

Signs of the Times.

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

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MILTON C. WILCOX, EDITOR.

"In the beginning God created the heaven and the earth." It was by the direct fiat of God that the heaven and earth were brought into being. "By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth. . . . For he spake, and it was done; he commanded, and it stood fast." Ps. 33:6-9.

Just how long ago "in the beginning" means we do not know; but the expression means at least this, that the beginning of the heaven and the earth was by the creative power of God. That is, by God's infinite power he called the world into being. Over and over again is this stated in Holy Writ, in both Old and New Testaments. It is not a matter of tradition, nor is the existence of the planetary bodies a matter of evolution, it is a matter of simple belief in the power of God, upon which hangs the eternal destiny of souls. For he who does not believe that God created the heaven and the earth by his word, will not believe the lessons which God designs that the record of creation shall teach us.

THERE is the old creation, the record of which is given in Genesis 1. Its beginning was by the word of God's power, not by evolution. If it had not been for that spoken word, the earth would not have been. Its beginning was in the power of God. Here is the lesson: Man is a sinner, doomed to death. He can only inherit the better life, the better home, by being righteous. He cannot become righteous by evolution. He cannot wash away his own sins. The leopard cannot change his spots nor the Ethiopian his skin. His righteousness will not come by effort nor by evolution from within. "Except a man be born from above, he cannot see the kingdom of God." "If any man have not the Spirit of Christ, he is none of his." The new life from above, the righteousness outflowing from that life, comes by the power of God. "Now ye are clean," says Jesus to his disciples, "through the word which I have spoken unto you." John 15:3. They were cleansed

of sin by that word as truly and as thoroughly as was the leper when Christ said, "Be thou clean." Matt. 8:3. But it is by faith that the work is done, that the new life comes into the soul. Acts 3:16; Gal. 2:20.

BUT faith in Christ brings a new creation. "If any man be in Christ, he is a new creature" (or "creation," R. V.) (2 Cor. 5:17); "for we are his workmanship, created in Christ Jesus unto good works" (Eph. 2:10); "the new man, which after God is created in righteousness and true holiness" (Eph. 4:24). It all comes by faith, but the credit does not belong to him who exercises the faith. All that faith can do is to cooperate with God, to yield to God's will, that God's will may be wrought in him, and God's Spirit does the rest. But choosing God means the renunciation of sin, the "putting off of the old man," the rejection of self, and all that comes from self.

THE same power which creates, which brings into existence, keeps. God created the earth and all things. He upholds by the same word. Col. 1:17; Heb. 1:3. And so it is with the Christian. The beginning of his life is in the creative power of God's word. The continued maintenance of his life is in the power of that word also. Man must feed on that word. 1 Peter 2:2. As he is built on the Incarnate Word, Christ Jesus (1 Cor. 3:11), he must be builded up by the word which comes through Christ (Acts 20:32), by which his life is maintained (John 6:63), and he is sanctified (John 17:17). God will do it all through Christ if we will only submit to him. His words have behind them all the power of the universe if we will only believe, only open our hearts to let that word of power in and it will give us the power, life, and blessing we need. Reader, will you not let God's creative power work through you?

ONE HAS SPOKEN.

IN our issue of December 11, 1893, we referred to the fact that there were three men lying in jail in the State of Maryland for conscience' sake, the charges against them being "doing bodily labor on Sunday." We also stated that these men were made "criminals wholly on account of their religion," and we asked our religious contemporaries (Protestant—professedly) what they had to say of this persecution. But one reply has come to hand, that of the *New York Observer* (Presbyterian). That paper in its issue of December 28, after quoting that part of our note which called attention to the facts, says:—

Speaking for ourselves, as we are called upon by name to reply to the indictment, we would say that these men of Maryland are not made criminals on account of their religion. Were they prevented from worshiping God on Saturday, the day they regard as their Sabbath, they would be religious martyrs. They are, however, in a country that recognizes Sunday as a day when commercial pursuits and ordinary labor are unlawful. This attitude is the attitude assumed by a secular administration. Surely, the principle of rendering unto Caesar the things that are Caesar's covers the case. There is no religion manifested in chopping wood unnecessarily on Sunday. Neither plowing the field nor setting tomato plants can be regarded as a religious exercise, and so it was not their religion that brought them into trouble. It was really a lack of religious principle, which would make them sacrifice two days a week rather than offend the heathen about them who persist in making the first day of the week their Sabbath.

The above is straightforward. The *Observer* says in substance that these men were criminals and ought to have gone to jail, and that they were not criminals on account of their religion, and the reason for this latter conclusion is that they were not prevented from worshiping God on Saturday. In other words, the State has a perfect right to demand what it will in the way of homage to any institutions it may call its own, providing it does not prevent a man from rendering obedience to his own religious convictions. Let us see.

1. Sunday as a rest day is wholly a religious institution. Every law enjoining rest on Sunday has a religious basis, and is done in the interests of religion. It is outside of the sphere of civil government to legislate concerning such observances or institutions, and every soul within the jurisdiction of that government has not only the right to protest but to refuse to obey. The Sunday law of Maryland, expressly contrary to its Bill of Rights, is a religious law. It declares that "no person whatsoever shall work or do any bodily labor on the *Lord's day*, commonly called Sunday;" and that persons shall not be permitted "to profane the *Lord's day*;" certain articles shall not be given away "on the *Sabbath day*, commonly called Sunday," etc. The State has no more right to demand the observance of Sunday than it has to demand the observance of the Lord's Supper, or that all shall receive Christian baptism. It is outside of the sphere of the State.

2. The men imprisoned for working on Sunday believe, as most plainly declared in God's word, that the "seventh day is the Sabbath of the Lord," and the only Lord's day which the Bible recognizes. They believe this so much that they are willing to sacrifice the temporal advantages which would otherwise accrue, and meet the obloquy and scorn of those who reject what they hold sacred.

They also believe that, after having rendered to God the day he calls his own, they have the divine right to labor on the other six days, and no man nor government has the right to take it from them.

3. If their views of the word of God be correct in this respect, and that word is express and clear in its requirements, then Sunday is not the holy Sabbath. It is indeed a rival institution foisted on the church by the great apostasy, acknowledged by the Papal Church as her own offspring, and so admitted by many Protestants. It belongs not to the religion of freewill and love, but to the religion of hate and force and tyranny. In other words, it is a rival institution to the Sabbath of the Lord, and therefore cannot conscientiously be obeyed by those who so regard it. This is the case with the Maryland Sabbath-keepers. The Sunday is not a mere demand that they shall cease work, but it is a demand that they shall do homage to a religious institution which is a rival to the Sabbath of the Lord.

4. Not only this, but every Sunday law imposes a tax upon observers of the seventh day which it imposes on no other class, a tax which is no benefit to the State nor to any part of the community. Its sole effect is to compel homage to a religious institution, and thus do honor to those who hold to the institution. After observing the seventh day, the Lord gives him the right of working six days. The proper sphere of government is to protect man in that right, but under the Sunday law the State steps in and demands that he shall relinquish one-sixth of the time granted of God in which to labor, amounting to sixteen and two-thirds per cent. of his income, for the sole reason of paying his respects to a religious institution in which he does not believe, but which may happen to be considered holy by the majority. In all other respects the State recognizes him as a good citizen; and that State which makes and enforces statutes favoring one religious class and working injury or hardships to another, when both classes hold the same relation to the State in every other respect, is guilty of legislation in the interest of a particular religion, whatever may be the avowed object. The State is therefore responsible, and not the religion of the Sabbath-keeper, for the hardship would not come as a necessary result of such religion, but it does come in as a result of such class legislation. This cannot be denied.

5. The same logic which justifies Sunday laws would justify religious laws for the observance of the Mohammedan Friday or the Roman holy days; for if the majority have the right to demand the observance of Sunday, the majority, if Mohammedan, have the right to demand the observance of Friday and the secularization of Sunday. The Jews if in the majority could demand the observance of Saturday. But though in the majority the true people of God would never demand the observance of Sabbath, because their faith in God is sufficient to believe that he is able to care for those things which he has reserved to himself.

6. We have been told again and again by persons in various walks of life, and belonging to different religious denominations, that surely the Protestant churches are against

these things. Well, the *New York Observer* has spoken, and its utterance is before our readers. How differently it sounds from that of the Presbytery of Hanover, Va., in 1776, addressed to the General Assembly. They said, among many other good things:—

Certain it is that every argument for civil liberty gains additional strength when applied to liberty in the concerns of religion; and there is no argument in favor of establishing the Christian religion but may be pleaded, with equal propriety, for establishing the tenets of Mohammed by those who believe the Alcoran; or, if this be not true, it is at least impossible for the magistrate to adjudge the right of preference among the various sects which profess the Christian faith, without erecting a claim to infallibility, which would lead us back to the Church of Rome.

We beg leave farther to represent that religious establishments are highly injurious to the temporal interests of any community. . . . We would also humbly represent that the only proper objects of civil government are the happiness and protection of men in the present state of existence; the security of life, liberty, and property of the citizens, and to restrain the vicious, and encourage the virtuous, by wholesome laws, equally extended to every individual; but that the duty which we owe to our Creator, and the manner of discharging it, can only be directed by reason and conviction, and is nowhere cognizable but at the tribunal of the Universal Judge.

According to the *Observer* the Scotch Presbyterians were not justified in refusing to receive the liturgy of Charles I. in 1637. They should have submitted to it as a State law, rendering to Cæsar the things which Cæsar had proclaimed! Surely, they might have said their own prayers in their own way, either before or after the service of the king! And so the three young Hebrews were not forbidden to pray to God! The State of Babylon simply asked that they should bow down to the golden image; they could have prayed to God during all the time they were thus bowing! We do not believe this; but it seems to us that this is the logical sequence of the *Observer's* position.

We regret that Protestantism has become Roman in principle; yet we are glad to know it, for then we may meet the conflict and the outcome, which has been, is, and will be persecution for conscience' sake. We can in this, as have the liberty loving of all ages, whom Christ has made free, say now, as he will ever give grace to say in the future, "We ought to obey God rather than men."

THE DISINTEGRATION OF THE REPUBLIC.

THAT cynical writer, Ambrose Bierce, who, if occasion seems fitting, spares neither friend nor foe his caustic criticism, is withal a keen observer, and at times writes most sensibly. This is the case in his "Prattle" on the trend of affairs in this country, in the *Examiner* of December 31. After saying that a Republican form of government "is successful in Switzerland only," he speaks of the decay of republican sentiment in this country. In fact, sentiment has swung from hatred of kings to adulation of royalty and nobility. He pertinently asks:—

Does all this represent no retrogression?—Is it not the backward movement of the shadow on the dial? Doubtless the republican idea has struck strong roots into the soil of the two Americas, but he who rightly considers the tendencies of things, the causes that bring them about, and the consequences that flow from them, will not be hot to affirm the perpetuity of republican institutions in the Western Hemis-

phere. Between their inception and their present stage of development there is scarcely the beat of a pendulum; and already, by almost universal corruption and lawlessness, the people of both continents, with all their diversities of race and character, have shown themselves about equally unfit. To become a nation of scoundrels all that any people need is opportunity, and what we are pleased to call by the impossible name of "self-government" supplies it. The capital defect of republican government is inability to repress internal forces tending to disintegration.

One great defect in a republican form of government is that it opens the chief places of power and trust equally to the possible grasp of the most unprincipled men—as well as the best; and it is frequently the case that the unprincipled has every advantage; for he will make effective for his advancement weapons and forces which the man of integrity would scorn to use. The very strength of a republic, composed of honest, high-souled patriots, becomes its greatest weakness when its people lose the sense of honor and integrity, and patriotism is sacrificed for place and power and pelf. Mr. Bierce again says:—

For generations we have been charming ourselves with the magic of words. When menaced by some exceptionally monstrous form of the tyranny of numbers, we have closed our eyes and murmured, "Liberty." When armed Anarchists threaten to quench the fires of civilization in a sea of blood, we prate of the protective power of "free speech."

If

Girt about by friends or foes,
A man may speak the thing he will,

we fondly fancy that the thing he will speak is harmless—that immunity disarms his tongue of its poison, his thought of its infection. With a fatuity that would be incredible without the testimony of observation, we hold that an Anarchist, free to go about making proselytes, free to purchase arms, free to drill and parade and encourage his dupes with a demonstration of their numbers and power, is less mischievous than an Anarchist with a shut mouth, a weaponless hand, and under surveillance of the police. The Anarchist is himself persuaded of the superiority of our plan of dealing with him; he likes it and comes over in quantity, impeding the political atmosphere with the "sweltered venom" engendered by centuries of oppression—comes over here, where he is not oppressed, and sets up as oppressor. His preferred field of malefaction is the country that is most nearly Anarchical. He comes here, partly to better himself under our milder institutions, partly to secure immunity while conspiring to destroy them. There is thunder in Europe, but, if the storm ever break, it is in America that the lightning will fall.

This is preëminently true as regards the relation of religion with the State. In the modern fancy there is complete separation of Church and State in America; in the solemn facts of the case there is union already formed, which will terminate in persecution worthy of the Dark Ages. America is leading back the nations of earth to the midnight of Roman tyranny. Happy indeed is he who looks at these things in the light of past history and the word of God. We are repeatedly warned in the word of God of these very days. Nearly twenty centuries ago was our republic predicted with a circumstantiality which meets all objections save that of prejudice or blindness. Its predicted career of glory is nearly run. Here religious liberty reached its highest earthly climax; here too its death knell is now sounding. The nation is needed no more, and Divine Providence is withdrawing its protecting hand.

"If the very idea of having a hard heart makes you tremble, it is a certain sign that your heart is not hard."

General Articles.

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

DOUBT NOT.

BY ELIZA H. MORTON.

O YE who doubt the word of God, give ear.
That word is spirit, truth, and life—and near;
Say not you never felt its wondrous power;
It works upon your heart this day, this hour.

Its voice is sweet, and from the throne above
It woos with tones of tenderness and love.
Resistance brings but darkness and despair;
Tread softly, friend, of unbelief beware.

Accept the truth, and with the heart obey,
And light will shine unto the perfect day.
Oh, glory, glory, what a flood of peace
When faith comes in and gives the soul release!

A REPRESENTATION OF GOD'S LOVE FOR THE SINNER.

BY MRS. E. G. WHITE.

IN the parable of the shepherd seeking for the lost sheep is a representation of the tender patience, perseverance, and great love of God. As we contemplate the unselfish love of God, our hearts well up with gratitude, praise, and thanksgiving. We praise him for the priceless gift of his only-begotten Son. There is no animal so helpless and bewildered as is the sheep that has strayed away from the fold. If the wanderer is not sought for by the compassionate shepherd, it will never find its way back to the fold. The shepherd must take it in his arms himself, and bear it to the fold. This care on the part of the shepherd, and helplessness on the part of the sheep, represent God's care for the sinner and the condition of the soul that has wandered away from God. He is as helpless as the poor lost sheep, and, unless divine love comes to his rescue, he will never find his way to the Father's house.

There is no possible way in which, of himself, man may recover his purity. The natural powers are perverted. Jesus, the good Shepherd, says, "I know my sheep, and am known of mine." The Pharisees were ready to accuse and condemn Jesus, because he did not, like themselves, repulse and condemn the publicans and sinners. The Pharisees put their trust in the law, and yet Jesus declared they did not keep the law. They thought that the law would justify them, and they would not consider the compassion and mercy that Jesus presented in his lessons as necessary to be brought into their practical life. Jesus came to the world to erect the cross, and beneath it all publicans and sinners may find refuge, and the Pharisees also may find peace, but only on the same terms by which those thought to be the greatest sinners may come to Christ.

"For God sent not his Son into the world to condemn the world; but that the world through him might be saved." Christ never invited the wicked to come to him to be saved in their sins, but to be saved from their sins. Oh, what hope does this give the sinner, for there is a way whereby he may return to his Father's house! The bright beams of the Sun of Righteousness shine upon his pathway, making it the royal path of holiness. The scribes and Pharisees can be saved only by entering in at the door of the sheepfold,—through faith in Jesus Christ.

The mercy and compassion of Christ stand out in clear contrast beside the indifference of the Sadducees and the contempt of the Pharisees toward those they looked upon as inferior to themselves. Christ did not ordain the plan of salvation for any one people or nation. He said: "I lay down my life for the sheep. And other sheep I have, which are not of this fold; them also must I bring, and they shall hear my voice; and there shall be one fold, and one shepherd." Christ is not only the propitiation for our sins, but also for the sins of the whole world. The value of the offering of Jesus Christ cannot be estimated; yet, by beholding the sufferings of the Son of God on Calvary, we may obtain some idea of the value at which God estimates the world. The value of the offering was deemed sufficient to save every soul from Adam's time down to the close of earth's history. "With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." Salvation is proffered to all men. The Jews, the Greeks, the Gentiles, the bond, the free, all tribes and nations, may come to Christ.

But while heaven rejoices over the restoration of one lost sheep, the scribes and Pharisees looked upon Jesus with contempt, and the result of his expressed compassion and love led them to determine to kill him. When the Lord works through human instrumentalities, and they are moved with power from above, Satan leads his agents to cry, "Fanaticism," and to warn the servants of God not to go to extremes. Let all be careful how they raise this cry; for, while there is spurious coin, the value of the genuine is unreduced. Because there are many spurious revivals and spurious conversions, it does not follow that all revivals are to be held in suspicion. Shall we have no reason to rejoice on earth when angels rejoice in heaven? Will not those who claim to be children of God stand in harmony with the angels of heaven in their rejoicing? Let them not voice the words and reveal the contempt expressed by the Pharisees as they said, "This man receiveth sinners, and eateth with them." We have abundant reason given by our Lord to make us afraid of sneering at his work in the conversion of souls. The manifestation of God's renewing grace on sinful man, pronounced in heaven as genuine, causing angels to rejoice, has by many through unbelief been termed fanaticism, and the messenger through whom God has worked has been spoken of as one having zeal not according to knowledge.

Let every desponding, distrustful soul take courage, even though he may have done wickedly. Read the parable of the lost sheep, the lost piece of silver, and the prodigal son, and take courage. You are not to think that perhaps God will pardon your transgressions, and permit you to approach into his presence, but you are to remember that it is God who has made the first advance, that he has come forth to seek you while you were still in rebellion against him. With the tender heart of the shepherd, he has left the ninety and nine, and gone out into the wilderness to seek his wandering one. His lost sheep is precious to his heart of love, and he will bring back every wanderer to his Father's house who will let him do so. In the return of the lost sheep to the fold not only does the shepherd rejoice, but the angels also rejoice over the restoration of the wanderer more

than over the ninety and nine who think of themselves just persons.

Try to contemplate the rejoicing of heaven over the success of the Shepherd in finding the one that was lost, and in no case be intimidated by the indifference, the contempt, and scorn of the scribes and Pharisees. Jesus said: "Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it? And when she hath found it, she calleth her friends and her neighbors together, saying, Rejoice with me; for I have found the piece which I had lost. Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth."

If diligent search was made by the woman who had lost a piece of silver only, should there not be persevering effort made by those who are seeking to save the human soul, and as much more diligent effort made as the human soul is of greater value than is the piece of silver? How is it that greater zeal is manifested in obtaining the common things of life than is manifested in saving the soul for whom Christ has died? Is not the saving of the lost a work that should arouse every dormant faculty of our being? If the ardor and enthusiasm encouraged as necessary to the success of attaining worldly things is not commendable in seeking the salvation of the lost, which has a twofold object,—to bless and to make us a blessing,—what is? Through conversion we are personally placed in vital connection with Jesus Christ, who is made unto us wisdom, righteousness, sanctification, and redemption. Every truly converted person carries about with him that which signifies and proves the power of Christianity upon the human soul. The search for the piece of silver was diligent; but of how much greater diligence should be our search for the lost, since every soul who lays hold of Jesus Christ by faith is capable of the highest achievements, and, if obedient and faithful, will have life that measures with the life of God, and live through eternal ages.

CHRIST THE TRUE EDUCATOR.

BY ELDER S. N. HASKELL.

THE greatest and only perfect educator the world ever saw was Jesus Christ. The more his life and methods are studied the more the true principles of teaching will be understood. There were no high-sounding titles attached to his name signifying the attainments he had reached. He had only inherited the name of his Father, but that was above every name. But his name expressed his character. "And the Lord descended in the cloud, and stood with him there, and proclaimed the name of the Lord. And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation." Ex. 34:5-7. This is the name of God. This is his character. That is the name he bears. The object of Christ's life was to inculcate these principles into the lives of others. He exemplified them in his life, and taught them by example and

precept to all of his followers. These principles are the light of the world,—the only moral light that ever shone in the darkness that covers the earth and the gross darkness which covers the people. Had Christ lived at the present day and followed the customs of this world in acquiring distinguished titles as a teacher, he would have all the D.D.'s, M.D.'s, Ph.D.'s and professorships there are in the entire catalogue; for in him "are hid all the treasures of wisdom and knowledge."

The examination of the scholars generally shows the proficiency of the teacher. If we look to the results of Christ's teaching on the earth, with his humble followers, he is seen to be the greatest teacher the world ever saw. He chose to be with him humble fishermen, who had no experience in instructing others. To them he said, "Follow me, and I will make you fishers of men." They had no stereotyped method of teaching. He might have chosen the scribes, lawyers, and doctors, who had an education, but they knew so much, and had become so stereotyped in their methods and ways, that they could not receive so readily the divine mould. Grace was as freely offered to them as to any. Christ came to save them, and of them, on a certain occasion, he speaks very encouragingly: "Every scribe which is instructed unto the kingdom of heaven, is like unto a man that is a householder, which bringeth forth out of his treasure things new and old." Matt. 13:52. The Saviour was in no sense of the word partial in his selection of disciples to instruct. His instruction was for all, rich and poor. He mingled with all classes and selected whoever would listen to his voice. None were rejected, not even Judas, whom he knew from the beginning was a wicked man and the one who would betray him. But Christ brought even him in connection with himself, and gave him the advantages of the other disciples. He might have received the divine mould and have been one who would have had his name immortalized as educated by our Lord Jesus, and, as a representative of Christ's holy life, sent forth to leave an influence that would reach into eternity. But he chose to follow his own inclinations, yield to his natural traits of character, and took the mould of Satan rather than Christ. He had the lessons of Christ, but he did not receive them in his heart. There was a conflict in his soul, but he finally yielded to his corrupt heart's covetousness. He loved money, and finally sold his Lord for thirty pieces of silver.

To learn of Christ it is necessary to sit at his feet, as did Mary, and receive his words as he speaks them. "The rich and educated among the Jews were exalted by their own worldly wisdom and self-righteousness. Feeling sufficiency in themselves, they realized no special need of a Redeemer. Their characters were fixed, and they would not receive the teachings of Christ. But the humble fishermen were rejoiced to be connected with the Saviour, and become colaborers with him."

Jesus never opposed education. Some of the brightest lights, both in sacred and profane history, were those of education and culture. But whether men possess education or no, it does not matter with Christ if they will learn of him. He is an instructor of all. He mingled with all classes, he dined with the rich and the poor, the educated and the uneducated. And no one can say that the poor fishermen were so very ignorant after they had been receiving lessons from Christ for three and a

half years. No class of men has left a wider and more extensive influence than those who gave the Gospels and Epistles to the world. There is no nation on the earth but, to a greater or less extent, has been influenced by them. They received their education from Christ. They learned of him. It was his words and the effect of his life upon their lives that instructed them. He sent them forth to preach, and when they returned, he took them aside and gave them instruction. He pointed out to them their mistakes, and taught them how to labor. They received his instruction as from the divine Son of God.

He often chose the open fields to instruct them, where he could draw from nature spiritual lessons; for God has revealed himself in nature as well as in his word. They both alike reveal the wondrous power and love of God. He did not appeal to human philosophy or heathen authors for gems of thought to enrich his lessons, but to the word which he himself had inspired, to show how the word and nature harmonized in the great truths relating to man's redemption. And this plan was not an abstract theory, something to be preached as a theological treatise, but it embraced everything that was good. "Godliness is profitable for all things, having the promise of the life that now is and of that which is to come." To him who forsook all to become one of Christ's disciples, he held out the following promise: "He shall receive a hundred-fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life." Mark 10:30.

While the teachings of Christ are not a treatise on any of the so-called sciences, the science of redemption is the greatest of all sciences. It will be the science and song of the redeemed through all eternity. It embraces wisdom to enable men to live in this world, and in so doing they would fit themselves for a life in the world to come. He is the embodiment of all wisdom, and desires that his people shall possess it, as shown by the following prayer, which he inspired: "That ye might be filled with a knowledge of his will in all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto all pleasing [or pleasing the Lord in all things], being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to his glorious power, unto all patience and long-suffering with joyfulness; giving thanks unto the Father, who has made us meet to be partakers of the inheritance of the saints in light; who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son." Col. 1:9-13. This is the wisdom that Christ taught. It takes hold on both worlds. It fits men for this life, and so doing it fits men for eternal life.

This point is not always appreciated. Education is looked upon as an abstract thing. Doubtless this arises, in part, from the fact that the Christian religion is not dependent upon a worldly education. It is not absolutely necessary that man should have book knowledge in order for men to be Christians, but the Christian religion embraces all. The words and works of Christ furnish food for the most illiterate, and at the same time the mightiest intellect can find thought for meditation. They refine the character, and elevate the soul, and connect man with heaven.

It may be truthfully said we do not see it in

that light. But we should never forget that it is "through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." Heb. 11:3. In wisdom he hath made them all. He was the author of every law of nature. He formed the ear, and shall he not hear? He that formed the eye, shall he not see? "Shall he that contendeth with the Almighty instruct him?" All the perfection of the Deity was in Christ. "For in him dwelt all the fullness of the Godhead bodily."

ENTERING INTO REST.

BY ELDER I. E. KIMBALL.

THERE is a rest promised and a kingdom prepared for God's people from the foundation of the world. Thus "the works were finished from the foundation of the world." That kingdom and that rest have been preached from the very beginning, and the possibility of attaining them has ever been before God's elect.

In Hebrews 3 and 4 we have a revelation of the purposes of God concerning this rest, and how it may be attained. The experience of the children of Israel is there cited, warning us against their failure as seen in the wilderness, when they contended with God and saw his works forty years. Why was he grieved with them?—Because they would not learn his ways, and they sinned, and all because they "believed not." They had the promise of entering into God's rest, but they failed to attain to it. "So we see that they could not enter in because of unbelief."

Then by the mouth of the prophet the Lord said: "To-day, if ye will hear his voice, harden not your hearts, as in the provocation, in the day of temptation in the wilderness." The rest which the Israelites failed to take is still held before them; and that call "to-day" is still sounding throughout the earth. For the apostle says that if Joshua had given them the rest promised, then God would not afterward have spoken of another day as an acceptable time for entering into it. "There remaineth therefore a rest to the people of God."

The seventh day of the creation is brought in as a pledge of this rest. It is a constant testimony that God had prepared that inheritance, the rest for his people, from the foundation of the world. It is, therefore, to the Christian a symbol of the eternal rest that remains, as anyone will see by a careful study of Heb. 4:3-5. The Sabbath looks forward, therefore, to the finished work of redemption, when abundance of peace shall be given to the saints.

But might they have taken that rest in Joshua's day?—So says the Spirit; for "the power of God unto salvation" was then fully manifested. Had the children of Israel given themselves wholly over to God, had no Achan been allowed in the camp, the victory at Jericho would have been the victory all along the line. The seven nations who had filled their cup of iniquity, would have been destroyed totally from their midst, the power of God would have been published to all the world, the disobedient would have been finally destroyed, and Satan's kingdom thus come to an end. It would seem from this that what the Lord is able to accomplish in six thousand years by his people in their

weakness and transgressions and lack of faith, he would have accomplished even in the days of Joshua, through a people wholly sanctified to himself.

The prophets understood the power of God—the gospel—and exhorted the people to trust in God and to take what God had promised. We come down to Christ's first advent; then the full salvation of God was displayed. Why did not the people accept it? The wedding was at hand to be celebrated, all things were ready, and the call went out, "Come to the marriage." Matthew 22. But the bidden guests who had accepted the invitation were not now ready; the farm, the merchandise, the buying and selling, the marriage festivities in which they were indulging, made them forgetful of the marriage of the King's Son. Then the King "sent forth his armies, and destroyed those murderers, and burned up their city. . . . The wedding is ready, but they which were bidden were not worthy."

Then the invitation is sent out to another people. Had the people of God retained the power of God with them, how soon might the wedding have been celebrated! But apostasy put the church back under the power of Satan, and the terrible scenes of the times of antichrist were the result.

But God looked down through these times and saw the work so long delayed, accomplished. Thus all the prophecies point to our time as that in which strife would be taken from off the earth, when God's people would return to their allegiance with all their heart, and, by taking hold of God's strength, bring in the long looked for rest.

But there is another sense in which we do enter into rest now, even as we enter the kingdom now; for when we get out from under Satan's power, we have got out of his kingdom, and have come under the power of Christ. Hence we "are translated into the kingdom of his [God's] dear Son." In just as full a sense as Satan has a kingdom here, Christ has one; and the power of Christ is manifest "over all the power of the enemy."

Now as God ceased from his temporal work after six days of toil, so "he that is entered into his rest, he also hath ceased from his own works, as God did from his." The Sabbath day simply interdicts our temporal employments, but God's works of providence, all spiritual work, goes on just the same. In this sense Christ said, "My Father worketh hitherto and I work." When we give up all work as of ourselves, and it is certainly manifest that Christ, who dwelleth in us, doeth the works, when, in the midst of the most severe labor for Christ, we are still at rest, for God is furnishing the wisdom and strength and is doing the works, then, even as Christ found rest in God, so our lives "are hid with Christ in God," and we have found rest from our own works. So we may press into this rest, so we may press into the kingdom, and the result will be that, by the power of God, unrest and strife will soon be taken from the earth, and the eternal rest of God's people be assured.

Enosburgh, Vt.

My experience of life makes me sure of truth which I do not try to explain; the sweetest happiness we ever know comes not from love, but from sacrifice—from the effort to make others happy.—*John Boyle O'Reilly.*

THE TWO SCALES.

BY CHARLES P. NETTLETON.

I THINK this strange, sweet scale of sounds we know,
This wondrous swell from highest starlight roll
To lowest thunder bass, is to God's whole
Vast music realm as one short note, one glow
Of light from his great sun, whose wider flow
Shall for God's own voice be known by the soul.
Then shall no jarring note the rest control,
For discord dies with other earthly woe.

If but one note, fragmental thus for man,
So awfully can draw a soul confined,
What feels the soul when free?
Who can foretell?

Some mountain tops of truths we may not scan
Till spirit sees but spirit, or if defined
In some wondrous hour, silence speaketh well.
—*Rural Press.*

A REVIEW OF SUNDAY LEGISLATION IN CENTURY NINETEEN. NO. 9.

BY PERCY T. MAGAN.

THE PAPAL CHURCH AND THE SARACENS.

IN Nos. 6 and 7 of this paper I have shown that, by the decision of the United States Supreme Court in the case of the Trinity Church Corporation *vs.* the United States, the nation, as far as the highest jurisdiction in the land could commit it, was committed to papal principles. And, moreover, I have proved that, the nation being given over to these principles, it will only be a matter of time until Rome herself, the mother of them, shall step in and demand the enforcement of some, at least, of her distinguishing dogmas upon the citizens of this country, and, in the light of her past history, that, too, if it can be effected by no gentler means, by the so-called Holy Inquisition.

It may be that some careful, thinking minds will deem me extravagant in my conclusions, and will be of the opinion that I base too much upon the *dictum* of Justice Brewer. Of all such I ask leniency, till I shall have time and space to complete an argument, which I know to be sound, when viewed in its entirety, and which I regret can only be given to the public by installment.

For the present, therefore, in order that I may not *only partially* disclose, and, consequently, completely destroy the vigor and value of other data, which it is my intention to present and discuss, I shall be obliged to content myself by simply stating that all the conclusions that I have already drawn, or shall hereafter adduce from the court decision in hand, have been arrived at after a careful study of the aforementioned decision, and in the light of subsequent religio-political movements and developments, all of which point toward the terminus which I have endeavored to show must be the inevitable ending of the whole matter, *viz.*, ROMANISM, THE INQUISITION, AND NATIONAL RUIN.

Having now made this explanation and apology, which I have felt was due to my readers, I shall proceed to notice some other traits of Romanism, which, it will be manifest, are devilish in their nature, as well as spiritually and politically destructive in their tendencies and ultimate results. I refer to those papal characteristics most clearly betrayed in her (Rome's) treatment of the Spanish Mohammedans.

It has ever been a claim of the Roman Catholic Church that to her belongs all honor and rewards as the civilizer of these barbarous tribes, who, from their abodes on the shores

of the Baltic Sea, the Thuringian Forests, and the wild and dreary marshes of Ancient Germany, poured in like an overwhelming flood upon the effeminate Romans, during the third, fourth, and fifth centuries, laid waste the fair fields of Campania and the vine-clad valleys of Languedoc, and settled themselves on the ruins of what was once the Roman Empire. This claim I am prepared to dispute, as the palm of reward does not rightfully belong to her, but to the followers of Mahomet who invaded and possessed themselves of Spain A.D. 711. Moreover, it is also a fact, and one easily proved, that those tribes with whom Rome came least in contact, became the most quickly civilized.

When the Saracens landed upon the rock of Gibraltar in 711, Rome—the Papacy—held sway over the minds, hearts, and fortunes of men for a period of about 386 years, *i. e.*, from the Council of Nicea in 325. During all of this time she had so assiduously trained them in the good (?) way that by the eighth and ninth centuries their civilization is described by a non-partisan historian in the following language:—

From the barbarism of the native people of Europe, who could scarcely be said to have emerged from the savage state, unclean in person, benighted in mind, inhabiting huts in which it was the mark of wealth if there were bulrushes on the floor and straw mats against the wall; miserably fed on beans, vetches, roots, and even the bark of trees; clad in garments of untanned skin, or at the best of leather—perennial in durability, but not conducive to personal purity—a state in which the pomp of royalty was sufficiently and satisfactorily manifested in the equipage of the sovereign, an ox cart, drawn by not less than two yokes of cattle, quickened in their movements by the goads of pedestrian serfs, whose legs were wrapped in wisps of straw; from a people, devout believers in all the wild fictions of shrine miracles and preposterous relics, from the degradation of a base theology, and from the disputes of ambitious ecclesiastics for power, etc.*

Such was the condition of all of that part of Europe which fell under Roman Catholic influence. Look at it, ponder it well, then turn to this beautiful word painting of Spanish Arabian civilization and splendor:—

Scarcely had the Arabs become firmly settled in Spain when they commenced a brilliant career. Adopting what had now become the established policy of the Commanders of the Faithful in Asia, the Emirs of Cordova distinguished themselves as the patrons of learning, and set an example of refinement strongly contrasting with the condition of the native European princes. Cordova [a city in Spain], under their administration, at its highest point of prosperity, boasted of more than two hundred thousand houses, and more than a million of inhabitants. After sunset a man might walk through it in a straight line for ten miles by the light of the public lamps. Seven hundred years after this time there was not so much as one public lamp in London. Its streets were solidly paved. In Paris, centuries subsequently, whoever stepped over his threshold on a rainy day stepped up to his ankles in mud. Other cities, as Granada, Seville, Toledo, considered themselves rivals of Cordova. The palaces of the Khalifs were magnificently decorated. Those sovereigns might well look down with supercilious contempt on the dwellings of the rulers of Germany, France, and England, which were scarcely better than stables—chimneyless, windowless, and with a hole in the roof for the smoke to escape, like the wigwams of certain Indians. The Spanish Mohammedans had brought with them all the luxuries and prodigalities of Asia. Their residences stood forth against the clear blue sky, or were embosomed in woods. They had polished marble balconies, overhanging orange gardens; courts with cascades of water; shady retreats provocative of slumber in the heat of the day; retiring rooms vaulted with stained glass, speckled with gold, over which streams of water were made to gush; the floors and walls were of exquisite mosaic. Here a fountain of quicksilver

* Draper, "Intellectual Development of Europe," Vol. 2, chap. 2, par. 2.

shot up in a glistening spray, the glittering particles falling with a tranquil sound like fairy bells; there apartments into which cool air was drawn from the flower gardens, in summer, by means of ventilating towers, and in winter through earthen pipes, or caleducts, imbedded in the walls—the hypocaust, in the vaults below, breathing forth volumes of perfumed air through these hidden passages. The walls were not covered with wainscot, but adorned with arabesques and paintings of agricultural scenes and views of Paradise. From the ceiling, corniced and fretted with gold, great chandeliers hung, one of which, it is said, was so large that it contained 1,804 lamps. Clusters of frail marble columns surprised the beholder with the vast weights they bore. In the boudoirs of the sultanas they were sometimes of verd antique, and incrustated with lapis lazuli. The furniture was of sandal and citron wood, inlaid with mother-of-pearl, ivory, silver, and relieved with gold and precious malachite. In orderly confusion were arranged vases of rock crystal, Chinese porcelains, and tables of exquisite mosaic. The winter apartments were hung with rich tapestry, the floors were covered with embroidered Persian carpets. Pillows and couches, of elegant forms, were scattered about the rooms, perfumed with frankincense. . . . Great care was taken to make due provision for the cleanliness, occupation, and amusement of the inmates. Through pipes of metal, water, both warm and cold, to suit the season of the year, ran into baths of marble; . . . there were whispering galleries for the amusement of the women; labyrinths and marble play courts for the children; for the master himself, grand libraries.

To the Saracens we are indebted for many of our personal comforts. Religiously cleanly, it was not possible for them to clothe themselves according to the fashion of the natives of Europe, in a garment unchanged till it dropped to pieces of itself, a loathsome mass of vermin, stench, and rags.

In the midst of all this luxury, . . . the Spanish Khaliffs, emulating the example of their Asiatic compeers, and in this strongly contrasting with the popes of Rome, were not only the patrons but the personal cultivators of all the branches of human learning. One of them was himself the author of a work on polite literature in not less than fifty volumes; another wrote a treatise on algebra. . . . The College of Music at Cordova was sustained by ample government patronage, and produced many illustrious professors.

In Cordova, Granada, and other great cities there were universities frequently under the superintendence of Jews. . . . They had also, in addition to these schools of general learning, professional ones, particularly for medicine.

The Arabians boasted of their language as being the most perfect spoken by man. . . . It is not then surprising that, in the Arabian schools, great attention was paid to the study of language, and that so many celebrated grammarians were produced. By these scholars, dictionaries, similar to those now in use, were composed; their copiousness is indicated by the circumstance that one of them consisted of sixty volumes, the definition of each word being illustrated or sustained by quotations from Arab authors of acknowledged repute. They had lexicons of Greek, Latin, and Hebrew, and cyclopedias, such as the "Historical Dictionary of Sciences."*

Besides all of this civilization, learning, and splendor, as told by Draper, much more might be enumerated. The Spanish Arabians were especially famous for their discoveries in medicine, and for their skill in surgery. Much that is known in modern chemistry has come from them. While the papists were teaching that the earth was flat, the Spanish Arabians were teaching geography in their common schools "from globes." Among their astronomers, some compiled tables, "some wrote on the measure of time, some on the improvement of clocks, for which purpose they were the first to apply the pendulum; some on instruments, as the astrolabe." The introduction of astronomy into Christian Europe has been attributed to the translation of the works of Mohammed Fargani. It was the Arabs who introduced into Europe the Egyptian system of irrigation by flood gates,

wheels, and pumps. "They also promoted many important branches of industry; improved the manufacture of textile fabrics, earthenware, iron, and steel." Their commerce was enormous. "The smallest weight they used in trade was the grain of barley, four of which were equal to one sweet pea, called in Arabic carat. We still use the grain as our unit of weight, and still speak of gold as being so many carats fine."

I have now drawn two pictures, one of barbarism, the other of civilization. The former was the result of about four hundred years of papal domination; the latter was the product of Saracen industry. But few European thinkers of the present day give to the Saracens historic renown which is justly theirs. Europe has never acknowledged their impress upon her arts, sciences, music, and literature; but, nevertheless, a careful and candid study of those times will reveal the fact that we owe them much. A study of the history of our sciences will reveal it.

From all of this it is clear that Rome was not the civilizer of the northern hordes, but the retarder of their civilization, and that her claim to this honor is a pious fraud.

In my next paper I shall discuss the treatment of the Saracens by the papists, and show the bearing of the same, and the lessons to be learned for the present situation.

There is another matter of interest, though not of prime importance, connected with this part of the subject. On the return of Columbus from his great voyage, March 15, 1493, Ferdinand and Isabella sent a courier to Pope Alexander VI., "for the purpose of insuring their rights to the new territories." The bull that he issued bears date May, 1493. "Its principle is that all countries under the sun are subject of right to papal disposal. It gives to Spain, in the fullness of apostolic power, all lands west and south of a line drawn from the Arctic to the Antarctic pole, one hundred leagues west of the Azores. The donation includes by the authority of Almighty God whatever there is toward India."

All of this is an infallible decree, by an infallible pope. So that this land, by an infallible decree, in the name of Almighty God, was once delivered to papal Spain. It was given to Spain because she was papal. It was given to Spain because her rulers recognized the sovereignty of the pope, even in things temporal. That they did admit the authority of the pope in things temporal is clearly shown by their course in this matter. Spanish money, Spanish ships, and Spanish sailors had discovered America. Therefore the Spanish Government had a just title to America; but the Spanish Government would not enter upon the possession of this land without the pope's sanction. Now if Spain had not been Catholic, Rome never would have given her America. But Rome, being infallible, and having given America into the hands of papal rulers by an infallible decree, she is bound to use all her power to see that our rulers are papal, and that her decree be continually fulfilled.

No story is the same to us after the lapse of time; or, rather, we who read it are no longer the same interpreters.—George Eliot.

A MAN'S strength in this life is often greater from some single word remembered and cherished than in arms or armor.—H. W. Beecher.

THIS ROCK, OR THE FOUNDATION OF THE CHURCH.

BY F. C. KELLEY.

NOTE.—This article being originally written in Spanish, the difference in the two languages makes it impossible to bring out the beauty and force of the argument that the original has.

IN Matt. 16:18 we read these words: "I say also unto thee, That thou art Peter, and upon this rock will I build my church; and the gates of hell shall not prevail against it." The question is, Who is this rock—Christ or Peter? The Bible must answer it. It may be well to give the definitions of the words "*pedra* = Peter" and "rock," for some may not be acquainted with their meaning.* "Peter" (Greek, *petros*; Spanish, *pedra*), a stone; a hard and compact earthy substance; a piece of the rock such as is used in buildings and in paving the streets and for many other uses.

"Rock" (Greek, *petra*; Spanish, *roca*), a rock; the vein of rock; very hard and solid; the natural ledge, or the rocky crag, promontory; that which is very hard and enduring.

From these definitions we learn that *petros* (stone) is a piece of the natural rock. So it was with Peter. He was in Christ and Christ in him, because he (Peter) believed in Christ; and, therefore, Peter partook of the nature of Christ, and by this he became as a piece of stone. As it was with Peter, so it is with us. Peter says: "Ye also, as lively [living] stones, are built up a spiritual house, a holy priesthood, . . . acceptable to God by Jesus Christ," who is "a living stone, disallowed indeed of men, but chosen of God, and precious." "He that believeth on him shall not be confounded." See 1 Peter 2:4-6.

Did Peter believe in Christ?—Yes, because, in replying to the question of Christ, he said, "Thou art the Christ, the Son of the living God." Matt. 16:16. And Jesus said unto him, "Thou art Peter [that is, thou art a piece of the Living Rock, because thou believest in me], and upon this Rock [which is myself] I will build my church; and the gates of hell [the grave] shall not prevail against it." Verse 18.

The words of Christ spoken to the apostles are clear enough in themselves. "Thou art Peter," said Jesus to Simon, "and upon this Rock [which is myself] I will build my church." If the Lord, in the place of assuring them that he was the Rock, had wished to affirm that it was Peter, instead of saying, "And upon this (Spanish, *esta*) Rock," † which is I, i. e., my own personal self, he would have said, "And upon that [Spanish, *esa*] Rock," which art thou, etc. Those of little education can see the propriety of this manner of speaking. So speaks the Holy Word of God in all things necessary for salvation. As we understand it so the writers of the first century understood it, beginning with the mother church at Jerusalem.

Jerome said, "This Rock is Christ' (*Petra Christus est*). This the apostles conceded, they themselves being called 'stones' (*qui donavit apostolis quoque petra vocentur*)."—Jerome on

*The two words *pedra* and *roca* in themselves possess an unanswerable argument, *pedra* meaning a piece of a rock, while *roca* is the living rock as found in its natural condition.

†When the noun is feminine, its modifiers are also. *Pedra* and *roca* are feminine, so the adjectives used to show their relation to the speaker and the one spoken to must be also. In the Spanish there are three different words used to show location of objects: *Esta* (this) indicates the object nearest the speaker; *esa* (that) means the object is nearer the one spoken to; while *aquella* (yonder or that) is used when it is equally distant from both. So when Christ said, "And upon this [*esta*] Rock," he meant himself. If Peter had been meant, in the Spanish *esa* would have been used. Thus Matt. 16:18 is clearer in the Spanish than in the English.

Amos 6: 12. This man also well said, "Since all the apostles, being stones placed upon the Rock, which is Christ Jesus, it also included Peter."

Augustine (*Retractationum LXXV.*) says: "The Lord did not say to Peter, Thou art a rock, but, Thou art Peter—(*Non enim dictum est illi: Tu es Petra, sed: Tu es Petrus.*)" Ambrose, with others, understood that the Rock was the One confessed by Peter, when he said, "Thou art the Son of the living God." That no doubt might remain, the Holy Spirit tells us in 1 Cor. 3: 11 that "other foundation can no man lay than that is laid, which is Jesus Christ."—*La Iglesia en España, pp. 22, 23.*

It is clear that the foundation of the church of the living God is Jesus Christ. To help all to see that the Rock is Christ, we will cite a few texts in which the word "rock" is used to teach the character of the true God. Says the Psalmist, "The Lord is my rock, and my fortress." Ps. 18: 2, 31, 46; 28: 1; 31: 3; 62: 2; 71: 3. Peter said: "Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. This is the stone which was set at naught of you builders, which is become the head of the corner. Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." Acts 4: 10-12.

Words cannot be clearer. "Jesus Christ . . . whom God raised from the dead," is the Rock on which the church is builded. "This is the stone . . . which is become the head of the corner." Jesus says, "I am the way, the truth, and the life; no man cometh unto the Father, but by Me." John 14: 6.

The first promise made to man after his fall says, "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." Gen. 3: 15. Who is this seed of the woman? If this seed is Peter, then Peter is the rock; but if Christ is the seed, then Christ is the Rock, the true foundation of the church of God. What do the Scriptures say? "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." Gal. 3: 16. "Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; . . . Jesus Christ himself being the chief corner stone." Eph. 2: 19, 20. "For other foundation can no man lay than that is laid, which is Jesus Christ." 1 Cor. 3: 11.

No words can be clearer. Christ is the seed, Christ is the chief corner stone, and only through him can we enter the kingdom of God. Jesus says, "This is the will of Him that sent me, that everyone which seeth the Son, and believeth on him, may have everlasting life." John 6: 40. "For God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3: 16.

We read of the Revelation, that God gave it unto Christ to show unto his servants the things which must shortly come to pass. Jesus says: "I am Alpha and Omega, the beginning and the end." "I am the root and

the offspring of David, and the bright and morning star." "Surely I come quickly: Amen. Even so, come, Lord Jesus."

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HOW TO HELP THE PASTOR.

"Thou hast been my help." Ps. 27: 9.

First, criticise him severely. Be careful not to tell him personally; just inform the neighbors; that will do as well; the news will come to him by and by, and he will be edified. He has prepared himself especially for his work, but you need not mind that; you can probably show him a thing or two.

"Behold, how good and how pleasant it is for brethren to dwell together in unity!"

Second, find fault with his wife. Oh, to be sure, she does not receive a salary, nor has she been "called" an assistant pastor; but then you can afford to be sublimely indifferent to the fact—that thought need not worry you in the least! Just "pitch in" and make things real lively for her.

"Blest be the tie that binds
Our hearts in Christian love."

Third, stay away from church. Whatever you do, do not forget this. Remember that your pastor likes to talk to empty benches (they might just as well be empty sometimes when they are full, so far as respectful attention is concerned). There is nothing so inspiring to a speaker as empty pews. The prayer meeting is a test of the spiritual strength of the church, and the pastor will be highly pleased to see the church on the down grade.

"Oh, I long to be there!"

Fourth, do not pray for him. He does not need your prayers; he has no temptations, and is strong enough in himself. Paul's declaration, "When I am weak then am I strong," does not apply in your pastor's case; he does not need the help of the Lord. Be sure you do not pray for him; and then do not sympathize with him in his work of winning souls for the Master and fighting the devil. He does not need your sympathy. Give him an extra cuff or two, and it will be a wonderful help.

Fifth, confess your neighbors' sins. Tell the pastor how far short of duty Brother A. has come, or how Sister C. has gone wrong. If you would only look after your own sins, you would be kept quite busy; but never mind a trifle like that; you will make your pastor happy if you do this.

Duty done is the soul's fireside.

Sixth, deny your pastor's requests. We read that Moses told the young lieutenant, Joshua, to go out and fight with Amalek, and "so Joshua did." But he was an old fogy. If the pastor asks your help, be sure to refuse him. It will greatly encourage him to go forward.

Seventh, be sure to laugh or giggle. There is nothing so absolutely helpful as an idiotic smile during the most important or solemn part of the sermon. If you think of nothing else which will be of service, just let your eyes wander aimlessly around the audience, as if in search of a long-lost friend; it might be well to have your face lighted up with a vacant, imbecile stare. Oh, there are many ways to help!

Eighth, then look behind you. It is very important for you to see who it is that has

come in just after the pastor's "secondly," whether Sister E.'s bonnet is the latest style, or who that young man is with Melitable Green. It does not matter whether you give respectful attention to the sermon; the pastor is only talking for fun anyway, just for his own gratification.

Ninth, and lastly, be sure to get up in the middle of the sermon and leave the room. Make as much noise to attract attention as possible in going out; then slam the door after you.

Oh, we could think of many more ways, but if you will only observe the helps already given, you can be of some use in the world!—*Kentucky Baptist.*

CHURCH TRIALS.

BY ELDER H. A. ST. JOHN.

HOW MANY church books are smirched with records of disgraceful so-called church trials! How sickening the details! How painful to read these recitals of charges, criminations, and recriminations! Who ever read of Jesus calling a church trial? Where is it recorded that he purposely attended one? We remember, however, that he was present on one occasion at a church trial. Obviously the place was the temple court. He did not go to the trial, but the church brought the trial to him. He was sitting, and at once became chairman of the meeting. As usual, there was a woman in the case, but the men were the worst. The prominent male members were promptly on hand with a distinct and fearful charge, and also the accused. They did better than some church trials, which are supposed to proceed better when the accused is away. They set the woman in the midst, and then vehemently presented their charge of actual adultery, reminding the Saviour of their old established method of dealing with such cases.

Jesus heard it all in silence, all the while writing upon the ground. He was not writing down the testimony against the accused, however, but he was writing up facts against the accusers. Meanwhile the accusers, thinking to hasten the proceedings, reiterate the charge and urge a decision. Then it was that Jesus stopped writing, and, casting a look at the woman's accusers, mildly but simply said, "He that is without sin among you, let him first cast a stone at her. And again he stooped down, and wrote on the ground." John 8: 7, 8. All is silence. This one first statement of Christ has turned the thoughts of these accusing church members in upon themselves—a most excellent thing for accusers always to do. If they who are so often engaged in accusing their brethren would more frequently and intently "consider themselves," in the light of God, the truth, and the judgment, they would not be so ready to throw the stones of accusation at others.

But Jesus continues to write upon the ground. By this time they must have become curious to know what Jesus was writing. We imagine them intently stretching forward to read the handwriting of the Son of God on the ground. We imagine that the record began with the name of the oldest pharisaical accuser, followed by a recital of some secret sin of which he was guilty, and which he supposed was known only to himself. Deeply mortified if not convicted and humbled, he is assured that he is in the presence of the Searcher

of hearts; the place becomes too terrible for him; and, fearing exposure, he quietly but quickly withdraws. The next older peruses the record to the second item. Astonished to find the second paragraph devoted to his name and some of his hidden iniquity, he too quickly slinks away. Thus one after another, for the same reason, beginning with the oldest, they all left the meeting, being convicted by their own consciences. The presence of the All-seeing One, and the presence of their sins, was not a comfortable presence for them. Was there ever a meeting dismissed after that manner? Jesus then looking up said to the woman, "Where are those thine accusers? hath no man condemned thee? She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee; go, and sin no more." Jesus mentioned her sin, but not to condemn or destroy. His tender words of pity and mercy must have melted her heart into penitence and love, and transformed her from that time forth into a pure and devoted disciple.

How many church trials would be silently dismissed, and the poor accused sinner saved, if the selfish, sinful, accusing professors could see Jesus writing their secret life record, not upon the ground of the shifting sands, but actually writing in a book of permanent records, beyond the reach of mortals, in heaven—a record for the great judgment day.

May God help every reader to learn of Jesus to not be too harsh or hasty in condemning even the manifestly guilty, but ever remember that, like Jesus, it is your mission to seek and to save the lost.

ECHOES FROM THE "BAPTIST MINISTERS' MEETING" IN NEW YORK CITY.

THE various and contradictory reasons adduced in favor of Sunday observance, by those who attempted to discuss Dr. Hiscox's paper on the anti-New Testament character of Sunday observance, were truly "Zebraic." The majority of the speakers discussed nearly everything but the paper. Not one of them attempted to refute Dr. Hiscox's exegesis of the passages which he so carefully analyzed, or the pretended arguments which he pulverized so completely.

Rev. E. T. Tomlinson, of Elizabeth, N. J., opened the discussion. He recalled his Seventh-day Baptist parentage with pleasure, and gave full meed of praise to a people so conscientious, although he differed from them *in toto* on the Sabbath question. He proposed to determine the status of Sunday by tracing its history backward, and not by beginning with the New Testament, as Mr. Hiscox had done. His argument is fairly summed up as follows: The Church Fathers speak of a certain regard for Sunday; the apostles made some distinction between days; Paul taught that men were not to be "judged" because they esteemed days differently. Every man should be fully persuaded in his own mind. What he said was the essence of easy-going no-Sabbathism. It was much more fully stated by Justin Martyr, a semi-pagan Father, about 150 A.D.; and it is the fountain of the "Continental Sunday evils" about which we hear so much. It was evidently a fair statement of Mr. Tomlinson's views, but not an answer to Dr. Hiscox's paper.

Prof. Norman Fox, of New York, agreed with Dr. Hiscox that there is no evidence of transfer of the Sabbath, nor any biblical

authority for keeping Sunday. He took the ground that the Sabbath was wholly Jewish, and that "there was nothing left to transfer;" also that the Gentiles were never commanded to keep either Sabbath or Sunday. His theory was a compound of no-Sabbathism and pan-Sabbathism. Mr. Fox is too good a historian to accept the popular false theories.

The chairman, Dr. Luther, of Jersey City, referred to the fact that at his ordination he was so heterodox as to deny any biblical ground for Sunday observance; but age and experience had shown him that Adam's first day of existence was Sunday, and hence that Sunday was kept until the time of the law at Mt. Sinai, etc. This was so nearly *reductio ad absurdum* that it seemed a pleasantry, or a subterfuge, one could scarcely tell which.

Rev. Walter Rauschenbusch, New York, stated the various theories very clearly and definitely, and took the ground that all "enacted law" in the Old Testament had ceased, and that only general principles remain, to be applied as experience and wisdom dictate. He agreed with Dr. Hiscox as to the lack of biblical authority for any transfer.

Other speakers followed, with various phases of all the various theories and notions. The efforts to quote or to refer to history showed a lamentable ignorance of real facts and great ability in making unfounded assertions. Some proposed the childish proposition of sending the Seventh-day Baptists on a voyage around the world so that they "would keep Saturday on Sunday," and be all right. It was a great surprise to hear Dr. Lemuel Moss, of Minnesota, present this as his only argument. Dr. Moss also reported that at one time he had a Seventh-day Baptist pupil who sought explanations and help on the Sabbath question, and he frankly told him that he had no wisdom to impart and no arguments to make to dissuade him from being a Seventh-day Baptist.

Professor Schmidt, of Hamilton, agreed with Hiscox as far as the Bible is concerned, and with Rauschenbusch as to the propriety and value of observing Sunday under the law of love and freedom. His statements touching history were much more accurate and intelligent than those of the majority of the speakers.

Toward the close of the meeting Dr. Yerkes, of Plainfield, and others, attempted to induce Dr. Hiscox to say what should be done. "Should we all observe Saturday?" "Why did he observe Sunday?" etc. The Doctor was wary; he kept Sunday first "from association;" he did not say that it was wrong thus to do; he would keep the Sabbath readily if all others would. He was not ready to say, and had not attempted to say in his paper, what should be done; but he added with great force, "I have proven that the usual arguments for Sunday observance, based on the New Testament, are valueless, and if you do not believe this, so much the worse for you."

The whole discussion revealed the utter want of unity among the defenders of Sunday. No one made any honest effort to prove Dr. Hiscox wrong. The strongest and most intelligent speakers acknowledged the essential, if not the absolute, accuracy of his position. A few wordy and superficial men attempted the cowardly tactics of talking Dr. Hiscox down by denunciation and lofty assertion. The younger men were mainly silent, and many were troubled and thoughtful.

Several of the speakers seemed more anxious to be rid of the whole thing than they did to candidly discuss the paper. It was a strange discussion to occur in such a gathering, among men who so frequently assert that Baptist history and Baptist doctrine show that "the Bible alone is the Baptist standard of faith and practice." It is useless for conservatives to sit on the safety-valve lever of the Sabbath question in its relation to the Baptists. Rupture in their ranks, or a general return to the Bible Sabbath, is sure to come. The no-Sabbath tendency now seems to be in the ascendancy; but it is also certain that many of the more thoughtful men are deeply anxious about the situation. It is too late to give the Sabbath question settlement by lofty indifference or by silence. Something will be said, and Baptists, of all others, must face the fact that "something must be done."—*Evangel and Sabbath Outlook*.

SUNDAY DISCIPLINE IN SOUTH CAROLINA.

THE New York *Independent* tells of an incident, at the Second Presbyterian Church in Columbus, S. C., lately, which makes somewhat clearer what lies behind the case of Miss Sadie Means, which is now on appeal to the Southern Presbyterian General Assembly. Our readers will remember that she was dropped from the roll of the church for doing telephone duty on Sunday. She appealed to the Presbytery, which sustained the church, and from there to the Synod, which reversed the decision. Recently Dr. Law, a new professor in the Presbyterian Theological Seminary at Columbia, preached for the pastor of the church on "Sabbath Keeping," and after his sermon took occasion to rebuke the church for allowing others to remain in the church without discipline who were engaged in secular work on Sunday, while Miss Means was excommunicated. Considerable correspondence has since passed in the matter, from which it appears that the session of the church, being anxious to take action against Sunday breaking, agreed to impose discipline on any new cases that might arise, but to allow those who had been so engaged in the past to continue in the church, simply with remonstrance or rebuke. Accordingly, Miss Means, being a new offender, was disciplined, while those who had long been equally guilty were simply labored with and patiently endured.

The *Independent* comments on this wise: "It appears to us that if Miss Means was guilty, then the others were guilty also, and that one law should be applied to the old gander and to the gosling. Dr. Law may have been imprudent or officious in volunteering his rebuke, but we do not see that the elders who rose in church and told him to 'stop right there' had much defense to make."

WE cannot be guilty of a greater act of uncharitableness than to interpret the afflictions which befall our neighbors as punishments and judgments. It aggravates the evil to him who suffers when he looks upon himself as the mark of divine vengeance, and abates the compassion of those toward him who regard him in so dreadful a light. This humor of turning misfortune into a judgment proceeds from a wrong notion of religion, which in its own nature produces good will toward men, and puts the mildest construction upon every accident that befalls them. In this case, therefore, it is not religion that sours a man's temper, but it is his temper that sours his religion.—*Addison*.

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.*

SOMEHOW OR OTHER.

EVERY day is an everyday blessing,
Poverty's cottage and crust tho' we share;
Weak is the back on which burdens are pressing,
But stout is the heart that is strengthened by prayer.
Somehow or other the pathway grows brighter,
Just when we mourned there was none to befriend.
Hope in the heart makes the burden seem lighter,
And somehow or other we get to the end.
—*Boston Traveler.*

USE THE ABDOMINAL MUSCLES IN BREATHING.

BY ELDER O. C. GODSMARK.

IN correct breathing the work is performed principally by the muscles of the abdomen. As the air passes in through the nostrils, down deep into the lungs, the lower front portion of the abdomen should be pressed downward and outward, leaving the shoulders and upper portions of the chest to remain motionless, or nearly so. Then, as the air is expelled from the lungs, the front portion of the abdomen should be drawn up and in, as though the abdomen were a real bellows to open out and permit the air to fill the lungs, and then to close in and drive the air up out of them again. By thus breathing the labor is thrown upon the muscles of the abdomen, where nature seems to indicate that it should be, thus relieving the chest and lungs of that unnatural strain which is otherwise constantly brought to bear upon them.

There are many reasons why this method of breathing is highly beneficial to the general health, and for some troubles may be counted almost a sure specific. If those who are troubled with constipation or any of the long list of ills that follow in its train will consider the effect this abdominal breathing has upon the action of the intestines, they can but see a lasting remedy that far surpasses any patent nostrum ever put upon the public. With every breath that is drawn, the downward outward motion of the abdomen gives a gentle yet positive action to every portion of the internal viscera, which motion nature must have in order to properly carry on the process of digestion. The liver in its secretion of bile, the pancreas in the production of pancreatic juice, the intestines in the secretion of their juices, the kidneys in their operations, and even the stomach itself, will be greatly benefited by this method of breathing.

It is safe to say that not one out of twenty breathe as they should. An effort is made to stand erect by merely holding the head erect and trying to crowd the shoulders back, giving the hips little or no attention. Get the hips and abdomen in position, and the shoulders will care for themselves, we will assume a graceful carriage, and find our general health improving.

In order to breathe correctly we must have the proper position in sitting, standing, or walking, and that is the position usually assumed by portly people.

Imagine yourself as possessed of a large, full abdomen, then draw the air through the nostrils into the chest by decidedly lowering the front portion of the abdomen, and expel the air again by drawing these muscles up and in. Nothing that has to do with our health is of more importance than is our breathing. By taking full, deep inspirations of air, using the muscles of the abdomen as above stated,

one can but realize a very perceptible improvement in his general health. With many the "stomach, liver, lungs, and brain are suffering for the want of deep, full inspirations of air, which would electrify the blood and impart to it a bright, lively color, and which alone can keep it pure and give tone and vigor to every part of the living machinery."—*Testimony, Vol. 2, p. 67.*

By incorrect breathing, especially when the clothing is tight or hangs from the hips, this motion is entirely lost to the abdomen, and the contents of the intestines too frequently become stagnated, allowing the poisonous fluids to be absorbed into the system again, to do their deadly work of poisoning the entire body and clouding the brain.

READING, COMPANIONS, AMUSEMENT.

BE careful what your children read. Do not take it for granted that it is all right when you see them sitting quietly in some corner with a book in their hand, and please yourself with the thought that your boy or girl is so studious and fond of reading. Examine what it is. Enjoy it with them. Supply them with plenty of good literature. If you don't know yourself you can easily find out what books and papers are suitable. Make it a matter of serious duty. Do not allow skeptical or vicious literature inside your doors, not even when it comes wrapped around a parcel. Destroy it instantly. You don't know what one such paper may do. An aged minister said that he would give all he now possessed if he could undo the work of a quarter of an hour's reading in a book given him by a companion at the corner of a street forty years before. But it was impossible. In that quarter of an hour a line of thought had been started which had colored all his after life.

If your mother heart is growing with your child's growth, and you are cultivating your talent of sympathy, you will anticipate their desire of companionship, and make them understand that their friends are your friends, and that they are always welcome to your house. Your mother's eye will be alert to see who are the good and true and noble, and you will encourage your son or daughter to select these as friends. I would have mothers the farthest possible from matchmaking, but I would have them invite or encourage to their homes none whom they would be grieved to see become the life companion of their son or daughter.

I come now to amusements, and from this quarter too comes a loud call for parents' sympathy. It is a beautiful sight to see a mother or father in midtime or evening of their days looking on and enjoying, or even taking part in, the amusements of the young people. They have been making their way up the hill of life through toils and cares, and have gained wisdom and experience; but with it all they have not forgotten that they were once young, and their heart is big enough to take in the children's sports and the young men's and women's plays. Mothers, as often as you can, take part in your children's amusements, it will help to keep them good and pure, and it will help to keep you young. But let yours be a wise sympathy. Be sure the amusements are of the right kind.

Innocent amusements, both for indoors and outdoors, are so many and so well known that I will not wait here to say anything about them, except that, even though right and proper, they may be indulged in too much. Too much time and thought may be given to them. But I have something to say about the questionable amusements. I am sorry to say that these are prevailing in our day and in our towns to an alarming extent.

Mothers, you must arouse yourselves or your children will be ruined. It has been said that the character of a community may

be known by its amusements. What, then, can be said of that community the nature of whose entertainments are portrayed in hideous and disgusting pictures on our streets; whose theaters are crowded on almost every night in the week; whose youth spend evening after evening in card playing and dancing?

"What is the harm in a dance or a simple game of cards?" How often do we hear this question asked by mothers, whose care it ought rather to be to inquire, "What good is there in this, that is so engrossing and captivating our children?" I cannot, perhaps, tell you what harm there may be in them. I do not know much about them. But there are a few things I can say regarding them. I can tell you that the church of Christ in all ages has lifted its voice against them; I can tell you that those most eminent for piety in past generations and in our own time condemn them with one accord. We can hardly afford to disregard the opinion of such. Another remark I would make about them is, They often, very often, lead to evil.

There is a game some of you may have seen called the "checkered game of life." When a move is made onto one of the squares, a hand points to where the player must go next. When he reaches that, the hand points him farther on. If some of you mothers were quietly to look over the shoulders of your boys as they sit so merry, thoughtless, and bright at the card table, you might, if you observed closely, see a hand pointing to the gambling table and the saloon. Or, as you follow with admiring eye the graceful form of your fair young daughter as she moves lightly around in the promiscuous dance, you might notice here and there an ominous finger pointing to the theater, the public ball, the tarnished name. From the gambling den and the saloon, the hand, standing out now more clear and defined, may be seen pointing down to the haunts of vice, to poverty, disgrace, a felon's cell, a drunkard's grave, a drunkard's hell. A simple game of cards or a dance at the beginning, "but the end of these things is death."—*Mrs. C. R. McCartney.*

HIDDEN DISEASE IN FLESH MEAT.

FLESH eaters never know what they are eating. Apparently healthy animals may be infected with deadly disease. The following dispatch well illustrates the subtle nature of diseases that make flesh eating extremely dangerous:—

"NEW YORK, January 3.—Almost a score of lives will be taken at Ex-Vice President Morton's country place at Rhine Cliff a week from to-day. They will be sacrificed in cold blood, in accord with the law of the State, and for the good of mankind. Seventeen of the finest of Mr. Morton's noble herd of Guernsey cattle, will be murdered. They are suffering with tuberculosis, and the State Board of Health, has ordered that they be killed. This will leave but forty-eight of the famous herd, but they, however, are absolutely free from disease or defect.

"Since the foundation of Mr. Morton's herd was laid in 1887, by the importation of fifty-nine head of cattle, selected on the island of Guernsey, it has been customary to have all the cattle examined every two months by a Poughkeepsie expert. Three weeks ago Dr. Faust examined the whole herd, and, acting under instructions from Mr. Morton, looked carefully for symptoms of tuberculosis. He exhausted all the ordinary tests, and reported all the cattle free from disease.

"Mr. Morton, however, in order to make no mistake, asked Dr. Faust to try Dr. Koch's test. This consists in a hypodermic injection of tuberculous matter. This week Dr. Faust again visited Ellerslie. He injected the fluid behind the right shoulder of every one of

the herd. Then he spent ten hours watching them carefully.

"If the germs of tuberculosis have entered the system of the cow, the tuberculous matter causes high fever, lasting for five or six hours after the injection. Then the fever subsides and the cow's condition becomes as it was before. Seventeen of the herd developed fever. The animals will be killed.

"It is only recently that the Koch test has been applied to cattle. It has worked wonders in other herds than that of Mr. Morton. A number of cattle breeders of this State who sent herds of blooded cattle to the World's Fair have had the test applied to their herds recently. The result has been that over one hundred of the cattle that were praised and prized at the World's Fair have been killed."

THE HOME BOY.

Who does not like this boy and recognize him wherever met? He always is polite, and has respect for others' rights; he does not worry his father by doing things he has forbidden him to do; he studies hard, does his work well at home, and then plays with vim born of a clear conscience. This boy is of inestimable value. Mothers should exert themselves to train their boys to be mother's home boys. Let them have a helping hand in the housework; make them associates, friends, and they will find more pleasure in your society than they find among the rude boys on the streets. We know of many boys who never think of play until mother's day's work is finished. They are all manly boys, and will be the men that make their mark.

Give your boy some particular work all his own. One boy can take care of the poultry, another can, by the aid of a knitting machine, do all the knitting for a family. It would be only right to pay them a certain amount for such labor, and they will be, as a rule, very saving of their money. Give them tools to work with. Let them learn to mend the walks and fences and do the many necessary things that must be done about the house. Let them also learn to do the marketing; they can soon buy as good a piece of meat as you can. Accept the work they do for you—even if it does not first suit—without faultfinding, or it will become to them detestable. Let the boys know they are useful to you; they will appreciate their home much more than if they are made to understand that they are always in the way and no account for anything.—*College View Enterprise.*

A WORD TO MOTHERS.

BY MARY EMILY WRIGHT.

How OFTEN you hear a mother say: "Oh, she won't be young but once, let her enjoy herself! I do not want to make an old woman out of her." This is a mistake. The girl who is never called upon to assist with the home duties is encouraged in selfishness, and is not being fitted to care for her own home when she has one. First the school duties and then social demands are urged as reasons why a young girl should not be tied to home cares and labors, and so, amid a round of gaiety, the things which would best fit her to govern her own heart and home are left out of her education. Only a girl thoroughly imbued with selfishness will be the happier for such indulgence. To one with a spirit of love and helpfulness it will be a real grief. Sometimes in an emergency the daughter offers to take the place of the cook, who has failed to come or is ill; naturally she makes some mistakes. Are these sufficiently overlooked and the successes praised to encourage her to try again? or does the mother ungraciously say she would rather do it herself

than to have materials wasted? Show a just appreciation of every effort of your girls to help you, and where services are not offered, require them when needful, and so shall they grow to be womanly women.

Teach the sons to be careful of mother, too. Why should a boy be allowed to sleep over the breakfast hour just because he does not wish to get up? His mother has to put up his breakfast, making a vain effort to keep it hot, and serve it when he wishes to come down, when often, instead of thanking her, he grumbles because the meal is not so palatable as when first served. The boy should be taught that mother's time and strength are valuable, and that he will not be allowed to tax them unnecessarily.

It is a fact worthy of note that the children of unselfish mothers are generally very selfish; if a mother would teach her children to be unselfish, she must give them the opportunity and the encouragement, at the risk of appearing somewhat selfish herself. Her unselfish example is rarely sufficient.

Kate Douglass Wiggin speaks of mothers "immersed in a puddle of maternal affection." The phrase is very apt. So many women seem to think that maternal affection consists in effacing themselves and becoming nothing more than a servant to a child, until he or she learns to consider mother as little more than the source of supplies, calling upon her for the gratification of every conceivable wish, no matter how much time, strength, or nerve force it may cost. Look at the matter from the standpoint of the children's welfare and begin to teach them to be helpful as soon as they pass infancy; let them begin to fill their niche in the family economy, and feel that they have a work to do in the world.

The fathers ought to take the initiative in impressing these things, but, alas! how often the children are only following the father's example when they show selfish inconsiderateness.

Above all, mothers, do not waste strength in putting on unnecessary ruffles and tucks to gratify maternal pride, and then when they come home from school be too tired to enter, with any zest, into the story of school life or the lessons.

Take time to rest every day, time to keep in touch with events in the world, that your mind may be as wide-awake as the eager little seekers after knowledge who come to you as miners to a mine. Be the moral, intellectual, and spiritual guide of your children, not the gratifier of every thoughtless, selfish wish; then will they rightly estimate the mother's place in the home, and it will not be necessary to admonish them to take care of her, for she will be the object of their tenderest solicitude and most devoted affection.—*American Agriculturist.*

I KNOW A THING OR TWO.

"My dear boy," said a father to his only son, "you are in bad company. The lads with whom you associate indulge in bad habits. They drink, smoke, swear, play cards, and visit theaters. They are not safe company for you. I beg you to quit their society."

"You needn't be afraid for me, father," replied the boy laughingly; "I guess I know a thing or two. I know how far to go and when to stop."

The lad left his father's house, twirling his cane in his fingers and laughing at the "old man's notions."

A few years later and that lad, grown to manhood, stood at the bar of a court, before a jury which had just brought in a verdict of guilty against him for some crime in which he had been concerned. Before he was sentenced, he addressed the court and said, among other things, "My downward course

began in disobedience to my parents. I thought I knew as much as my father did, and I spurned his advice; but as soon as I turned my back upon my home, temptations came upon me like a drove of hyenas and hurried me into ruin."

Mark that confession, ye boys who are beginning to be wiser than your parents. Mark it, and learn that disobedience is the first step on the road to ruin. Don't take it.—*Selected.*

PRAYER AND FIGHTING.

NOTWITHSTANDING the secular tendency of the present Hungarian Cabinet, it is said that the traditional prayer season still prevails in the Austro-Hungarian army. At a fixed hour morning and night the sentinel gives the signal. At once the officers and men place themselves under arms, the trumpet sounds, and each man puts his hand to his cap and remains motionless in prayer for some minutes. The word of command, "In position for prayer," is given by an officer, who faces the men, and holds his bare sword towards the ground in token of respect. The same custom prevails in the navy and is very ancient. An interesting fact is that the image of Mary Immaculate is embroidered in gold on all the flags of the regiments.

A MAN out of a job and with bad luck all through life stood in a smelter of a Missouri lead mine. Turning to the foreman he said, "If you only get nine-tenths of the lead in the ore, where does the other tenth go?" "Up in the smoke, I suppose," was the reply. Then said the man to himself, "If it goes up in the smoke, I think I can find a way of getting it out," and he did. It made him rich, and brought riches to others. If all the preaching that goes up in smoke could only be caught and saved, how this world would be pushed on!—*Advance.* But how much of it would be worth saving at all?

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Mission Fields.

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

"WHY STAND YE HERE ALL THE DAY IDLE?"

BY ADELAIDE M. CULNER.

"SEE My fields all white and gleaming,
Waiting for the willing hands."
God is calling to his children,
"Go ye forth, nor idle stand.

"Are My harvest fields forgotten?
Are My laborers asleep?
Wake them, rouse them to their duty;
For My harvest must they reap."

If you cannot do the reaping,
You can bear the sheaves away.
God will teach each one their duty
If we willingly obey.

Go ye, willing for the Master;
He will surely give the yield;
He will bless your every effort.
Go ye forth into the field.

All will hear the holy message
Of a Saviour's dying love.
Coming soon in brightest glory
He will take us home above.

MISSIONS: THEIR STATE.

BY REV. J. MURRAY MITCHELL, M.A., LL.D.

[An address delivered at the Dublin Conference of the Evangelical Alliance, and published in *Evangelical Christendom*.]

SUPPOSE I could bring the heathen world before you so that you could simply see it as it is—if we could bring it all into a focus—the dreadful spectacle would shake the soul to its foundations and haunt us till we died. We cannot so focus heathenism. We can now only with the mind's eye glance rapidly at its chief forms. But even that hurried look will deeply pain us, if we have any regard either for the honor of God or the well-being of man.

There is a disposition in many quarters at present to speak kindly of heathen religions. They are called "imperfect revelations." We are told there is an "ethnic inspiration," and so on. Now, we all admit that reason and conscience are precious gifts of heaven, and may, in a sense, be called revelations of God; but oftentimes mind and conscience are "defiled," aye, conscience may be "seared as with a hot iron." No man can rightly judge of heathenism unless he has lived in a heathen country and seen with his own eyes its real fruits.

Let us rapidly glance at the chief heathen systems. The most widely diffused is spirit worship—animism, as it is often called. It underlies every form of paganism, and it continually crops up through superincumbent strata. The spirits worshiped are malignant, with hardly an exception—evil spirits, veritable fiends, acknowledged and worshiped as such. And they are supposed to be all around us—lying in ambush, watching for opportunities to harm us. The worship paid them proceeds from fear—blank terror; it has in it no element of love, but much of hatred.

Is this an exaggerated statement? I wish it were. But no. If in some places—Japan, for example—it has a milder aspect, in others—Dahomey, for instance—it becomes utterly diabolical. The honor paid there to any god of man is measured by the quantity of human blood shed on his account. France has lately conquered the country, and we may trust that these horrible celebrations are now suppressed. This, then, as I have said, is the most extensive of heathen religions.

2. Let me next speak of Islam—Moham-

edanism. It is full of life and proselytizing zeal, still spreading, at least in Africa, north of the equator, chiefly, yet not solely, by war and conquest.

The two merits Islam possesses are its rejection of idolatry and its prohibition of intemperance. It has been praised as non-atheistic. But the being it worships is an almighty despot, ruling a universe of slaves. Islam knows nothing of a God of love. It denies that Jesus is the Son of God; it denies also his crucifixion. It poisons society at its fountain-head by sanctioning polygamy, and divorce at pleasure, for example, the pleasure of the man. Woman is robbed of her rights more than in any other faith. Islam is intolerant; only Mohammedans enjoy the rights of citizens. The Mohammedan who changes his creed must be put to death. It sanctions slavery; slave hunts are conducted by Mohammedan Arabs, who believe they have divine permission to turn a smiling land into a wilderness by slaughtering and enslaving. And how many accept this dreadful faith?—Alas, about 170,000,000 of our unhappy fellow-men!

3. We point next to Buddhism. Extravagant estimates of its extent are sometimes given; but we cannot count the Buddhists much under 300,000,000. There are two forms of Buddhism, differing greatly from each other. The southern is likeliest to the original system. It is professed in Ceylon, Burmah, and Siam, the northern form in Thibet, Mongolia, China, and Japan. Southern Buddhism is atheistic. It denies a future life. *Nirvana*, the chief end of man, is the cessation of conscious existence, and generally of existence altogether—utter extinction of being. Existence is misery; the sooner it ceases the better. This is original and proper Buddhism, preëminently the religion of despair. These tremendous dogmas the northern Buddhists have modified; they believe in various fantastic deities and in a future existence. Yet it was Buddhist books generally—but especially the northern ones—that the great Orientalist, Burnouf, declared to be "miserable in form and odious in meaning."

I need hardly speak of what is called "Esoteric Buddhism." It is a pure fiction—an invention of that amazing woman, Madame Blavatsky. The Mahatmas of Thibet were the offspring of her own bewildered brain; and the Lamas know nothing about them. Or, if the lady was no deceiver, she was egregiously deceived. Cunning natives of India have, we know, cheated Europeans, and supplied them with fictitious writings. Did Madame Blavatsky know the language in which her "Esoteric Buddhism" is explained? In what language is it? Sanskrit, Pali, or Thibetan? Let the original text be produced, or else the whole thing must be laughed out of court.

Nor need I speak of Sir Edwin Arnold's "Light of Asia." Sir Edwin is a poet, and makes lavish use of the poet's prerogative of "giving to airy nothing a local habitation and a name." Buddhism has been praised for its moral precepts. Several of these resemble the commandments of the second table of the Decalogue. But, in carrying out these precepts, Buddhism runs into the most irrational asceticism, and all missionaries to the Buddhists have declared that even the good precepts exercise little or no influence on the life.

4. Now glance for a moment at Hinduism. It is confined to India, but professed by more than 200,000,000. For the most part it is the wildest polytheism, reckoning its gods and goddesses by hundreds of millions. But among educated men it becomes the most absolute pantheism, acknowledging only one being in the universe,—spirit; the world around us has no existence. Only say—believing it—*Aham Brahma*, "I am God," and you have attained the height of human wis-

dom. Could the force of folly or of impiety go farther?

The most characteristic feature of practical Hinduism is caste—a stupendous system of regulations affecting one's whole life. Violate any of these and you are expelled from society; father and mother cast you off; you suffer social death.

Not a few dreadful institutions—such as *suttee*, or widow burning, self-murder under the wheels of the car of Jagannath, and infanticide, which in certain classes was fearfully common—such things, you all know, have been suppressed by the strong hand of the British Government; but other deplorable evils, such as the general heartless treatment of widows and of the lower castes, child marriages, and many similar things, still exist, and cannot be easily crushed out, so completely interwoven are they with the whole framework of Hindu society and thought.

5. I must hurry on and speak of the system of Confucius. The religion of China generally is a strange medley; but that of the *litterati* and influential classes is Confucianism. This can hardly be called a religion; it is a system of morality, in which the duties of men toward men are elaborately expounded. But when the great sage was asked about another world, he answered: "I do not rightly understand this world; how can I speak of another? And, as for worship, you should perform the usual rites, but have as little dealing with the gods as possible."

This is but a poor creed, and because of its being so Buddhism and Taoism have had sway in China. Of Buddhism I have already spoken. Taoism, the so-called religion of reason, is eminently a system of unreason, full of absurd magical ceremonies. But Confucianism sways the middle and higher classes to a very large extent, and surely it is a most cheerless, chilling creed.

Thus I have run over the leading heathen religions. All are dark and dreary. How deplorable that 1,000,000,000 of our fellow-creatures—our brothers and sisters—should still be lying in this darkness of death!

Let our spirits be stirred within us with sorrow that God is thus dishonored and that man is thus miserable.

When we look on this awful state of things, we are ready to sink into despondency. The case seems hopeless, and we have great heaviness and continual sorrow of heart because of these, our brothers, ignorant of the Creator, the Redeemer, the Sanctifier, and, as the apostle would say, "without God and without hope in the world." Deep sorrow is right, but despair is wrong. "We serve the God of hope;" we must be men of hope. Yes, our hopes are "bright as the promises of God."

But more than this. Even already we can see—not merely *hope for*—the salvation of God. For already each one of those great heathen systems has been reached, touched, and, I may say, shaken.

Historical Sketches

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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."

CHRIST COMETH.

SURELY He cometh, and a thousand voices
Shout to the saints but to the deaf are dumb;
Surely He cometh, and the earth rejoices,
Glad in His coming who hath sworn, I come.

This hath He done, and shall we not adore Him?
This shall He do, and can we still despair?
Come, let us quickly fling ourselves before Him,
Cast at His feet the burden of our care,

Flash from our eyes the glow of our thanksgiving,
Glad and regretful, confident and calm,
Then thro' all life and what is after living
Thrill to the tireless music of a psalm.

—F. W. H. Myers.

STANDING IN GOD.

THE Lord, speaking through Paul, Eph. 6: 10-18, tells us how to fortify ourselves against Satan and his emissaries: "Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked; and take the helmet of salvation, and the sword of the Spirit, which is the word of God; praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints."

We are engaged in an exalted, sacred work. Those who profess to be called to teach the truth to those who sit in darkness should not be bodies of unbelief and darkness themselves. They should live near to God, where they can be all light in the Lord. The reason why they are not so is that they are not obeying the word of God themselves; therefore doubts and discouragements are expressed, when only words of faith and holy cheer should be heard.

It is religion that ministers need; a daily conversion to God; an undivided, unselfish interest in his cause and work. There should be self-abasement and a putting away of all jealousy, evil surmising, envy, hatred, malice, and unbelief. An entire transformation is needed. Some have lost sight of our pattern, the suffering Man of Calvary. In his service we need not expect ease, honor, and greatness in this life; for he, the Majesty of Heaven, did not receive it. "He is despised and rejected of men; a man of sorrows, and acquainted with grief." "He was wounded for our transgressions; he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed." With this example before us will we choose to shun the cross, and to be swayed by circumstances? Shall our zeal, our fervor, be kindled only when we are surrounded by those who are awake and zealous in the work and cause of God?

Can we not stand in God, let our surroundings be ever so unpleasant and discouraging? "What shall we then say to these things? If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Who shall

lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea, rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through Him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

Many ministers have not an undivided interest in the work of God. They have invested but little in his cause, and because they have taken so little stock in the advancement of the truth, they are easily tempted in regard to it, and moved from it. They are not established, strengthened, settled. He who understands well his own character, who is acquainted with the sin which most easily besets him, and the temptations that will be most likely to overcome him, should not expose himself needlessly, and invite temptation by placing himself upon the enemy's ground. If duty calls him where circumstances are not favorable, he will have special help from God, and thus go fully girded for a conflict with the enemy. Self-knowledge will save many from falling into grievous temptations, and prevent many an inglorious defeat. In order to become acquainted with ourselves, it is essential that we faithfully investigate the motives and principles of our conduct, comparing our actions with the standard of duty revealed in God's word.—*Testimony for the Church, No. 19.*

TRAVELING BY COMPASS.

A STORY is told of an old hunter in Michigan who, when the country was yet new, got lost in the woods several times. He was told to buy a pocket compass, which he did, and a friend explained to him its use. He soon got lost, and lay out as usual. When found he was asked why he did not travel by the compass. He said he did not dare to. He wished to go north, and he "tried hard to make the thing point north, but 'twould point southeast every time." A great many people fail of the right direction in life because they are afraid to take the Bible and follow just as it points.—*Young Reaper.*

SPIRITUAL NOURISHMENT.

WE cannot work successfully for the Master without this. The table is richly supplied with convenient food; the wellspring of life affords ample supplies to quench the burning thirst. The welcome is most hearty; it is to every soul, and is accompanied with the assurance that no one is so poor that he cannot "buy," because this refreshment is "without money and without price."

Since our ability to render acceptable service depends upon buying "wine and milk" so freely offered, and since an abundant provision is within the reach of all, and is offered upon such easy conditions, why will anyone prefer a life of spiritual impoverishment? At God's table there is "bread enough and to spare." Why will we perish with hunger?

Many see the folly of this unsatisfactory mode of living, but are overcome by the world, the flesh, and the devil. The rich repast is just at hand, but evil forces restrain them from partaking. These forces are both within and without the soul, and are sleepless in

their activity. The better judgment is captured; the struggling will is overborne; the sensibilities are paralyzed by these implacable enemies; the soul is left by the highway to die, starving, wounded, and forsaken.

Nothing will recover these souls save Jesus the Christ. He speaks into their ears, so dull of hearing, and says: "Come unto me for sustenance. Thy Father giveth you the true bread from heaven; for the bread of God is he which cometh down from heaven and giveth life unto the world." "Lord, evermore give us this bread." May this be the beseeching cry of famishing, perishing souls.—*N. Y. Christian Advocate.*

FIELD NOTES.

THE report of New York canvassers for the week ending December 22 gives the value of books delivered at \$581.75.

BROTHER FRANK LAMB, in reporting the week of prayer at Salt Lake City, mentions the baptism of four persons.

MEETINGS held in the Faith Mission, at Middletown, N. Y., by Brother H. G. Thurston, have called out seven persons to take their stand for the truth.

BROTHER M. M. KENNEY writes from Patricksburg, Ind., that during the week of prayer arrangements were made for building a house of worship.

BROTHER GEO. A. KING, one of our Atlantic Conference canvassers, has gone to Jamaica Island for the benefit of his health, and reports good success in his canvassing work.

FROM Oklahoma City, Ok. Ter., Sister M. L. Brock reports "glorious meetings all through the week of prayer." Eight had united with the church and others were deeply interested.

ELDER O. C. GODSMARK writes, under date of January 3: "The matter of holding institutes among the churches in Michigan this winter is meeting with most excellent success, and we are having much of the blessing of the Lord in our work."

THE *Kansas Worker* tells of the organization of a Sabbath school of thirteen members at Lebanon, in that State, but omits the name of the laborer who gathered up the material. If, however, the work was the Lord's, he will take care of the name.

ELDER E. E. FRANKE writes to the *Union Record* from Jersey City, N. J., that work had been commenced on the new church building in that place. Elder A. T. Jones was announced to preach in their meeting hall on the evenings of the 8th and 9th insts.

MEETINGS at Horton, Kansas, conducted by Elder H. W. Woodruff, were closed a few weeks ago, leaving ten keeping the Sabbath of the Lord, and several others investigating the subject. It was necessary to cut the ice in order to provide a place of baptism.

At the last quarterly meeting for the celebration of the ordinances at Battle Creek, the *Review* says 142 persons were baptized. The number in attendance was much larger than on any former occasion. With reference to the like occasion in this city, we also can give testimony to a marked increase in attendance.

REGARDING the proposed missionary expedition to Mashonaland, Africa, Elder F. M. Wilcox, secretary of the Foreign Mission Board, says: "The first of March is the time set to start from Cape Town. At that time Elder A. T. Robinson and Brother P. D. Wesells are to start for Mashonaland, and are willing to precede the company from America by a few days, find for them a suitable location, and assist them in settlement. Thus there is no time to lose. Decisions must be made at once by all who expect to go to this field. A company is now forming."

ELDER JOHN F. JONES says of the week of prayer in Baltimore that to the church it was "a feast of fat things." While times are hard, the annual offerings were larger than ever before. He adds that this "was not because there was more money amongst us, but the Spirit of the Lord is moving upon hearts, and they are warming up to the work."

At Beardsley, Kansas, Brother Morey received notice signed by two trustees to close up his meetings in the public schoolhouse. The third trustee had not been consulted in the matter, for the reason that he and his wife had accepted the truths preached by Brother Morey and had begun keeping the Sabbath. A Sabbath school of fifteen members was organized.

In England Elders J. S. Washburn and Francis Hope are holding up the banner of truth at Southampton, where the Seventh-day Adventist faith was first introduced by Elder Wm. Ings and others in 1878. In Bath, where Elders Washburn and Hope have previously labored, Elder C. H. Keslake and Bible workers continue the good work. There are now about seventy-five Sabbath keepers in that city.

Our brethren in the publishing house at Basel, Switzerland, were notified by the authorities that they must cease Sunday labor, in obedience to the civil law forbidding secular work on that day. Consequently, they were expecting trouble. But it was stated that the Sunday law was laid on the table by the officials for the last three weeks of December, on account of the extra amount of work. This is another illustration of Sunday-law absurdity. What has been done since December we have not yet learned.

BROTHER E. S. POPOFF, who went from New York to his native land, Bulgaria, last fall to do missionary work, writes an interesting letter to the *Indicator*, from which we take the following: "Many things in Bulgaria are in a lamentable condition. The schoolhouses are, most of them, old and tumbledown, and the salaries of the teachers are, part of them at least, not paid. In small villages there are more functionaries than villagers. I do not know where the government gets money enough to pay expenses. Drunkenness is carried on to an alarming extent, and the priests are just as drunken as the laymen, and just as ignorant. It is a very healthful climate, but the inhabitants are most all sickly from ague or other diseases, on account of drunkenness."

PERIODICALS WANTED.

Mrs. R. C. MAY, Cathay, Mariposa County, Cal., requests copies of any of our periodicals for missionary purposes.

BROTHER C. M. SNYDER, whose family constitutes the only representatives of our work in Everett, Wash., desires clean copies of any of our periodicals for missionary work.

BROTHER JOHN E. MOORE, of Holding's Ford, Minn., requests a few clean copies of any of our periodicals, for missionary work.



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CHURCH SERVICES.

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

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

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.

LITERARY NOTICES.

THE "Advance Almanac for 1894 and Manual of Congregationalism" is a very complete little pamphlet and contains an astonishing amount of information concerning that denomination. Price, 5 cents. *The Advance*, 125 Franklin St., Chicago, Ill.

We have received from the management a finely illustrated circular on the Midwinter Exposition in San Francisco. While the Fair was not ready to open on January 1, on account of the lateness of the exhibits, tremendous energy is being put forth to have it fully completed at an early date. It will be an exhibition of some of the rarest and finest products of earth.

We have received a pamphlet entitled "Literary and Other Exercises in California State Building at the World's Columbian Exposition at Chicago, 1893. It will be of interest to all Californians who are interested in the magnificent exhibit made by this State. Published by Rand, McNally & Co., Chicago, Ill.

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 V.—SUNDAY, FEBRUARY 4, 1894.

(NOTE.—The questions which follow are merely suggestive for the student on the leading points of the lesson; it is presumed that the thoughtful 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.)

BEGINNING OF THE HEBREW NATION.

Lesson Scripture, Gen. 12:1-10.

1. Now the Lord said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto the land that I will show thee;
2. And I will make of thee a great nation, and I will bless thee, and make thy name great; and be thou a blessing;
3. And I will bless them that bless thee, and him that curseth thee will I curse; and in thee shall all the families of the earth be blessed.
4. So Abram went, as the Lord had spoken unto him; and Lot went with him; and Abram was seventy and five years old when he departed out of Haran.
5. And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came.
6. And Abram passed through the land unto the place of Shechem, unto the oak of Moreh. And the Canaanite was then in the land.
7. And the Lord appeared unto Abram, and said, Unto thy seed will I give this land; and there builded he an altar unto the Lord, who appeared unto him.
8. And he removed from thence unto the mountain on the east of Beth-el, and pitched his tent, having Beth-el on the west, and Ai on the east; and there he builded an altar unto the Lord, and called upon the name of the Lord.
9. And Abram journeyed, going on still toward the south.
10. And there was a famine in the land; and Abram went down into Egypt to sojourn there; for the famine was sore in the land.

Golden Text.—"And I will make of thee a great nation, and I will bless thee, and make thy name great; and be thou a blessing."

SUGGESTIVE QUESTIONS.

1. Who was Abram? Note 1.
2. How did the Lord call Abram? Verse 1.
3. What did he promise him?

4. For what purpose would God bless him? Note 2.
5. What further promise did the Lord make to Abram? Verse 3.
6. Did Abram heed this call of the Lord? Verse 4.
7. How old was he when he departed out of Haran? Note 3.
8. Who accompanied Abram as he went from Haran? Verse 5. Note 4.
9. Where did they go from Haran?
10. Did Abram know where he was going? "And he went out, not knowing whither he went." Heb. 11:8, last clause.
11. What alone moved him to go? "By faith Abraham, when he was called, obeyed to go out unto a place which he was to receive for an inheritance." Heb. 11:8, first part.
12. At what place did Abram first stop? Verse 6, lesson scripture.
13. Who was then in the land? Same verse. Note 5.
14. What did the Lord say when he appeared to Abram the next time?
15. By what act did Abram acknowledge the Lord at that time? Note 6.
16. Where did he remove from the plain of Moreh? Verse 8, first part. Note 7.
17. What did Abram do at that place? Verse 8, last part. Note 8.
18. Whence did Abram go from Beth-el? Verse 9. Note 9.

NOTES.

1. THE real subject of our lesson is the call of Abram, and God's promise to him. He was the son of Terah and brother of Nahor and Haran, and was descended by direct line from Noah through Shem. His birth occurred, according to Usher's Chronology, 1996 B.C., nearly 400 years after the flood. During the intervening time the earth had become peopled by the descendants of Noah. The foundations of large cities had been laid, the confusion of tongues had taken place, and the beginning of various nations clearly established. The record of this is given in Genesis 10. In the eleventh chapter we have the genealogy of the children of Shem. Abram's ancestors were idolaters, as we learn from Joshua 24:15. Abram himself was evidently searching to know the true God. Responding to the Spirit of God, which moves upon the hearts of all men, God led him now from the darkness of idolatry to the light of true worship.

2. **And be thou a blessing.**—God never blesses for our own selfish purposes or advancement. In the life of Abram, the father of the faithful, we have this clearly taught. "I will bless thee," says the Lord, "and be thou a blessing." And it is for that reason that God blesses everyone, that each may be a blessing to others. He blesses the man of wealth that he may use that wealth to the good of others, for the advancement of God's cause, and for the amelioration of the poor and needy. He blesses the scholar that his knowledge may be used for the purpose of blessing others. In fact, all blessings are given that we may use them as the riches of heaven are used. Says our Lord, "Freely ye have received, freely give."

3. **Out of Haran.**—The first call of Abram was from his own country, that is, in Ur of the Chaldees, in Mesopotamia, before he came to Haran. Abram evidently preached the truth of God before leaving his country, until they refused to hear it more, and then he left, taking those with him who believed as he did. Thus runs the traditions, and these traditions are in the line of God's dealings with the children of men. God first appeared to Abram, evidently, under some manifestation of his glory. Stephen says, "The God of glory appeared to our father Abraham." Finding a people in Haran who were willing to hear the truth, Abram proclaimed the true God there until his work was finished, and the people refused to hear more. He left them at the age of seventy-five. He may, however, have left witnesses in both places to the true God.

4. **Souls he had gotten in Haran.**—Abram took only from among his relatives Sarai, his wife, and Lot, his nephew; but there accompanied him also "the souls he had gotten in Haran." Young says, "the souls he had obtained in Haran." The idea is, the souls that Abram had converted to the truth of God.

5. **The Canaanite was then in the land.**—Canaan

was the son of Ham and grandson of Noah, the one upon whom the Lord's curse fell for his disreputable conduct; and his descendants seem to have partaken of his character. The fact of their dwelling in the land seems to have been mentioned here to show the seeming impossibility of God's fulfilling his promise to Abram. Yet Abram had faith to believe that the Lord would do it, and it was to encourage his faith from time to time, evidently, that the Lord appeared to him and enlarged and renewed his promise. Thus Abram went on from faith to faith. Faith grows by being tested.

6. **There builded he an altar.**—Abram evidently offered sacrifice to God, which was a witness to the people around of the fact that he worshiped a different God than did the children of the land; but he also left the altar as a witness of that worship. God would have us remember all his mercies.

7. **Beth-el.**—Beth-el was then called Luz. It was named Beth-el by Jacob after his vision (Gen. 28: 19), meaning the house of God. It was a town, or place, about twelve miles north of Jerusalem. Ai was a town afterward noted for the first defeat of the Israelites under Joshua.

8. **Called on the name of the Lord.**—Again did Abram build an altar, and a necessary accompaniment of building the altar was offering the sacrifices and calling upon God's name. That would be implied in the fact that he builded an altar. Dr. Young's translation reads, "He buildeth there an altar to Jehovah, and preacheth in the name of Jehovah." Naturally there would be opportunity so to do. As he builded his altar and offered his sacrifice, prayed and praised God, the people would naturally come around him to know what it all meant, and Abram improved the opportunity to be a blessing to the Canaanites by preaching the truth which had called him out of his own country to theirs.

9. **The south.**—That is, the southern part of Judah. From there the succeeding part of the chapter tells us he went to Egypt, because there was a famine in the land. God wanted Abram to witness in Egypt also.

LESSON V.—SABBATH, FEBRUARY 3, 1894.

JESUS WORSHIPED BY ANGELS AND MEN.

BEFORE taking up this lesson, go over the topical outline of the first chapter, as given in the first lesson, and see that you have a clear idea of it.

In last week's lesson we had the simple fact of the birth of Christ in Bethlehem. Beginning in this lesson with verse 8, we have, in the next seven verses, the appearance of the angels to the shepherds, and their ascription of praise to God. Verses 15-20 relate the visit of the shepherds, and the fact that they published abroad the news of the birth of Jesus. Verses 21-33 tell of the circumcision and naming of Jesus, his presentation in the temple, and Simeon's thanksgiving. In short, the lesson may be summarized thus: The announcement to the shepherds, and the presentation in the temple.

Lesson Scripture, Luke 2: 8-33.

8. And there were shepherds in the same country abiding in the field, and keeping watch by night over their flock.

9. And an angel of the Lord stood by them, and the glory of the Lord shone round about them; and they were sore afraid.

10. And the angel said unto them, Be not afraid; for behold, I bring you good tidings of great joy which shall be to all the people;

11. For there is born to you this day in the city of David a Saviour, which is Christ the Lord.

12. And this is the sign unto you: Ye shall find a babe wrapped in swaddling clothes, and lying in a manger.

13. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

14. Glory to God in the highest, and on earth peace among men in whom he is well pleased.

15. And it came to pass, when the angels went away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing that is come to pass, which the Lord hath made known unto us.

16. And they came with haste, and found both Mary and Joseph, and the babe lying in the manger.

17. And when they saw it, they made known concerning the saying which was spoken to them about this child.

18. And all that heard it wondered at the things which were spoken unto them by the shepherds.

19. But Mary kept all these sayings, pondering them in her heart.

20. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, even as it was spoken unto them.

21. And when eight days were fulfilled for circumcising him, his name was called Jesus, which was so called by the angel before he was conceived in the womb.

22. And when the days of their purification according to the law of Moses were fulfilled, they brought him up to Jerusalem, to present him to the Lord

23. (As it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord),

24. And to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtledoves, or two young pigeons.

25. And behold, there was a man in Jerusalem, whose name was Simeon; and this man was righteous and devout, looking for the consolation of Israel; and the Holy Spirit was upon him.

26. And it had been revealed unto him by the Holy Spirit, that he should not see death, before he had seen the Lord's Christ.

27. And he came in the Spirit into the temple; and when the parents brought in the child Jesus, that they might do concerning him after the custom of the law,

28. Then he received him into his arms, and blessed God, and said,

29. Now lettest thou thy servant depart, O Lord, according to thy word, in peace;

30. For mine eyes have seen thy salvation,

31. Which thou hast prepared before the face of all peoples;

32. A light for revelation to the Gentiles, and the glory of thy people Israel.

33. And his father and his mother were marveling at the things which were spoken concerning him.

1. Give an outline of the contents of the first chapter of Luke.

2. Tell how Jesus came to be born in Bethlehem.

3. To whom was the news of his birth first announced?

4. By whom was the announcement made?

5. What did the angel tell the shepherds that he brought them?

6. What did he say the good tidings was?

7. By what sign were they to know it?

8. As soon as these words were spoken, who appeared with the angel?

9. What was their song of praise?

10. When the angels went away, what did the shepherds do?

11. What did they do after they had found the Babe?

12. How did they feel about what they had heard and seen?

13. Why was the Child called Jesus? Luke 1: 31; Matt. 1: 21.

14. When Jesus was presented before the Lord in the temple, what offering was brought?

15. What was signified by the fact that Mary brought only two pigeons? Lev. 12: 8.

16. What pious man was dwelling in Jerusalem at that time?

17. For what was he waiting?

18. What had the Holy Spirit revealed to him?

19. How did he come to be in the temple when Joseph and Mary brought in Jesus?

20. When Jesus was brought in, what did Simeon do?

21. What did he say?

22. What did he say of the light that Christ would be?

NOTES.

1. "BEHOLD, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord." This is the gospel; for "gospel" means good news, or good tidings. "Jesus" means "Saviour," and he was so called because he saves his people from their sins. Matt. 1: 21. "Sin is the transgression of the law." 1 John 3: 4. Therefore the gospel is the good news that men can be saved from sin, and brought into perfect harmony with God. It does not simply save men from the consequences of sins committed, but from sin itself—from the transgression of the law. The gospel is the power of God unto salvation to everyone that believeth. Rom. 1: 16. Peter addresses those "who are kept by the power of God through faith unto salvation ready to be revealed in the last time." 1 Peter 1: 5. Kept from what by the power of God?—Kept from falling. Jude 24. Kept from falling into sin and condemnation, as the next verse indicates, by saying that the Saviour will present us faultless before the presence of his glory. Manifestly, he keeps us in the condition in which he presents us. Since God is able to keep men faultless, it must be that he is able to make them faultless; and he is as able to do this now as he will be two or three days before the time for translation to heaven. It is not now, nor will it ever be, in the power of man to do this; but let no one limit the power of God by say-

ing that he cannot do it. Then to him "be glory and majesty, dominion and power, both now and ever." God only can have the glory, for he does the work. Therefore, as he is to have the glory now, he must do the work now. Our part is to let him do it. "Submit yourselves therefore to God." James 4: 7. Submit to his righteousness (Rom. 10: 3), which he desires to put within and upon us (Rom. 3: 22).

2. "THE shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us." There was prompt belief. They did not go to Bethlehem to see if what the angel had told them was true, but to see the thing which they knew was true, because the Lord had told them. Such faith when the Lord speaks is not very common. Most people imagine that it is a sign of a weak, credulous mind to believe at once, without any questioning. Many think to excuse their unbelief by citing the case of Thomas, saying that, like him, they have to see before they can believe. But they forget the words of Jesus to him: "Thomas, because thou hast seen me, thou hast believed; blessed are they that have not seen, and yet have believed." John 20: 29. Thomas lost the blessing that he might have had but for his unbelief.

3. NOTE the poverty in which Jesus was born. Why was this? "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." 2 Cor. 8: 9. He had everything in the universe; for "all things were created by him, and for him." Col. 1: 16. He could have retained these riches, and his equality with the Father, if he had wished. But he did not count that a thing to be grasped, but "emptied himself," and took upon him the form of a servant. Phil. 2: 6-8, Revised Version. So we through his poverty are made rich. The "unspeakable riches of Christ" are ours, if we accept him. We are "joint heirs with Jesus Christ." In him we have a "right to the tree of life." "Behold, what manner of love the Father bestowed upon us, that we should be called the sons of God." 1 John 3: 1.

4. SIMEON was "waiting for the consolation of Israel." He therefore recognized Jesus as soon as he saw him. The poor shepherds also must have been looking for him, for they gladly accepted him. This shows that there was no excuse for those who did not receive him. All of the Jews might have known him as well as these few. To as many as received him, to them he gave the right to be called the sons of God. John 1: 12. It is evident, also, that there was no excuse for the blindness that characterized the Jewish nation as a whole, concerning the true mission of the Messiah. They looked for a powerful conqueror who should make them masters of the world. But Simeon was looking for a consoler—one who should be the Light of the world. What he knew, all might have known. Moreover, it is clear that there was no reason for the narrow views that so many even of Christ's followers had. They thought that none could be saved but the Jews. But God had never given them any reason to think so, and Simeon knew better. Said he: "Mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel." The prophets were read "every Sabbath day" (Acts 13: 27), and so the Jews were continually hearing that the Messiah was to be a "light of the Gentiles" (Isa. 42: 1-7). The angels told the shepherds that the good news was for all people. For ages God had been trying to get the Jews to understand that their work was to evangelize the world. The cases of Naaman, of the queen of Sheba, of the Ninevites, and of others, were intended as lessons to them. But their pride and bigotry were too great. Are we not too often, like them, congratulating ourselves on the great light that God has given "us as a people," forgetting that God is no respecter of persons, and that he has no light for one that he has not for all? No one can retain more than he uses; and if we do not accept the light that comes to us, as a sacred trust, that we may bestow it upon others, we shall soon lose it. Let us be wise.

FACTS FOR THE TIMES.—Containing historical extracts, tracts, candid admissions from authors, ancient and modern. A Book for the Times. Revised 1893. A compilation of facts that are astounding, by students of biblical and historical research. 340 pages, white-colored cloth binding. Price, 75 cts., postpaid. Pacific Press Pub. Co., Oakland, California.

News and Notes.

FOR THE WEEK ENDING JANUARY 15.

RELIGIOUS.

—Leading daily papers in Callao, Peru, are praising the excellence of the Methodist school in that place as compared with the ordinary schools of that country, which are all under Catholic influence.

—Mr. Mozoomdar, leader of the society known in India as the Brahma-Somaj, says there are 10,000,000 people in India who speak the English language. This is encouraging news to English-speaking Christians who desire to go there as missionaries.

—Grace Episcopal Church, San Francisco, has heretofore been kept open on week days from 8 A. M. to 5 P. M., but recently valuable books, pew cushions, footstools, etc., have been stolen, until the vestry have decided to open the church only on Sundays.

—The Baptist Theological Seminary in Germany, after what is denominated a prosperous year, sends out fourteen young men to assume charges, of whom one goes to Vienna, three to Hungary, two to Russia, and the rest to prominent points in the German Empire.

—At the recent triennial meeting of the Moravian Synod of the Southern District, at Salem, N. C., the spiritual condition of the congregations was represented as being more encouraging than for several years past. Pensions were fixed as follows: To a retired minister and his wife, \$360 per annum; to a retired minister, if a widower, \$175; to the widow of a minister, \$175.

—In the *N. Y. Christian Advocate* we find the statement that a conference of Free Evangelical Churchmen—Congregationalists, Baptists, Methodists, and Presbyterians—was held in London a few weeks ago to consider the spiritual and social wants of London from a practical point of view. Facts were presented showing that the increase in church accommodation in the metropolis during the last decade was less than half what was required to meet the needs of an increased population, and that the Nonconformists provided far less than their just proportion.

—The time to do good is now, for no one knows what a day may bring forth. On Sunday, the day before Christmas, Mr. Robert C. Fisher, aged 57, attended service as usual in Trinity Episcopal Church, New Rochelle, N. Y. He seemed to be in excellent health, and at the close of the service stood at the door and handed each of the poorer members and attendants a \$20 gold piece as a Christmas present, as they passed out. Just as he had handed his bounty to the last recipient, he suddenly reeled and would have fallen had he not been supported by persons who stood by him. He was removed to the parish house of the church, and died at 2 o'clock the next morning.

—An order for 200 barrels of triple-test grape brandy was recently filled out at Fresno, Cal., for the Russian Church. Two Orthodox priests came from Russia, and, taking turns at the still, stood sentinel over the entire process until the brandy was in the barrels. Then they sealed the barrels with the seal of the church, and had them shipped to New Orleans on the cars, traveling on the freight train to keep watch over the precious cargo. At New Orleans it was to be shipped to Russia, the priests to keep their vigilant guard till the brandy should arrive at its destination. It is designed for sacramental purposes, and the close watch was a precaution against any adulteration in the manufacture, or theft by the way.

—The Sunday-closing mania has again struck the people of Fresno, owing to a rumor that the Board of Supervisors contemplated a repeal of the ordinance requiring saloons to close from 12 o'clock Saturday night till 6 o'clock Monday morning. The delusion that accompanies this Sunday-closing business is in the fact that people are led to believe that it is a temperance measure, whereas it is simply a piece of Sunday adoration. Everyone who takes a second thought upon the subject can see at a glance that the saloons are no better and the people no more temperate than they were before. The whole movement is in the interest of enforced Sunday observance and the advocates of a State Sunday law are stealthily weaving their web over county after county under the seductive guise of temperance.

—A correspondent of the *New York Union Record*, writing from Worcester, Mass., says: "This city has been, and is, pretty well stirred up by different movements, some of which seem near bringing about old-time religious quarrels. The sudden growth and influence of the American Protective Association, and the retaliating and daring operations of the Roman priesthood; an enthusiastic temperance movement, headed by the Murphys, father and son, and carried on under the auspices of the Protestant clergy, bringing in fifteen thousand tectotal pledges in three weeks; then the city going for license right on top of that; a weekly paper publishing ten articles on the Sabbath question, notwithstanding repeated protests on the part of the ministers,—these are some of the features of interest.

SECULAR.

—The Diet of Saxony has rejected the Socialist motion for universal suffrage.

—In San Francisco, footpadism has become too common a thing for special mention.

—It is reported that the entire maize crop of Argentine Republic has been ruined by drought.

—A review of the trade of Great Britain for 1893 shows a discouraging decrease in every class of imports and exports.

—The unemployed are thus computed in the four leading cities: New York, 110,000; Chicago, 117,000; Philadelphia, 90,000; Boston, 40,000.

—According to a computation by the *New York Post*, the bonded indebtedness of American railroads now in the hands of receivers is \$1,301,000,000.

—In Carson City, Nev., on the 12th inst., a Chinese opium den was raided by the police, and four Indians and the proprietor were captured with the outfit.

—A Mrs. Knorr, who carried on a baby farm at Melbourne, Australia, and was accused of systematically strangling children left to her care, has been sentenced to death.

—On account of the dispute as to whether eight or nine hours shall constitute a day's work, several hundred wood carvers have been locked out by their employers in New York City.

—The latest news from the rebellion in Honduras is to the effect that the rebels and their Nicaraguan allies had been defeated and were on the retreat, destroying property as they went.

—It is said that the Italian Government has proof that France is aiding the revolutionary movement in Sicily. Consequently, the Italian forts on the French frontier are to be fully equipped.

—Miners are endeavoring to get permission to work a certain street in Folsom, Cal., which borders ground that once paid rich returns. They meet with opposition from adjacent property owners.

—On the 10th inst. an express train was held up and robbed by five masked men, within two miles of St. Joseph, Mo. They met no resistance, as engineer, fireman, and express messenger promptly obeyed orders.

—The creditors of Bishop Purcell, of Cincinnati, whose defalcation some time ago created a great sensation, have appealed to Papal Delegate Satolli for relief, but he declines to have anything to do with the matter.

—Walter F. Beck & Co., the largest commission house in San Francisco, has failed. Their yearly balance sheet, to the great surprise of the firm, showed a deficiency of \$95,000. The liabilities are said to be \$750,000.

—The Institute of France is said to have received a bequest of \$20,000 from a lady who gives the money as a prize to the first person who, within ten years, communicates with a celestial body and receives an answer.

—At Williamsburg, Long Island, on the 12th inst., as sixty men and boys were crossing a temporary bridge over a creek, the structure gave way, and all were thrown into the creek. It is reported that nine boys were drowned.

—A fire in the McShane Manufacturing Co.'s bell foundry, Baltimore, on the 10th inst., caused a loss of about \$200,000. On the same day the Starr Piano Works, Richmond, Ind., were damaged by fire to the extent of \$100,000.

—Making the poor help the poor is illustrated by a Pittsburg man of large means who employs a large number of men. He subscribed a liberal sum to the poor relief fund and then reduced the wages of his employes twenty per cent.

—By resolution of Congress and a mandate of the U. S. Supreme Court, the United States receiver has turned over to the Mormon Church of Utah \$438,174.30. This is money derived from the sale of personal property belonging to the church.

—Trouble is reported in the mining region of Deadwood, S. Dakota, between union and non-union miners. The union is determined that no work shall be done at reduced wages. Last week a collision was prevented by a sheriff's posse.

—Colored people in Omaha, Neb., are prosecuting a restaurant keeper, because one of their race was refused anything to eat, on a proper application. The prosecution is under the Civil Rights Law, the violation of which is made a misdemeanor by a law of Nebraska.

—An explosion of a gas meter in a tenement house in New York City, on the 11th inst., blew out the entire front of the building. The police afterward discovered a trail of coal oil leading from the meter to the cellar, where there was a quantity of cotton batting soaked with oil, and a bomb made of lead pipe, containing enough powder to blow the entire building into fragments.

—Even the great Bank of England, the supposed synonym of financial security, has a defaulting cashier, whose mismanagement or speculation has caused a loss of \$650,000. The loss of public confidence is a worse blow to the once influential institution than that amount of money.

—Late Australian papers are full of accounts of great distress and criminality among the unemployed. Ministers of all denominations in the large cities are uniting to raise funds for the poor. Various coöperative enterprises are being formed to give employment to the unemployed.

—An explosion of benzine in the Philadelphia Dye Works, of this city, last week, caused a conflagration that did considerable damage to the Eureka Block, besides very seriously injuring the proprietor and an employe of the works. The cause of the explosion is a mystery that no one can explain.

—The latest news from Rio Janeiro is that the rebels are discouraged. Two recent explosions in their forts caused great damage in the loss of forty or fifty lives and large quantities of ammunition, besides the wrecking of important defenses. To add to all this disaster, Mella's forces in Rio Grande do Sul have been defeated, and he himself is said to be quite sick.

—A great fire destroyed the principal buildings of the late World's Fair at Chicago on the 9th inst. So far as the buildings were concerned, it is said that was the cheapest way to remove them; but there were hundreds of thousands of dollars' worth of foreign goods packed in one of them, ready for shipment, much of which was damaged or destroyed. Fortunately, most of the exhibits designed for the Midwinter Fair at San Francisco were uninjured.

—In Alaska many white men have purchased for themselves native wives, which is contrary to law; but the practice is so common that it has been thus far impossible to secure a grand jury that will take cognizance of the crime. But the U. S. Marshal has recently issued orders to his deputies to arrest all persons living in violation of the law, and it is said that as a result the jails will not hold all who are liable to arrest, many of whom are leading citizens.

—The San Francisco Board of Supervisors has passed an anti-boycott order, making it a misdemeanor, punishable by fine of \$50 to \$500 and ten days' to six months' imprisonment, for any person or persons to prevent or seek to prevent by unusual or improper means any other person or persons from carrying on legitimate business of any kind. The improper means objected to include force or threats of violence, solicitations, intimidations, parades, processions, and similar demonstrations.

—Rev. Henry E. Cheesman, pastor of the Eighth Street M. E. Church, Camden, N. J., was thrown into the Delaware River by two men, on the night of the 10th inst., and drowned. Two men were seen to run away from the wharf, and two were afterward arrested on suspicion. No cause is as yet conjectured for the deed, or for the minister's presence in that region after night. His cries were heard by some sailors and police, but he died in a few minutes after being pulled out of the water.

—A reporter of the *Kalamazoo, Mich., Gazette*, recently attended a seance at which several spirits were materialized, and among them he recognized his departed brother. A Methodist lady, a resident of Texas, was present by urgent invitation, rather against her will, but one of the forms presented was readily recognized as her grandfather. He was still lame, as before his death, and carried a heavy cane. According to the prophecy (2 Thess. 2:9-11), Satan is even now working "with all power and signs and lying wonders," and those who do not receive a love of the truth will surely be deceived by his lies.

—While the various boards of trade of Oregon have condemned Governor Pennoyer's published statements regarding the labor condition of the State, his representations are indorsed by the Portland Central Labor Council. This council, representing thirty labor organizations, claims to be in a better position to know facts concerning labor than the well-to-do members of boards of trade. It is asserted by the council that 75 per cent of the laboring people of Oregon are unemployed, and that 10,000 people have lately left Portland for want of employment. And it is further stated that not one laboring man can secure \$100 in money to save his home from mortgage, and that hundreds, unable to secure money, are being driven from their homes. The council also alleges that not one property in fifty would bring in cash one-half the price demanded last year.

BIBLE ELECTION. By M. C. Wilcox. A brief presentation of God's plan and purpose concerning man, showing that the doctrine of election, or predestination, according to the Bible, is full of comfort and instruction. It throws new light on old controversies. *Bible Students' Library*, No. 67; 24 pp.; price 2 cents. Address Pacific Press Pub. Co., Oakland, Cal.

BAPTISM: Its Significance, Its Nature, and the Necessity for It. By E. J. Waggoner. *Bible Students' Library*, No. 79. Pacific Press Pub. Co., Oakland, Cal. 16 pp.; 2 cents.

Signs of the Times

OAKLAND, CAL., MONDAY, JANUARY 15, 1894.

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

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Last week's order from the East for the *Bible Students' Library* aggregated 250,000 copies, averaging 16 pages each. This makes four million pages of truth which will soon go into the hands of the people. Let us thank God and take courage. Let the publications containing the gospel of Christ fall like the leaves of autumn. Those who cannot distribute publications may be able to furnish donations to aid those who do. Let all have a part in the good work. This is God's plan, and for all there is room.

In another column will be found an article entitled, "This Rock or the Foundation of the Church," by Brother F. C. Kelly, translated from the Spanish. Before us lies the Spanish original, a little four-page leaflet, "Esta Roca ó La Fundacion de la Iglesia." It will be found useful for distribution among the Spanish, and should be liberally used. It will help the Roman Catholic Spaniard to see that Christ Jesus is his only hope. Price of tract, 50 cents per 100. Address Pacific Press Pub. Co., Oakland, Cal., or California Tract Society, 1059 Castro St., Oakland, Cal.

One aged brother, born in 1810, of What Cheer, Iowa, writes truly that the giving of the law to man by an all-wise God is positive proof that man, in God's way, of course, was able to keep it, and that making man a free agent is positive proof that he is at liberty to do good or evil. And as God made man in his own image of character, man inherits no principle from God to oppress his fellow-man in religious belief or practice. The example from God in Jesus Christ is equal rights and exact justice to all men. It is the pure spirit of soul-saving righteousness in human life. This sacred rule violated is now breeding persecution in our own nation. And so it is.

We have received from the International Tract Society, 59 Paternoster Row, London, Eng., a fine volume in Spanish, entitled "PATRIARCAS Y PROFETAS," by Mrs. E. G. White. This is a work of over 700 large octavo pages, in 73 chapters. It is a history of the great controversy between good and evil from the creation of our world to the end of the reign of David. It reveals many of the reasons of God's dealings with men; it throws light on many

dark problems, and causes the Old Testament Scriptures to glow with new light. The illustrations are generally excellent, and the presswork and binding all that could be desired. It is better than Americans do. The book is sold by subscription, and will prove a blessing to the Spanish-speaking world.

The article on page 184 illustrates the hopeless condition of the Sunday advocates. Scripture, logic, and consistency are alike wanting, and with the Baptists, too. The lines are narrowing. The force of God's truth and Spirit is driving men to the traditions of the Papacy or to the word of God. Our prayer is that it may be the latter. There is another little item on the same page on Sunday Discipline, which shows the same inconsistency. Anxiety to discipline Sunday offenders is as difficult as it is to prove Sunday sacredness. Page 184 in this issue well illustrates the whole wretched condition of this Sunday question in church circles. How long will those who love God cling to such an institution?

ITALY, say our latest dispatches, is just on the verge of a revolution. The only influence of any worth or strength connected with the sunny peninsula to-day is that of the Vatican. The London *Times* correspondent says: "I have good reason to believe that during the coming fortnight or three weeks there will be a more or less concerted attempt at revolution in various portions of Italy." "There seems to be a most incongruous union of various elements hostile to the house of Savoy." It is supposed that the Radicals, Clericals, and partisans of the dethroned Bourbon dynasties are in some way united in these things. Vatican officials are said to believe that the revolution will be successful, and that the Quirinal will be tenantless and the Savoy family in exile before spring.

The report, however, thinks that, in case Rome were sacked, the Vatican would fare even worse than the Quirinal. And in the madness of the mob this may be true, but in time of sore trial, plague, or calamity, Italy will return to the Church of Rome. The Church of Rome holds winning cards in the politics of Europe, and there are no more astute or crafty diplomats, nor those in better situation to dictate terms, than are the emissaries of the Vatican. Even proud, imperial, and Protestant Germany has been forced to yield.

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.]

130. THE LITERAL RESURRECTION.

DO ADVENTISTS, preachers, missionaries, and editors, believe that the resurrection taught by Christ, his apostles, or anywhere in Holy Scriptures, refers to a literal resurrection of the material body at a long period of time after death? Do the following Scripture quotations refer to such material, literal, and general resurrection of mankind or the redeemed: John 11: 24-26; John 20: 27; Acts 24: 14, 15; Rev. 1: 16, 17, last part; two first sentences of the eighteenth verse; 1 Cor. 15: 20-22; Dan. 12: 2; Job 14: 13, 14? Answer as fully as is convenient in the Question Department of the SIGNS OF THE TIMES.

A SUBSCRIBER AND READER OF THE "SIGNS."

Yes; Seventh-day Adventists believe in the resurrection of the body. The body returns to dust, in death and decay; God will call it back from dust. "Thy dead men shall live, together with my dead body shall they arise." Isa. 26: 19; see also Hosea 13: 14. Jesus rose again, so did Lazarus, and others. Have we any reason to believe that the resurrection of all others will be less literal? Some of the above texts refer to a general resurrection, some to special resurrections, but all to a literal resurrection. John 20: 27 and Rev. 1: 18 refer to Jesus after he was raised

from the dead. The whole hope of the future life is based by Paul on the fact of Christ's literal resurrection, and the resurrection at the last day.

But all will not be raised from the dead at the same time. There is first the resurrection of the righteous, and one thousand years after the resurrection of the wicked. Rev. 20: 4-6. But the righteous do not rise from the grave with their corrupt, mortal bodies, but with glorious, immortal bodies like Christ's. See 1 Cor. 15: 51-55; Phil. 3: 21. The wicked, raised one thousand years after, come up from the grave with the same mortal body which all men possess. The resurrection of the dead is one of the great elements in the Christian's hope. Take the word of God as it reads.

131. SELLING IT UNTO THE STRANGER.

EDITOR "SIGNS OF THE TIMES:" I do not understand the following. Will you kindly explain it in your Question Corner? "Ye shall not eat of anything that dieth of itself; thou shalt give it unto the stranger that is in thy gates, that he may eat it; or thou mayest sell it unto an alien; for thou art an holy people unto the Lord thy God." Deut. 14: 21. A. W.

The Lord means just what he says. He told his people not to eat anything which died of itself, but gave them permission to give it to the stranger within their gates, or to sell it to the foreigner. See Revised Version. "But was not this inconsistent?"—Not at all. The stranger believed that such food was good and ate such food continually. It was given or sold to him without any deceit, as flesh of an animal which had died of itself. We recall the fact of a German's asking to buy the bloated carcass of a yearling bovine for food. The farmer told him that it was unfit for food, but the German wanted it anyway. It was therefore given him at the price of the hide. The Israelites were forbidden to eat blood, but that which died of itself of course contained the blood; but the other nations around them did not consider it wrong in any way to eat the blood. In all cases they evidently bought and sold such flesh for just what it was, while many times, if reports are to be believed, meat is sold nowadays for fresh, healthy meat when it is the flesh of animals which died of disease. And few are the flesh eaters indeed but what eat fish and shellfish which die of themselves by slow, lingering deaths, and they find no fault with the dealer for selling such. In fact, the great majority of all fish, lobsters, clams, crabs, oysters, shrimps, etc., die of themselves, and are eaten with gusto by those who criticise the Lord's directions in Deut. 14: 21.

Muscle Mad.—The present tendency of this "Christian nation" is well expressed by the first line of an article in a Sunday newspaper. That line is,

"Society is muscle mad."

The Four Hundred of New York are all agog with admiration over the brawn of the strong man Sandow. To witness the fight in Jacksonville, Fla., between two famous bruisers, 250 boxes, averaging four seats to the box, have been sold, it is reported, for \$20 each, or \$20,000 for the 250 boxes. A town in the suffering State of Colorado pledges \$40,000 purse if the fight can be held there. Disgraceful as are these "glove exhibitions," football is becoming worse, and over this brutal contest between muddy bruisers great crowds of the elite of the land lose their senses. Meanwhile thousands are dying in this "Christian nation"—physically and spiritually dying—for the want of necessary food. How these things ought to stir every Christian's heart to labor for the Master!

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