invitation. Everyone knew why he had come, and his enemy knew too. The missionaries did not talk to him about the wickedness of the deed he was going to commit, but they were very kind to him, and invited him to family prayer. One morning he went to one of the missionaries and said, "I wish you would read to me some more of that Book which tells about Jesus; I wish I could read it myself." The missionary read him the account of the crucifixion. When he had finished, he said: "I do love Jesus—I would

do anything for Jesus. How kind of him to die for me!"

Missionary—Are you sure you would do anything for Jesus?

Young Man—Oh, yes! I would do anything for Jesus. Tell me what I can do.

Missionary—This Book says, "Thou shalt do no murder."

Young Man—Oh, but that man killed my father, and drove me from a happy home!

Missionary—Jesus says, "If ye love me, keep my commandments." This is one of them.

Young Man—Oh, I do love Jesus; but—but—I must, I—

Missionary—Be calm, dear young man; go out and think about it. Then come and tell me your decision.

He went out. When he came back, he said: "I cannot decide; one moment I will, the next I will not. Oh, help me to decide!" The missionary replied, "When you will, it is your own wicked heart trying to gain the victory; and when you will not, it is the Spirit of God striving in you." The result was he gave up the murderous intention which had been encouraged for years. The young Greenland sent a message to his enemy, inviting him to come and meet him as a friend. He came, but with treachery in his heart. He gave the young man an invitation to visit him on the other side of the river, and treated him with kindness; but on returning to his boat, he discovered a hole in the bottom, made by that very man. He speedily stopped it up, and on raising his eyes saw his defeated enemy burning with wrath, for he had gone up to a high rock to see his victim drown. Preserved from destruction, the young man exclaimed, "I forgive you, for Jesus has forgiven me."—*Book and Its Missions, 1856.*

CRYING OUT AFTER GOD.

ONE of the most pathetic instances of the yearning of the human being for the divine is that related by Bishop Whipple, of Minnesota.

"Some years ago," he said, "an Indian stood at my door, and as I opened it, he knelt at my feet. Of course I bade him not to kneel. He said:—

"My father, I knelt only because my heart is warm to a man who pitied the red man. I am a wild man. My home is five hundred miles from here. I knew that all the Indians east of the Mississippi had perished, and I never looked into the faces of my children that my heart was not sad. My father had told me of the Great Spirit, and I have often gone out into the woods and tried to talk with him."

"Then he said so sadly, as he looked into my face:—

"You don't know what I mean. You never stood in the dark and reached out your hand and could not take hold of anything. And I heard one day that you had brought to the red man a wonderful story of the Son of the Great Spirit."

"That man sat as a child, and he heard anew of the love of Jesus. And when we met again, he said, as he laid his hand on his heart:—

"It is not dark; it laughs all the while."—*Gospel in All Lands.*

"POWER will intoxicate the best hearts, as wine the strongest heads. No man is wise enough nor good enough to be trusted with unlimited power; for, whatever qualifications he may have evinced to entitle him to the possession of so dangerous a privilege, yet, when possessed, others can no longer answer for him, because he can no longer answer for himself."

Siberia

AND THE NIHILISTS.

By Hon. William Jackson Armstrong.

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WENT
TO
RUSSIA.

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Our Work and Workers.

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

THE OLD YEAR AND THE NEW.

BY T. H. STARBUCK.

THE old year now is gone forever—
Slipped away from our embrace;
Its joys and cares, returning never,
Memory alone can trace.

One year ago it came to meet us,
Born on Time's resistless wing—
A precious gift, which, sent to greet us,
Came from whence life's treasures spring.

Have we improved this blessing rightly,
As the Giver meant we should?
Or have we spent its moments lightly,
Wasting time for doing good?

How oft found we our ourselves essaying
Some unpleasant task to shun,
And in forbidden pathways straying,
With our duty left undone!

Have we, in loving sinful pleasures,
Centered all on things of earth,
And, letting go the heav'nly treasures,
Brought our souls to moral dearth?

Or have we wisely sought improvement
Of the mind and of the heart,
And in some self-denying movement
Have we born a noble part?

The happy New Year just beginning
Brings fresh tokens of God's love;
And may we spend its days in winning
Laurels for the home above,

That, when the Master comes, descending
From the starry vaulted dome,
With all the angel throng attending,
To escort his people home,

We may begin the life eternal
On the radiant, sinless strand,
No more to roam from realms supernal,
Pilgrims in a stranger's land.
Salem, Oregon.

EARNEST PREACHING REQUIRED.

A FORMAL religion is to be dreaded; for in it is no Saviour. Plain, close, searching, practical discourses were given by Christ. His ambassadors should follow his example in every discourse. Christ and his Father were one; in all the Father's requirements Christ cheerfully acquiesced. He had the mind of God. The Redeemer was the perfect pattern. Jehovah was manifested in him. Heaven was enshrined in humanity, and humanity inclosed in the bosom of Infinite Love. If ministers will in meekness sit at the feet of Jesus, they will soon obtain right views of God's character, and will be able to teach others also. Some enter the ministry without deep love to God or to their fellow-men. Selfishness and self-indulgence will be manifested in the lives of such; and while these unconsecrated, unfaithful watchmen are serving themselves instead of feeding the flock and attending to their pastoral duties, the people perish for want of proper instruction.

In every discourse fervent appeals should be made to the people to forsake their sins and turn to Christ. The popular sins and indulgences of our day should be condemned, and practical godliness enforced. The minister should be deeply in earnest himself, feeling from the heart the words he utters, and unable to repress his feeling of concern for the souls of men and women for whom Christ died. Of the Master it was said, "The zeal of thine house hath eaten me up." The same earnestness should be felt by his representatives.

An infinite sacrifice has been made for man, and made in vain for every soul who will not accept of salvation. How important, then, that the one who presents the truth shall do so under a full sense of the responsibility resting upon him! How tender, pitiful, and courteous should be all his conduct in dealing with the souls of men, when the Redeemer of the world has shown that he values them so highly! The question is asked by Christ, "Who then is a faithful and wise servant, whom his lord hath made ruler over his household?" Jesus asks, Who? and every minister of the gospel should repeat the question to his own heart. As he views the solemn truths, and his mind beholds the picture drawn of the faithful and wise steward, his soul should be stirred to the very depths.

To every man is given his work; not one is excused. Each has a part to act, according to his capacity; and it devolves upon the one who presents the truth to carefully and prayerfully learn the ability of all who accept the truth, and then to instruct them and lead them along, step by step, letting them realize the burden of responsibility resting upon them to do the work that God has for them to do. It should be urged upon them again and again that no one will be able to resist temptation, to answer the purpose of God, and to live the life of a Christian, unless he shall take up his work, be it great or small, and do that work with conscientious fidelity. There is something for all to do besides going to church and listening to the word of God. They must practice the truth heard, carrying its principles into their everyday life. They must be doing work for Christ constantly, not from selfish motives, but with an eye single to the glory of Him who made every sacrifice to save them from ruin.—*Testimony for the Church No. 29.*

FIELD NOTES.

It is expected that a church will soon be organized at Hilgard, Oregon.

FROM Spartansburgh, S. C., Brethren E. W. and L. A. Webster report the conversion of eight adult souls.

BROTHER H. E. GIDDINGS reports four accepting Christ at Lucas, Mo., with a real interest to hear more in consequence of opposition.

A REPORT from Brother J. A. Sweney, of Albuquerque, N. M., says that five have embraced the Sabbath there as the result of Bible readings.

ELDER R. S. DONNEL reports a growing interest at Boise, Idaho, where he and Elder Bagby were holding meetings. Eleven had united with the church.

NINE converts have lately been added to the company at Helena, Mont., making now twenty-six. One of these is a French Catholic. So reports Brother W. J. Stone.

ELDER J. H. MORRISON, of the California Conference Committee, returned to the State on the 19th inst., after a brief sojourn in Nebraska. He came by way of Washington and Oregon.

THE *Bible Echo*, published at Melbourne, Australia, has been changed from a 16-page semimonthly to an 8-page weekly. May the Lord's blessing be with it and doubly increase its usefulness.

ELDER O. A. OLSEN, president of the General Conference, reports good progress in the work in South Africa. The first year of the school, which closed November 7, has been a success in every respect. While the building was thought to be so large by some of its friends, it was found insufficient, so that they have found it necessary to provide more room.

OUR well-known canvasser, Brother W. Harper, writes that in one week he took 130 orders, and in five weeks 650 orders. A later note states that he was succeeding well in delivering the orders.

WE note the report of Elder M. G. Huffman in the *Union Record* that he was granted the free use of the Baptist Church in Vienna, Me., and the choir of the church sang for him on Sundays and helped him in other ways during the week.

AT Bellefonte, Pa., Brother L. S. Wheeler and wife have been holding successful meetings. Among those who accepted the truths presented were the pastor of the United Brethren Church, his wife, and some other members of his church.

ELDER D. C. BARCOCK says of the work at Tanner's Hill, W. Va., that it is very encouraging, "several having accepted the way of the Lord, and manifested a desire to suffer with the people of God rather than receive the mark of the beast."

A CANVASSER in West Virginia says that hereafter he will sell "Steps to Christ" as a help. He says, "It is a good seller, for it sells itself." Such a "help" not only helps the canvasser, but it is a help to the purchaser—if he will read it and heed it.

A PROFITABLE meeting is reported from the institute at Ithaca, Mich., by Brethren Falconer and Williams. Seventeen, most of whom were new converts, responded to the call to give their hearts to God. The same brethren report twenty new converts at Alma, as the result of a twelve-days institute. Another institute, held with the Lakeview Church, by Brethren Horton and Evans, resulted in fourteen of the youth starting to serve the Lord.

THE *Bible Echo* notes the opening, with excellent interest, of tent meetings at Seven Hills, N. S. W., Australia. The meetings are conducted by Elders D. Street and A. S. Hickox, the latter recently from California. The *Echo* also says: "From distant parts of New South Wales we learn of persons who are observing the Sabbath through having read the literature placed in their hands by members of our missionary societies. The openings are numerous, the calls are earnest, and the work is pressing all along the line."

ELDER B. J. CADY writes from the island of Raiatea, under date of October 29, that he has moved into his new house, which is fitted not only for a dwelling house but a school. It is 20x60 feet in size. The roof is covered with thatch made of the leaves of the pandanus palm, the sides of bamboo poles, split and woven. The school began with an attendance of 50, which has now increased to 100. Reading in the Tahitian language is especially taught, as is also, to some extent, the English and French. An educated young German and an American have embraced the Sabbath and are advocating it. The efforts put forth for the children are heartily appreciated.

NEW ZEALAND papers at ports visited by the *Pitcairn* are quite liberal in their compliments of the ship and the work in which it is engaged. Of the vessel one paper says: "The *Pitcairn* has proved herself a splendid ship in all weathers, and, as an instance of her sailing capabilities, it may be mentioned that the trip from Norfolk Island to Auckland, a distance of 700 miles, was run in seventy hours, which is reckoned a very smart passage." Another paper refers to the numerical strength of the Seventh-day Adventists, and adds that "it is evident they must have the work of Christianizing the heathen thoroughly at heart when they find funds to equip a vessel, build colleges, schools, and sanitariums, and distribute their missionaries over the islands of the Pacific Ocean."

THE Melbourne, Australia, *Spectator* of September 22 contains the following pungent paragraph: "A 'Lover of Truth' tells us that we have 'added iniquity to iniquity' by an advertisement of Dr. Kellogg's book, 'Social Purity.' The book, he allows, is right enough in itself, but Dr. Kellogg is an Adventist, and, therefore, the advertisement 'desecrates the pages of the *Spectator*.' This 'Lover of Truth' is also good enough to inform us that we 'must be lamentably ignorant for our age and position.' So we are, and we are wise enough to know it. We have handed our courteous correspondent's letter to the manager, to whose department, not to ours, the advertisements belong."

ELDER RODNEY S. OWEN reports that the academy, where he had held one meeting, at Flowery Branch, Ga., was closed against him by the Baptist minister. When this became known in the county, about five schoolhouses were offered, where he was urged to hold meetings. Near Dixie a young colored minister and his wife embraced the truth, and his church are very much stirred. Of his visit to Brother Merchants, near Quitman, Elder Owen writes:—

Here I heard afresh the sad story of the imprisonment and death of Brother Samuel Mitchel, who lived here when he became a victim of religious persecution. He had been guilty of plowing in his own field on the first day of the week, after having kept the Sabbath according to the commandment. For this offense he was sentenced to be confined in a loathsome prison cell for thirty days. Being in very poor health, the confinement in the damp cell was too much for him to endure, and he died soon after his release. Even his persecutors admitted that he was "a good man," but they said, "This Saturday keeping must be stopped."

During the trial the judge seemed inclined to release him, but, like Pilate, he yielded to the persecutors, and this man of God was sent to prison and to the grave. O spirit of religious freedom, pride of America, how sweet has been thy stay! How sad thy departure! The mutterings of the dragon's voice may be heard on every side. The trials and persecutions so long foretold are now at hand, but the glorious triumph of the remnant church is just beyond. Courage, brethren, courage in the Lord.

PERIODICALS WANTED.

CLEAN copies of any of our denominational papers or tracts will be used in missionary work if sent to J. L. Wilson, 231 Pandora Avenue, Victoria, B. C.

CHURCH SERVICES.

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

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

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

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

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

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

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International S. S. Lessons.

"So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading."
—*Neh. 8:3*

LESSON II.—SUNDAY, JANUARY 14, 1894.

ADAM'S SIN AND GOD'S GRACE.

[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. 3:1-15.

1. Now the serpent was more subtle than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of any tree of the garden?
2. And the woman said unto the serpent, Of the fruit of the trees of the garden we may eat;
3. But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.
4. And the serpent said unto the woman, Ye shall not surely die;
5. For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as God, knowing good and evil.
6. And when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of the fruit thereof, and did eat; and she gave also unto her husband with her, and he did eat.
7. And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons.
8. And they heard the voice of the Lord God walking in the garden in the cool of the day; and the man and his wife hid themselves from the presence of the Lord God amongst the trees of the garden.
9. And the Lord God called unto the man, and said unto him, Where art thou?
10. And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself.
11. And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldst not eat?
12. And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat.
13. And the Lord God said unto the woman, What is this thou hast done? And the woman said, The serpent beguiled me, and I did eat.
14. And the Lord God said unto the serpent, Because thou hast done this, cursed art thou above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life;
15. And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

Golden Text.—"For as in Adam all die, even so in Christ shall all be made alive." 1 Cor. 15:22.

SUGGESTIVE QUESTIONS.

1. Which was the most subtle of all the beasts? Verse 1. Note 1.
2. What question did he ask the woman? Note 2.

3. What did the woman reply? Verses 2, 3.
4. What was to be the consequence of eating? Verse 3, last part, also chap. 2:17.
5. What did the serpent reply? Verse 4, note 3.
6. Who was the one working through this serpent? *Answer*—"The old serpent, he that is called the devil and Satan, the deceiver of the whole world." Rev. 12:9.
7. How did the woman receive his words? Verse 6. Note 4.
8. What does the apostle say of this? *Answer*—"The serpent beguiled Eve in his craftiness." 2 Cor. 11:3.
9. What did he say God knew? Verse 5. Note 3.
10. What effect did the eating have upon Adam and Eve? Verse 7. Note 5.
11. How did they feel in the presence of God? Verse 8.
12. What question did the Lord ask? and what was Adam's reply? Verses 9, 10.
13. What questions did the Lord then ask? Verse 11.
14. What excuse did they respectively offer? Verses 12, 13.
15. What curse did the Lord pronounce upon the serpent? Verse 14.
16. What did he say of his future relation with the woman and her seed? Verse 15.
17. What is involved in this? Note 6.
18. How only, and through whom alone, does life come? Golden text.

NOTES.

1. **The serpent.**—This lesson treats the scripture above as the simple inspired narrative of what actually occurred. The serpent was no doubt an upright creature, or one which did not grovel in the dust, beautiful, wise, subtle, a fit instrument for the devil to use. That he once maintained a position which he does not now, is indicated by his sentence. He should henceforth crawl upon the earth. The original word for "serpent" is *nahash*, from its glossy appearance.

2. **Yea, hath God said.**—There is a sneer in the language. Did God really say that? Can it be that he would say such a thing? It was said to weaken her confidence in God. He came to her alone; she should have been with her husband.

3. **Ye shall not surely die.**—God had said, "Thou shalt surely die." Gen. 2:17. God made life dependent on righteousness. In doing his will "is continuance." And therefore, in his love for man, God declared that outside of trust in him and obedience to his ways was death. Satan contradicted absolutely, and with baleful lie he brought his devilish appeal to selfishness; for God doth know that your eyes shall be open, that ye shall know good and evil, that ye shall be like God. He would have Eve believe that God was selfishly keeping all this wondrous knowledge from her. And yet the majority of the race believe Satan still; for every false religion on the face of the earth is founded on the falsehood told by Satan in Eden; and the root of every apostasy and rebellion which ever arose is all found in the selfish desire of the human heart to be as God. Well, Adam died, and men have died ever since that time, but mankind have, in order to make Satan true, devised a theory that the "real man," "the immortal soul," does not die; in other words, that man is more alive at death than he was before, and that these dead men are gods, demigods, demons, saints, spirits, etc. But the entire man was involved in the transaction; the entire man sinned; the entire man died; and God shut him away from the tree of life, lest he should put forth his hand and eat and live forever. Gen. 3:22-24. God would have no eternal sin nor sinners. *Man* was of the dust; man returned at death to the dust. Verse 19.

4. **She took of the fruit.**—Satan appealed, as he does in every temptation, to selfishness. He made Eve believe that she was losing honor and knowledge, and that God was cruel in keeping these from her. She therefore *desired*, that is, she coveted. She then took what God had forbidden, and therefore transgressed the eighth, sixth, fifth, first, and other commandments; and the wages of sin is death.

5. **The eyes of them both were opened.**—Yes, they knew sin in the wrong way. God desired them to know it in the only right way—by faith. By faith they would have learned more and more of God, his

goodness, power, and wisdom, till finally, with a fully developed character, they would have known by the divine Spirit within the intrinsic good or evil. They refused God's way; they learned it by sad experience. **They knew that they were naked.**—Previous to this, even as the angels of God, they were clothed in garments of glorious light, emblematic of the purity within. The light and glory departed with the righteousness. No wonder they were afraid of God.

6. **I will put enmity, etc.**—When man sinned, he yielded himself wholly to Satan, and would never have had a worthy desire for good had it not been for the mercy of God. In yielding to Satan man yielded his dominion, the earth (Gen. 1:23; Luke 4:5, 6), his purity of character, and his life (Rom. 5:12). God in his mercy would give man even better opportunity to perfect a righteous character. He puts "enmity" in man against Satan, or, in other words, an element by which man might see, appreciate, accept, and cooperate with the divine power, upon which the Spirit of God could work. To every man who will believe God, the power and grace of God will give repentance of sin, will forgive sin, will extirpate sin, till at last every soul will be gathered in, through the suffering and trial (the bruising of the heel), to eternal triumph (the bruising of the head of Satan forever.)

LESSON II.—SABBATH, JANUARY 13, 1894.

GABRIEL FORETELLS THE BIRTH OF JESUS.

Lesson Scripture, Luke 1:24-45 (R. V.).

24. And after these days Elizabeth his wife conceived; and she hid herself five months, saying,
25. Thus hath the Lord done unto me in the days wherein he looked upon me, to take away my reproach among men.
26. Now in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth,
27. To a virgin betrothed to a man whose name was Joseph, of the house of David; and the virgin's name was Mary.
28. And he came in unto her, and said, Hail, thou that art highly favored, the Lord is with thee.
29. But she was greatly troubled at the saying, and cast in her mind what manner of salutation this might be.
30. And the angel said unto her, Fear not, Mary: for thou hast found favor with God.
31. And behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS.
32. He shall be great, and shall be called the Son of the Most High; and the Lord God shall give unto him the throne of his father David;
33. And he shall reign over the house of Jacob forever; and of his kingdom there shall be no end.
34. And Mary said unto the angel, How shall this be, seeing I know not a man?
35. And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee; wherefore also that which is to be born shall be called holy, the Son of God.
36. And behold, Elizabeth thy kinswoman, she also hath conceived a son in her old age; and this is the sixth month with her that was called barren.
37. For no word from God shall be void of power.
38. And Mary said, Behold, the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.
39. And Mary arose in these days and went into the hill country with haste, into a city of Judah;
40. And entered into the house of Zacharias and saluted Elizabeth.
41. And it came to pass, when Elizabeth heard the salutation of Mary, the babe leaped in her womb; and Elizabeth was filled with the Holy Ghost;
42. And she lifted up her voice with a loud cry, and said, Blessed art thou among women, and blessed is the fruit of thy womb.
43. And whence is this to me, that the mother of my Lord should come unto me?
44. For behold, when the voice of thy salutation came into mine ears, the babe leaped in my womb for joy.
45. And blessed is she that believed; for there shall be a fulfillment of the things which have been spoken to her from the Lord.

LESSON SUMMARY.—This lesson may be summarized briefly as follows: After mentioning the conception of John the Baptist, the evangelist tells of the angel Gabriel's visit, six months later, to Mary, to announce that she should be the mother of Jesus. Afterwards Mary visited her cousin Elizabeth, and received her salutation.

The forty-five verses included in this and the preceding lesson may thus be summarized: Introduction; the birth of John the Baptist foretold; the birth of Jesus foretold; Mary's visit to Elizabeth,

1. In what city did Mary dwell? and what was her descent?
2. What angel was sent to visit her?
3. What was his salutation?
4. How did this salutation affect Mary?
5. With what words did the angel reassure her?
6. Whom did he say that she would bring forth?
7. What did he say that he should be called and should receive?
8. What was said as to the duration of the kingdom?
9. What reply was made to Mary's question how this should be done?
10. What statements were made to strengthen her faith?
11. How did Mary receive this announcement?
12. After the angel departed, what did she do?
13. With what words did Elizabeth greet Mary?
14. What did Elizabeth say would be the result of Mary's ready belief?

NOTES.

1. "AND the angel came in unto her, and said, Hail, thou that art highly favored, the Lord is with thee; blessed art thou among women." Who would not like to receive such a salutation from an angel of God? Yet how few of those who wish to be highly favored of God are willing to pass through the humiliation and reproach that it involves! How few stop to think that the high honor of being the mother of Christ involved, so far as the world could judge, that which is the greatest reproach to woman! Who can doubt but that the full measure of reproach that she might have to endure, the contempt with which she might be regarded, the loss of friends, flashed with startling distinctness through the pure and sensitive mind of the Virgin Mary? But she recognized the voice of the heavenly messenger as the call of God, and she was willing to endure reproach for his name. What a commentary this is upon the statement that they that humble themselves shall be exalted.

2. "AND the Lord God shall give unto Him the throne of His father David." David's throne was the throne of Israel. The extent and duration of his kingdom are indicated in Ps. 89:21-29. Christ is the one through whom David's throne is thus to be perpetuated. David's throne was upon this earth; therefore Christ is to rule over the earth. Indeed, the kingdom was recognized as belonging to the Lord even in David's day. We read: "Then Solomon sat on the throne of the Lord as king instead of David his father." 1 Chron. 29:23. That this earth is to be Christ's kingdom is shown in Eze. 21:25-27, where Zedekiah, the last earthly king in David's line, is thus addressed: "And thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end, Thus saith the Lord God: Remove the diadem, and take off the crown; this shall not be the same; exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it; and it shall be no more, until He come whose right it is; and I will give it Him." When the diadem was taken from Zedekiah, the kingdom passed into the hands of Nebuchadnezzar, king of Babylon. See Jer. 27:1-8, which shows also the extent of Nebuchadnezzar's dominion. But three revolutions or overturnings were foretold, to take place after this change of government. The first of these gave the dominion of the earth to Persia. See Dan. 2:37-39; 5:30, 31; 2 Chron. 36:22, 23. The second overturning gave Grecia the dominion of the whole earth. Dan. 2:39; compare Dan. 8:1-7, 21, 22. By the third revolution Rome became the mistress of the world. Dan. 2:40; Luke 2:1. Rome's dominion became practically universal 168 B. C.

Many histories might be quoted from to show the correctness of this statement, but the following from "The Story of Rome" (G. P. Putnam's Sons, New York and London) is brief, and is sufficient: "In 168 the Romans met the army of Perseus at Pydna, in Macedonia, north of Mount Olympus, on the 22d of June, and utterly defeated it. Perseus was afterwards taken prisoner, and died at Alba. From the battle of Pydna the great historian, Polybius, who was a native of Megalopolis, dates the complete establishment of the universal Empire of Rome, since after that no civilized State ever confronted her on an equal footing, and all the struggles in which she engaged were rebellions or wars with 'barbarians' outside of the influence of Greek or Roman civilization, and since all the world recognized the Senate of Rome as the tribunal of last resort in differences between nations."

It was at the height of its power when Christ was born in Bethlehem. At his first advent, Christ did

not receive the kingdom, nor any part of it, for he had not a place to lay his head. Luke 9:58. Rome retained the unbroken supremacy of the world till the fifth century A. D. Then it was broken into fragments, according to the prophecy in Dan. 2:41; 7:23, 24. Since that time different men have tried to establish universal empires, but in vain; for the prophecy declared that there should be no more general revolution "until He come whose right it is." When Christ comes the second time, there will be a grand revolution, in which the armies of heaven will overcome the armies of earth. See Rev. 19:11-21; Ps. 2:8, 9. Then "the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom." Dan. 7:27.

3. NOTE the difference between the question asked by Zacharias and that asked by Mary. The fact that Mary's question was not one of doubt, like that of Zacharias, is shown by the different way in which it was received. He was rebuked, while her question was answered. Her question, "How shall this be?" was not one of doubt as to the fulfillment of the thing, but of wonder as to how it should be brought about,—not an idle curiosity, but a desire to know what course she would be required to take in the matter. His question, "Whereby shall I know this?" implied a doubt as to the thing itself.

4. "THE Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God." Luke 1:35. It was by the power of the Spirit of God that Christ was born of the Virgin Mary. Isaac was born by the power of the same Spirit. The same miracle was wrought in the birth of each. "For as many as are led by the Spirit of God, they are the sons of God. . . . The Spirit itself beareth witness with our spirit, that we are the children of God; and if children, then heirs; heirs of God, and joint heirs with Jesus Christ." Rom. 8:14-17. "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3:29. "In Isaac shall thy seed be called." Heb. 11:18. "Now we, brethren, as Isaac was, are the children of promise." Gal. 4:28. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is." 1 John 3:1, 2. But the unspeakable love has been bestowed upon us, that we should be called the sons of God, provided we have the faith of Abraham. Therefore in every child of God the same miracle is wrought that was manifest in the birth of Christ. These things were recorded for the purpose of showing that it is not by human agency, but solely by the power of God, that we are brought to the inheritance. Thus the gospel is the power of God unto salvation to everyone that believeth. The mystery of the miraculous conception of Jesus appears throughout the plan of salvation.

5. "FOR with God nothing shall be impossible." Verse 37. The rendering of this in the Revised Version is significant: "For no word of God shall be void of power." It was the all-powerful word of God,—the word that created the earth (Ps. 33:6),—that was to perform this wonderful miracle. This same word it is that makes us children of God. Says the apostle Peter: "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever. For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away; but the word of the Lord endureth forever. And this is the word which by the gospel is preached unto you." 1 Peter 1:23-25. This living, creative word is brought to us in the Holy Scriptures. If we accept it as sincerely as did the Virgin Mary, the Son of God will just as surely be formed in us, to transform us, as he was begotten in her. Eph. 3:17; Rom. 10:17, 10.

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News and Notes.

FOR THE WEEK ENDING DECEMBER 25.

RELIGIOUS.

—The Society of Liberty and Loyalty (Catholic) has been organized to counteract the work of the American Protective Association (anti-Catholic).

—At Prineville, Or., there is a church with seating capacity of 250, which a writer says "was built by the whisky element, and is used by all denominations."

—The *Occident* says: "It is a noteworthy fact that the largest contribution per member to the cause of foreign missions last year among churches of San Francisco was made by the Chinese Presbyterian Church—\$2.20."

—Of late the pope has been particularly favorable to republican government; but would he be content with the presidency of a republic as a restoration of temporal power? Some Catholic journals have advocated a republican government in Italy, excepting that Rome be under the monarchical rule of the pope.

—A New York *Herald* dispatch from Rome, Italy, says that the pope is much displeased because Americans have presumed to criticise his ablegate, Satolli. A high authority in the church at the Vatican says that the appointment was made for the "good of America," and "in a truly American spirit," and that he will not be recalled until he is made Cardinal. His successor may be an American. Really, it would seem that Americans are the better judges of what is American.

—In an address to Italian pilgrims the pope remarks that if Italy had followed his advice, she would not now be bowing her head in disgrace. And the *Catholic News* says, "There would have been no demoralizing bank scandal to disrupt the government, if Italy walked in the path the Holy Father has often pointed to her." This is just the argument that will strongly be brought to bear upon all the European governments in the near future, and their "perplexity" (Luke 21 : 25) will lead them to accept it.

—The *Occident* says that God sanctified Sunday. There are three questions on this assertion that should be answered: When? In what manner? and, Where is the record? In connection with his sanctification of the seventh day all these points are prominent. There was conspicuous formality in the sanctification. The time and place are plainly recorded, namely, the Garden of Eden, and at the completion of creation. The manner and the reasons of the sanctification are clearly set forth in the Scriptures. Gen. 2 : 2; Ex. 20 : 11; Mark 2 : 27, 28. Besides there are numerous references to the institution and its sacredness, calculated to impress it upon the minds of the people. But all these essential facts are utterly lacking with regard to any other day. Therefore the claim that God ever sanctified any day but the seventh is without any authority other than human assumption.

SECULAR.

—A late press dispatch announces the discovery of a gold mine near Burlington, Iowa.

—It is reported that fire destroyed property valued at \$130,000 at Waxahatchie, Texas, on the 20th inst.

—Four train robbers were each sentenced, at Austin, Texas, last week, to thirty-five years' imprisonment.

—A Chicago dispatch last week quoted wheat at 52 cents a bushel, the lowest price reached in twenty-three years.

—A dispatch from Vienna says that a considerable quantity of dynamite has been stolen from the navy yard at Polen.

—A Chinese merchant in Sacramento has become so far Americanized as to seek and secure a divorce from his wife in regular American style, in order to marry another woman.

—Archbishop Reardon, of San Francisco, truthfully says, "It is a shame to hear so much talk about hard times, when so much might be done by men of means to make it otherwise."

—It has been announced that the Carnegie Iron and Steel Works at Homestead, Pa., will shortly be closed, regardless of contracts with the government for armor plates for naval vessels.

—The report of Secretary of the Treasury Carlisle shows that during the first five months of the present fiscal year the expenses of the government have exceeded the receipts by nearly \$30,000,000.

—Hon. Wayne McVeagh, who was Attorney General under Garfield's administration, has been appointed ambassador to Italy, and Hon. John P. Irish, of this city, naval officer at San Francisco.

—On account of a rumored effort to assassinate President Heureau, of San Domingo, and fears of a popular uprising, the U. S. war ship *Kearsarge* has been sent there to look after the interests of Americans.

—Some enthusiastic people in Los Angeles, Cal., proposed to furnish a company of volunteers to go to Hawaii and help to sustain the Provisional Government, but the offer has been declined with thanks.

—The Sicilian Deputy in the Italian Chamber has announced that Sicily will decline to pay any more taxes. The announcement caused a sensation, and the question now is, What will the government do about it?

—When a Southern Pacific train reached Liberty, Texas, on the 18th inst., the express messenger was found dead in his car and the car robbed. He had been killed with an ax, but there was no clue to the murderer.

—Press dispatches announce that the French vice consul at Pekin has obtained the punishment of the Chinese who committed the outrage on Christian missionaries in Hupeh, and has secured a large indemnity for the sufferers.

—The first Chinese registration under the Extension Law was made in San Francisco, on the 21st inst., when Lee Kim, wife, and six children received certificates and went directly on board the steamer *Oceanic* for a visit to China.

—The problem of caring for the poor is also agitating the authorities at Sydney, N. S. W. An official tour of the streets on a rainy night is said to have disclosed the fact that over 900 people were shelterless, trying to sleep on doorsteps and other recesses of buildings.

—The largest stamp order ever made by the Post-office Department was transmitted to the contractor by the department December 23. It called for 251,768,100 Columbian stamps, valued at \$45,170,922. These will be placed on sale in about 3,000 presidential offices.

—All the Chinese department cases on appeal in the U. S. Supreme Court have, on motion of counsel, been dismissed. It is now impossible to review the constitutionality of the Geary Law until after the expiration of the six months' extension of time for registration.

—There is joy at Fall River, Mass. Recent heavy sales of print clothes have relieved the overstocked market, and orders have been received that will keep the mills running all winter, thus giving employment to 25,000 idle hands, and through them sustenance to 40,000 in all.

—There will shortly be a good opportunity for government contractors. The Secretary of the Interior has authorized the purchase of a large amount of beef and 138,000 pounds of flour for the Cheyenne and Arapahoe Indians in Oklahoma, who are reported to be in a needy condition.

—The city council of Jacksonville, Fla., has declared for prize fighting by passing an ordinance permitting "glove contests" with five-ounce gloves. They could not resist the big advertisement of the city that would come of an international contest. The popularity of collegiate football contests, with all the brutal bruising and accompanying rowdyism, has by comparison given a new air of respectability to the single-handed slogging matches.

—Austria having provided for a 50 per cent. increase in the Landwehr (citizen soldiery, or militia), her neighbors will of course have to do something in the way of increased assurance of peace. In the kingdom of Christ "peace on earth means good will toward men," not a continued increase of facilities for killing them. Yet it is a popular idea, even in professed Christian circles, that righteousness can be enforced by the arm of civil government, whose dernier resort is carnal weapons.

—A correspondent says the most prominent topic in New Zealand at the present time is the recent enactment of a law enfranchising women. There is great activity in enrolling the names of those who expect to vote at the next election. The Prohibition party hail the act as a harbinger of final triumph. It is feared, however, by those opposed to political religion, that the women will be unduly influenced in this direction. Already influences are at work to create a sentiment favorable to Sunday laws.

—The great Santa Fe Railway system was placed, December 23, in the hands of three receivers, appointed by United States Circuit Judge H. C. Caldwell. The application was made by the Union Trust Company of New York, trustees for the bondholders of the Atchison, Topeka, and Santa Fe, and the Mercantile Trust Company of New York, trustees for the bondholders of the St. Louis and San Francisco. J. W. Reinhart, president of the Santa Fe; J. J. McCook, general counsel of the Santa Fe, and Joseph C. Wilson, clerk of the United States District Court at Topeka, are the receivers named. The total liabilities are said to aggregate \$240,000,000. This above action was taken to protect the road, in the uncertainty following the death of George C. Magoun, the representative of the English bondholders.

—It is asserted that public opinion in Great Britain will compel the government to increase the power of the navy.

—A great fire occurred in San Francisco on Christmas day, taking in the old printing-house region between Sacramento, Clay, Liedesdorff, and Sansome Streets. The estimated loss by fire and water is \$300,000.

—It is said that the Hova tribes of Madagascar are in revolt, and brigandage is carried on in nearly all parts of the island. The foreign residents express dissatisfaction with the government, especially the tyranny of the premier. The French would long ago have endeavored to conquer the island if it had been deemed worth the cost.

—During the Chilean rebellion President Balmaceda shipped by an English steamer to a London bank \$650,000 of government money, to keep it from falling into the hands of the rebels. The insurrectionary power finally succeeded, and became the government of the country. Then a suit was instituted by the new government against the steamship company and the bank to recover the money carried away for the former president, and the Court of Queens Bench has just decided in favor of the defendants.

—The New Zealand Insurance Company, of San Francisco, complains that because there is no law in California (outside of San Francisco municipal ordinance), forbidding the sale of low-grade illuminating oils, the Standard Oil Company has been making the State a dumping ground for such refuse as cannot be sold in other States. The insurance companies, it is alleged, are frequently losers through this mode of business, this company having paid within a year losses by eleven fires, occasioned by the explosion of low-grade oils bearing high-grade labels.

AMONG
THE
NORTHERN
ICEBERGS

This little book contains very interesting sketches of the Arctic expeditions of England and America in the nineteenth century, and is full of instruction. It is a book which will fascinate young folks, and add very materially to their stock of knowledge. It is written in a pleasant style, full of handsome illustrations, and attractively bound.—*Christian at Work.*

Such books as this are very valuable not only for young people who would not read the larger ones, but for busy men and women who for the want of time cannot peruse them. The book is cheap, contains a number of picture illustrations, is written in a pleasing style, and is just the kind of reading to give to our young people.—*The Illustrated Christian Weekly.*

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Signs of the Times

OAKLAND, CAL., MONDAY, DECEMBER 25, 1893.

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The reader will find an interesting article on the annual meeting of the American Sabbath Union. This report is not made up from the daily press, but was written by an acute observer and an eyewitness.

Much stress is always laid on New Year's day, making new resolutions, turning over a new leaf, making a new start, etc., etc. Why not make every day, every hour, the beginning of a new year? Why not live the new life constantly? Why not let the prayer be, "Create in me a constant spirit, O God"? Happy indeed will be the coming year of him who lives each moment for Christ as in his presence.

The penalty attached to Sunday violation in Georgia, under which Brethren McCutchen and Keck will be tried, is "a fine not to exceed \$1,000, imprisonment not to exceed six months, to work in the chain gang on the public works, or on such other works as the county authorities may employ the chain gang, not to exceed twelve months, and any one or more of these punishments may be ordered, at the discretion of the judge." Mild, isn't it?

The *Christian Statesman* gives this "pointer" to "our friends of the Papacy": "If you want to practice your religion in peace in this land, and persuade the people that you mean well for all, then you must, somehow, get your fingers out of the politics of the country, and do as other denominations of Christians are doing,—attend to your own business, and not try to overturn the sacred institutions cemented with patriot blood and tears." On reading this "pointer" we were forcibly reminded of Rom. 2:1: "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." There is not a people in this whole land who attend more exclusively to their business than the Catholics. Their business everywhere, politically and religiously, is to bring about church dominance of the State, and in this, their business, their most pertinacious allies are the National Reform Association and the American Sabbath Union.

The Columbia Desk Calendar, which is issued annually by the POPE MANUFACTURING COMPANY, of Columbia Bicycle fame, is out for 1894, much improved in appearance. It is a pad calendar of the same size and shape as those of previous years, having a leaf for each day, but its attractiveness has been heightened by the work of a clever artist, who has scattered a series of bright pen drawings through its pages. It also contains, as usual, many appropriate and interesting contributions from people both bright and wise. Like the Columbia bicycle, the Columbia calendar is of the very best.

THE CATHOLIC EDUCATION BILL OF NEW YORK.

On Sunday, November 19, 1893, in *The Sunday Democrat*, a "Weekly Family Journal devoted to the Propagation and Defense of Catholic Truth, Irish Home Rule, Literature, Politics, &c.," published in New York City, there appeared the following text of a proposed law:—

A REMEDY FOR EDUCATIONAL GRIEVANCES.

The following bill will be proposed by a Republican senator at an early session of the next Legislature:

AN ACT FOR THE PROMOTION OF EDUCATION THROUGHOUT THE STATE OF NEW YORK.

(Drafted by Denis A. Spellissy, of the New York Bar.)

The people of the State of New York, represented in Senate and Assembly, do enact as follows:—

SECTION 1. That whenever any individual, or body, or association of individuals, or any organization of persons, incorporated or unincorporated, shall have established a school for the free education of youth in the primary branches of education, to wit, reading, writing, and arithmetic, and such school shall have been in existence for the term of at least one year, with not less than fifty pupils in regular attendance, and shall have been submitted to a satisfactory inspection and examination thereof by the State or local board of school trustees, or such other persons as may from time to time be designated for the purpose, the person or persons, association or organization conducting or managing such school, shall be entitled to receive from the State (or city, or county, or district) each year a share of all State and other moneys now directed to be apportioned and distributed among the common schools, the same to be apportioned and distributed among them as directed to be apportioned and distributed among the common schools by chapter 555 of the Laws of 1864.

SEC. 2. Such sums shall be paid annually from time to time; provided, that such school shall be always open at reasonable times for inspection, as aforesaid, and that the pupils shall have passed a satisfactory examination at such stated times as may be determined by the board of school trustees in accordance with usages and regulations in force for the public schools of the State.

SEC. 3. The provisions of this act shall apply only to primary and grammar schools, or schools in which the course of study is substantially equal to that in use in the public schools of the State.

The same paper contains a copy of a petition to the Legislature of New York asking that body "that the school fund be distributed in due proportion to every school whose efficiency in secular education shall satisfy the Education Department of the State."

NOTWITHSTANDING that the official call of the National Reform Convention sent out by H. H. George, Field Secretary of N. R. A., stated that "all Christian societies and communities are invited to send delegates," Dr. A. H. Lewis, Seventh-day Baptist, was debarred as a delegate. He was allowed by scant courtesy to speak a few minutes, but was not as a delegate permitted to take part in the discussions. But all this is characteristic of the principle of the movement. We do not object to their shutting out from their conventions any person they choose, but we do object to the assumption that they are the only Christians, or that a "mass meeting" belongs to them.

The assumption of the Papacy never grows less but greater. In a recent address in the Vatican to cardinals, prelates, and bishops, the pope is reported to have said: "In conformity with your wishes we ardently desire to be, as many of our predecessors were, the minister and messenger of peace to Europe and the world. We are its authorized zealous defender, because peace among individuals and among society is the daughter of Justice, which, according to Holy Writ, lives by faith and the supreme priesthood of Christianity. Being the guardian of faith and the defender of justice, invested with apostleship for unity and peace, this apostolate must be given freedom of action, and its words must be accepted without suspicion and carried home to the hearts of private citizens and governments. Then tranquility will flourish again. If peace and charity

have disappeared because sight of heaven has been lost, we must not despair. Days of rest are returning through the religious awakening of the people. For at the moment marked by misery germs of faith will revive, for Christ will not abandon the humanity he redeemed."

In the above is the whole system of the mystery of iniquity, which has never brought peace and never can bring peace to the world nor to any heart. This man of the Tiber says, I am the "guardian of faith;" the apostle Paul says, "Not that we have dominion over our faith." But the Bible faith and Catholic faith are entirely distinct. The one is founded in God and his word, the other simply means the dry, dead dogmas of the church.

ALL AROUND THE YEAR is a beautiful calendar for the year 1894, published by Lee & Shepard, Boston, Mass. Designs in color by J. Pauline Sunter. Each month is printed by itself on heavy cardboard, with gilt edges, silvered chain, tassels, and ring. The designs have quaint little figures in all attitudes, appropriate to the months and seasons of the year. It is neat, dainty, and highly artistic—a very dainty holiday souvenir. Price, neatly boxed, 50 cents. Address as above.

Question Corner.

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

[From time to time we will reply under this head, if deemed advisable, to such candid inquiries as may be sent us. Correspondents wishing a reply to their questions must give their full name and address, not for publication unless they wish, but as an evidence of good faith on their part, and to give us opportunity to reply by letter if deemed best. It is always well to inclose stamp. Let the questions be short and pointed, and such as may be answered in limited space. The questions will be numbered continuously.]

127. NATURAL CHRISTIANS.

When Christ says there is more rejoicing over one sinner that repenteth than over ninety and nine just persons, that need no repentance, does he mean that some persons are natural Christians? This question was asked by a person claiming that a strictly honest, moral person would be saved, as they had nothing to repent of.

There are no "natural Christians," nor "strictly honest, moral persons." "All have sinned and come short of the glory of God." "There is none righteous, no, not one." See Rom. 3:9-23. All by nature are carnal or fleshly, and the "carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Rom. 8:7. The only way for man to become moral is to become a partaker of the divine nature (2 Peter 1:4; John 3:3-5; 2 Cor. 5:17); but then it will be God working in him to will and to do (Phil. 2:13), and his righteousness is of God through Christ (Isa. 54:17; Jer. 23:6; Rom. 3:22). What then did Christ mean? He did not mean that there was not gladness over those who remain true, but there is more joy over those snatched from Satan's power. So there is more joy in heaven over the redemption and recovery of one lost soul or lost world than over the unfallen beings in the universe and the unfallen worlds. All in this world are among the sinners. Will we not give Heaven joy by yielding to God?

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