

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.

"AND God said, Let there be light; and there was light;" or, more graphically, as translated by Young, "And God saith, Let light be; and light is." God spake and it was. Before all was dark, but the light of God shined the darkness away.

FROM this narrative of creation God would have us learn gracious lessons of hope. Darkness is a symbol of sin and death, and is everywhere so represented in the word of God. Light is the symbol of righteousness and life. "The whole world lieth in wickedness," or in darkness. In sinful man of himself there is no light. In the sinful heart the chaos of darkness reigns. "The god of this world hath blinded the minds of them which believe not."

BUT God in his mercy causes his light to shine. The same power and goodness which cleft the chaotic darkness of creation in that morning of earth's history, shines into our heart. Says an apostle: "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." God gives us light through the Creator of the worlds; for all things were made by Christ, "and without him was not anything made that was made. In him was life; and the life was the light of men." "That was the true Light, which lighteth every man that cometh into the world."

ALL the light which the world has comes from Christ. All the truth which enlightens heathendom is light from Christ. Every good deed and motive, every just and righteous thought, come from Christ. God is light; God is the only source of light; "and in him is no darkness at all." But God is only revealed to us through Christ; for "no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him." The only light to us, therefore, is Christ Jesus. Whatever reveals good is light

from him. Every longing for a better life, every desire of freedom from sin, every truly penitential sigh or tear, every pure affection, each and all are from Christ.

NOW ALL light comes to us that we may be saved thereby. God "hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." The glory of God is his character, as has so often been shown in these columns. (See Ex. 33:18, 19; 34:6, 7.) Christ came to reveal that character to all, not to condemn the world, but to save the world, to put upon all that will believe the same glory, the same light, the same character. (See John 1:12; Rom. 1:16; 3:22.) To those, then, to whom that light shines—and it shines to all—who will open their heart to receive the light, it will shine more. To those who follow its feeble ray, it will lead to ever-increasing light, till the Great Source of eternal day is reached. For "the path of the just is as the shining light, that shineth more and more unto the perfect day."

BUT not only this, he who receives but one ray of light from God—and everyone who comes into the world does—and accepts and cherishes that light as from God, is accepted of him; for it is not the amount of light that comes to us which saves us, but the way we treat that light. Of two men in darkness he who follows the dimmest taper to the path of safety, is as surely saved as he who follows the brilliant electric light, though the responsibility of the latter is greater. So he who accepts every ray of light as "from the Father of lights," for the sake of that Father, is in the way of salvation. That ray leads to the great Central Source. And God, "who is not far from every one of us," knows the longing of every heart for more light, and just how we use the light already shining.

HE who walks in the light keeps his face toward the light. When he turns from it, he walks in his own shadow and stumbles. So he who turns from the light of God will stumble in the darkness of self and sin. On the other hand, he who keeps his eyes fixed on Jesus Christ, beholding the light and glory which shine from him, will find his whole being becoming irradiated, the darkness of sin being shined away, and his character growing more and more like that of the Lord Jesus Christ. "We all, with open face beholding as in a glass [God's word] the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." Blessed, then, be the light of God. It shines for all; it shines for everyone. We

need but to look that we may see it. We need but to open our hearts, and it will shine in, and shine the darkness away. Then "awake thou that sleepest, and arise from the dead, and Christ shall give thee light." "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." Let the darkness thicken into gross darkness, God is light; and "to the upright in heart there ariseth light in the darkness."

PROTESTANTISM FOUND WANTING.

SOME weeks ago we stated that there were in the jail at Centreville, Md., three men, who were in durance vile for the crime of doing "bodily labor on the Lord's day, commonly called Sunday." One was convicted for plowing in his field, one for setting out tomato plants, and one for cutting sprouts, chopping wood at his own door, and digging in his garden. All are poor men. The first has a family of eleven children, the youngest of which is but three months old. The second was convicted solely on the testimony of his son, who was constable, and who purposely went to catch his father at work, in order that he might prosecute him. The work of each and all was out of hearing of any church, and no one testified as to having his devotion disturbed by it, either in private or public. These facts have in various ways been set before the public more or less fully.

Another thing worthy of note is that the law under which these prosecutions were carried on is diametrically opposed to the Bill of Rights of Maryland, which declares that "all persons are equally entitled to protection in their religious liberty; wherefore no person ought, by any law, to be molested in his person or estate on account of his religious persuasion or profession, or his religious practice."

The above facts were stated in a small tract, which the Religious Liberty Association has circulated quite freely in Maryland, a copy of which came to the notice of an editorial writer of the *Catholic Mirror*, the official organ of the Roman Catholic Church in America. This is made known to us by an article in the *Mirror* of January 13, signed "SENEX." The writer states that he made inquiry and found the men in jail, as stated by the publication.

After quoting from the pamphlet the facts of the case, the writer says:—

That the statute books should be disgraced at this day by the existence of an enactment one hundred and seventy years old, framed in a spirit of intensified intolerance and persecution, and by no means obsolete, as the above quotation verifies, is well calculated to challenge the practical credulity of the citizens of the United States; but that such a state

of things should exist in Catholic Maryland, the cradle of civil and religious liberty, more than a century after the revolution had broken the fetters which had held captive for over seventy years the Catholics of Maryland, transcends the comprehension of ordinary men.

He then goes on to speak of how the Catholics of Maryland opened their doors to the oppressed of all nations, pledging to all protection, without exception; how Protestants settled in Maryland, coming from other colonies where they were persecuted, became the majority, and then turned and persecuted Catholics, by enacting the blue laws of Maryland, of which the present Sunday law is part and parcel. The Revolution intervened, the persecution ceased, and it was supposed that the Bill of Rights had superseded all previous persecuting laws. If it had not been for the revolution, our writer concludes, the Protestants of Maryland would still be following "the congenial occupation" of persecuting the minority; and, that this conclusion is just, there is cited in proof the case of the three Sabbath keepers in Centreville jail, in the following words, which Protestants would do well to ponder, not only for consistency's sake, and the sake of religious liberty, but for their own soul's sake:—

That no Catholic had any part in this wanton persecution cannot be for a moment supposed; yet we feel it a duty to call public attention to this exhibition of venomous intolerance, worthy the palmiest days of the Established Church in Maryland, when for three-fourths of a century she returned with the blackest ingratitude, in the form of penal laws, the hospitable welcome accorded her by her Catholic fellow-subjects. The act we refer to was in direct violation of the Maryland Bill of Rights, which guarantees protection to the citizen against any law existing, or attempted to be enacted, that would interfere with the religious liberty of the citizen. A penal law, which is evidently rendered obsolete by the fundamental law of Maryland, viz., the Bill of Rights, is resurrected from deserved oblivion, and made the instrument of depriving of their liberty honest and industrious citizens, who, in good faith, accepting the teachings of their Bible, find no warrant whatsoever therein for keeping the first day of the week holy, but keep the Saturday, as enjoined by the Bible, and are forthwith made the victims of persecution for an error of fact on their part or on the part of their persecutors. If these men can show that they are thoroughly sustained in their views (and there is no doubt of the fact), what can be thought of the criminality of the representatives of the majority in the premises? That they are radically wrong, their common teacher, the Bible, being the witness, is absolutely true, for the common teacher of both parties has never once hinted from Genesis to Revelation of any day for the worship of God save Saturday; hence their action in depriving of their liberty Christian men, who, from their own standpoint, were consistently and conscientiously engaged in giving homage to God on the day appointed by himself, is a deed of despotism and savage criminality unauthorized by divine and human law. It recalls to the minds of Marylanders the intolerant course pursued by the Church of England for three-quarters of a century towards Catholics, whilst our modern Protestant bigots resurrected from its grave, where it lay buried for a century, an odious enactment of the penal code, for the purpose of punishing conscientious and consistent Protestants for correctly interpreting their common teacher, the Bible.

The above is true, and every intelligent and unprejudiced Bible student will acknowledge it. There is "no warrant whatever therein [in the Bible] for keeping the first day of the week holy." The Bible does warrant the keeping of the seventh day. Those men in jail "can show that they are thoroughly sustained in their views," "and there is NO DOUBT of the fact." Now "what can be thought of the criminality of the rep-

resentatives [those who enforce this Sunday law] of the majority [Protestants], in the premises?" Reader, what do you think of it? But this is not all. The article continues:—

But the rule is that the minority must submit to the pains and penalties inflicted on Catholics in Maryland one hundred and seventy years ago, for exercising their right to worship God according to the dictates of their conscience, without interfering with any rights of their fellow-citizens. What has become of our boasted enjoyment of civil and religious liberty, when in one of the States of the Union, one of the oldest, and proudest of her record, Christian men to-day are incarcerated for worshipping God according to the dictates of their conscience, through an enactment [the Maryland Sunday law] which is a disgrace at any time to the human race?

The *Mirror* then refers to the present agitation over the recent Catholic circulars concerning public school moneys, a word concerning which may not be amiss. A short time ago circular letters were sent out by Catholics setting forth the constant claim which they have made for their share of the public school moneys in carrying on their own schools, taught by their own teachers. Bills have been introduced in the New York and Maryland Legislatures for the purpose of granting the Catholic claim under certain restrictions. These things have called out a storm of opposition from the Protestant press and pulpit. Great meetings have been held to protest against the granting of the Roman Catholic claim, ostensibly in the interest of "religious liberty." Meetings of this kind were held in Maryland by the Protestant clergy during the very time these men were lying in jail. The *Mirror* thus refers to one of these meetings:—

Synchronously with the above facts—a parody on our civilization and boasted enjoyment of "religious liberty"—a number of preachers of the different Protestant sects "made the welkin ring" with blatant and inflammable oratory—not in vindication of these sufferers for civil and religious liberty at their very doors—but because they pretended to have apprehensions that the public-school system was likely to be endangered by the application of Catholics for a quota of the public-school funds derivable from the taxes, which they pay, in common with all citizens, into the treasury.

THE RELIGIOUS LIBERTY TEST.

And then the article asks if Protestants have really done this in the interests of "religious liberty," or was it after all simply because they had the power. It then gives a simple test. If it be for the sake of religious liberty, why not protest against the persecution of these Christians in prison?

Was this "tempest in a teapot" gotten up in the interests of civil and religious liberty? or was it not rather an additional proof of the tyranny of majorities? We shall put the question to the test forthwith. We now appeal most respectfully to those indignant clerics, but with special reference to the soi-disant Bishop of Maryland, who, on this recent occasion, so chivalrously threw himself into the breach, and who repeated, with so much vim, his Quixotic attack on the Roman windmill, to rush without delay to the rescue of the poor victims in Centreville jail, and, inasmuch as his predecessors in the Episcopal ministry in Maryland had enacted the iniquitous law that holds them "in durance vile," to take, in the name of "religious liberty"—a very much abused and distorted phrase—immediate action for their prompt deliverance. This will be recognized and accepted as a proof of his sincerity. He knows well that these men are suffering for conscience' sake.

THE PROTESTANT AND DENOMINATIONAL TEST.

But the writer goes still farther. He not only brings the test on their own plea of so-called "religious liberty," and shows they are

wanting, but he brings the test on a Protestant and denominational basis by quoting from the Thirty-nine Articles of the Episcopal Church, in the following:—

They [the Sabbath keepers in jail] are his [the Protestant Episcopal bishop's] coreligionists—staunch Protestants—true Biblicals, who have suffered more for their belief than any Protestant living in Maryland to-day. Their interpretation of their teacher, the Bible, on the Sabbath question varies from that of Protestants generally. The bishop of Maryland will find in the sixth article of religion the following rule: "Holy Scripture containeth everything necessary to salvation, so that *whatsoever is not read therein, nor may be proved thereby, is not to be required of any man,*" etc. Will the bishop of Maryland note just here that the keeping of Sunday "is not read therein, nor may be proved thereby"? Will he also kindly recognize the following words of the twentieth article: "And yet it is not lawful for the church to ordain anything contrary to God's word written"? The bishop's church has ordained and still ordains the keeping of Sunday, "contrary to God's word written," because God's written word unequivocally calls for the keeping of Saturday alone.

Therefore, by the test of true religious liberty, by the Protestant test of the Bible and the Bible alone, as indicated by one creed, which may be taken as the substance of many others, Protestantism is being and has been tried and found wanting. What have Protestants to say to this arraignment for cowardly, wicked Sunday persecution? Read what the *New York Observer* says, as recorded last week. Note what has and is being done in Tennessee, Maryland, and Georgia. Is it not time for God to say, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues"? There are yet Protestants in the churches, but are the churches Protestant? We shall have more to say concerning this hereafter.

Christ Is Coming.—He has said so in his word. He has told us that there would be signs of his coming. Line after line of prophecy has he given in his word, and the very last predictions are in process of fulfillment. He told us that there would be signs of his coming in the physical, social, political, and religious worlds, and they are all before us. The creation groans for her coming King. Old earth quakes under the burden of the curse. Wild storms sweep over her surface and pestilence follows plague. In the social world the long-talked-of brotherhood of man is as far distant as ever. The rich are growing richer; the poor are growing poorer; and the gulf which separates them grows ever broader. Thousands of schemes are proposed and thousands are rejected by everyone but their projectors. Oftentimes the poor are their own worst enemies in the combinations they form, and the intemperate and prodigal lives they live. On the other hand, with thousands of sufferers for the necessities of life under the very shadow of the mansion of the rich, the Dives of the nineteenth century piles up his colossal fortunes into the hundreds of millions. It cannot go on much longer. In the political world thrones are trembling in the balance, governments slumber on hidden mines of dynamite, nations are living in hourly expectation of great calamities, and their hearts are failing them for fear of those things coming on the earth. Socialism, Nihilism, and Anarchism hold the nations in dread, and uneasy rest the heads of

rulers of republics as well as those of kingdoms. The religious world is no better. The professed church has broken truce with God, that she may unite with the world. The great historic religions are uniting with apostate Christianity against Christ and his truth. The beast of the deadly wound is reviving, his image increases in distinctness, and God's great message of warning is sounding out to the world to turn from the worship of the beast and his image, to the worship of God and obedience to his law. All these things and many more tell us—what?—That Christ the King is coming.

Coming, Lord of earth and heaven!
King! to whom all power is given,
Judge! at whose all-searching bar
All must stand just what they are.

Reader, are you ready?

THE "INDEPENDENT" HAS SPOKEN.

LAST week we laid before our readers just what the *New York Observer* had to say of the prosecution and persecution of Sabbath keepers. The *Independent* has also spoken. In its issue of January 4 it has the following note:—

The SIGNS OF THE TIMES, a Seventh-day Adventist paper, wants to know what we think of the fact that three men should now be lying in jail in the commonwealth of Maryland for "doing bodily labor on Sunday" in obedience to the dictates of their own conscience and their religious faith—one of them having been discovered plowing in his own field, a second setting out tomato plants in his own garden, and the third chopping wood at his own door. We answer that if it be true, as our contemporary tells us, that these were men who conscientiously observed the seventh day as their Sabbath, and who, in doing this work, disturbed nobody else, and were discovered at it only by persons spying out for the purpose of inquisition, then it is an outrageous injustice, an offense against freedom of worship, and ought not to be allowed by the laws of a reputable State.

The *Independent* has been noted in the past for its love of fairness and justice. But those who read the signs of the times aright, and have carefully observed its course for some years, can readily perceive that its utterances have not been so outspoken against the rapidly increasing evidences of the union of Church and State as formerly. But from the influence it wields the above little note is worthy of consideration.

"If," says our esteemed contemporary, "it be true . . . that these were men who conscientiously observed the seventh-day as their Sabbath, and who in doing this work disturbed nobody else, and [if they] were discovered at it only by persons spying out for the purpose of inquisition,"—if all these things were so,—"then it is an outrageous injustice, an offense against freedom of worship, and ought not to be allowed by the laws of any reputable State." But if the *Independent* had only taken the pains to ascertain the truth of these things, involving such important and far-reaching principles, as it has to find out certain rumors concerning Roman Catholicism, it would have known that the above statements were true. For proof apart from our statements, which the *Independent* seems to think are unworthy of credence, we refer to the organ of Cardinal Gibbons and the Roman Catholic Church, the *Catholic Mirror*, of January 13, from which we have liberally quoted else-

where, testimony which our contemporary has shown itself willing to accept in the past. These things being true they are indeed "outrageous," and so far so good. We are glad that this great "Protestant" journal can say thus much.

But even though these men had not "conscientiously observed the seventh day," is it not still "outrageous injustice"? What earthly tribunal has the RIGHT to make inquisition as to their conscience? What RIGHT have Sunday keepers religiously, morally, or civilly to compel those who observe the seventh day to refrain from labor on the first day? What RIGHT has any civil authority to arrest men who are performing any work on Sunday which is legitimate on any other day? Civil government may make of Sunday a legal holiday, but it has no right to go one iota beyond that. The only reason why labor is forbidden on that day is in deference to the religious ideas of those who may happen to be in a majority; but what more RIGHT have Sunday keepers to demand that all shall observe Sunday than Sabbath keepers have to demand that all shall observe the seventh day? What more RIGHT have Sunday keepers to sit in judgment on the "conscientiousness" of seventh-day observers than have seventh-day or no-day observers to sit in judgment on the "conscientiousness" of Sunday keepers? True, seventh-day observers may be in the minority, but how do, or how can, preponderance of numbers affect the right or wrong of the question? Are these Sunday-law prosecutions just? Are they generous? Are they Christian?

BOLDER AND STILL BOLDER.

THE "Christian nation" decision of the Supreme Court, and the Sunday legislation of Congress in connection with the World's Fair, have greatly emboldened the advocates of a national law. This, of course, was to be expected. For years we have been sounding the alarm, and telling the people just what was coming, and all the time the masses have been glancing at the Constitution and saying, "Impossible, impossible." Will they ever awake to a sense of the tyranny that menaces the country, blandly approaching in the name of Christianity and reverence for the law of God?—Yes, they will wake up—when it is too late. Some are waking up now; but the masses sleep on, soothed by the seductive drugs of "Sabbath reform," "workingman's rest," "Christian nation," etc. The votaries of this so-called reform, which is simply Church and State in disguise, have become emboldened by past success in frightening Congress into Sunday legislation through unadulterated misrepresentation. They have found the average Congressman's weak spot (fear of being deserted by the church vote) and propose to work upon that line. In fact, they have been counting upon that score for a long time, and the World's Fair legislation demonstrated beyond a doubt that such a game would win.

We have before noticed the fact that the editor of the *Christian Statesman*, National Reform organ, had resigned his position for the purpose of establishing a "bureau" in

Washington, D. C., whose object should be to lobby with Congress in the interest of religious reform projects. We now call attention to some characteristic utterances by Rev. H. H. George, secretary of the American Sabbath Union. At the sixth annual convention of the Iowa Sabbath Rest Association, held at Marshalltown, in December last, Mr. George delivered an address on "Sabbath Reform," from a published report of which we take the following:—

We are living in stirring times. We must cry aloud, and put our shoulder to the wheel. We propose to stop this Sunday desecration. The Sunday trains are dependent upon the Sunday mail for support. Stop the trains, and that will stop the Sunday newspapers. All denominations of any note are now united in this movement,—Catholic and all,—and we have succeeded in getting the coöperation of all labor unions, temperance associations, and other societies, political and ecclesiastical, to unite in one solid move on the present Congress, to force them to pass a national Sunday law. We are prepared to make Congress understand that this is a Christian nation. We would be a set of fools to give up the battle now after gaining the victory over Congress in the World's Fair movement. We must have a sabbath day as we want it. We have got to get out on the streets and cry, "Yet forty days and we shall have law." Those who will not be persuaded to keep the sabbath [Sunday] can be informed that they will be compelled to do so.

It is a greater sin to violate the fourth commandment than any other one of the Decalogue. It is as much greater than the sixth or eighth as the commandment itself is greater. There are only four words in "Thou shalt not kill," while there are ninety-five words in the Sabbath commandment, hence to break the Sabbath is ninety-one times greater.

The States have Sunday laws, but this is not enough. We are going to have a national law, and I think I am sure we shall have it before the first session of this Congress is closed. Measures are now effected to besiege Congress with representative men from every organized body in the land, and they will not dare refuse us.

The church should use the power of Congress to control the sins of the nation, and if she does not do so, blood will be on her garments. The laboring man's cry for a rest day is powerless alone. They wait for the church to move out, when all will fall in line.

W. N. G.

ROMAN CATHOLIC FRUIT.

RELIGIOUSLY, Mexico is a monument of Catholicism. Rome has had full sway there for centuries. The following dispatch tells its own story, and a like superstitious pall hangs over all the Central and South American States, and everywhere else where Catholicism is unobstructed:—

CITY OF MEXICO, January 12.—A great religious uprising is threatened at Lecheria, and already \$70,000 worth of property has been destroyed. An Indian working in the Hacienda de Lecheria found a magney leaf had been worm-eaten until it contained a tracing which, to the Indian, appeared to be a reproduction of the Virgin of Guadalupe.

Filled with devout joy, he prostrated himself before the plant to worship the picture. Then he hastened to the master of the hacienda to tell him of the great mark of favor bestowed upon him from heaven.

The master, Señor H. Pimental, came, and looked at it contemptuously, remarking that any worm could eat out as good a picture as that. He then snapped it with his cane and left. The Indian was infuriated.

That night the hacienda and 1,000 bales of cotton were burned, and the incendiarism has been traced to the Indian. The other Indians were aroused over the indignity and have all assembled and are holding a great feast. A petition has been sent to the cathedral in this city asking that a prelate be sent to examine the picture.

And Satolli says, "What Rome has done for other countries, she will do for the United States."

General Articles.

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

GOD IS GOOD.

BY D. E. W.

List! the brooklet by the wayside,
Rippling on toward ocean's flood,
Tells us, in melodious murmurs,
God is ever good.

List! the leaflets in the sunshine
Clothe with beauty all the wood,
Whisper low in softest music,
God is ever good.

List! the birds do sing His praises
Who prepares their daily food,
Telling us in joyful bird songs,
God is ever good.

List! all nature shouts with gladness,
Bird and flower and stream and wood,
Telling us in tuneful measures,
God is ever good.

Little children, join the chorus;
Let thy joy be understood;
Help to swell the mighty anthem,
God is ever good.

THE PRODIGAL SON.

BY MRS. E. G. WHITE.

"AND he said, A certain man had two sons; and the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living. And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living. And when he had spent all, there arose a mighty famine in that land; and he began to be in want. And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. And he would fain have filled his belly with the husks that the swine did eat; and no man gave unto him. And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son; make me as one of thy hired servants. And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet; and bring hither the fatted calf, and kill it; and let us eat and be merry. . . . Now his elder son was in the field; and as he came and drew nigh to the house, he heard music and dancing. And he called one of the servants, and asked what these things meant. And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound. And he was angry, and would not go in; therefore came his father out, and entreated him. And he answering said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment; and yet thou never gavest me a kid, that I might make merry with my friends; but as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf. And he said unto him, Son, thou art ever with me, and all that I have is thine. It was meet that we should make merry, and be glad; for this thy brother was dead, and is alive again; and was lost, and is found."

It was to answer the accusation of the scribes and Pharisees to the effect that Jesus chose the companionship of sinners that he spake the parables concerning the lost sheep, the lost silver, and the prodigal son, and in

these presentations showed that his mission to the world was not to make miserable, not to condemn and destroy, but to recover that which was lost. This was the reason he did not exclude himself from those who were sinful. These were the very ones that needed a Saviour. The Pharisees felt that they had need of nothing to make them spiritually perfect. They were just in their own eyes, and felt no need of repentance, and they condemned Christ in his work of seeking to save those who felt themselves lost and undone.

The prodigal son was not a dutiful son, not one who would please his father, but one who desired his own way. He wished to follow the dictates of his own inclination, and was tired of counsel and advice from the father who loved him, and who only wished him to act in such a way that his happiness would be insured. The tender sympathy and love of his father were misinterpreted, and the more patient, kind, and benevolent the father acted, the more restless the son became. He thought his liberty was restricted, for his idea of liberty was wild license, and as he craved to be independent of all authority, he broke loose from all the restraint of his father's house, and soon spent his fortune in riotous living. A great famine arose in the country in which he sojourned, and in his hunger he would fain have filled himself with the husks that the swine did eat.

This was the result that followed this youth's impetuous course. He did not know that the best place in the world is home; for the home atmosphere had become disagreeable to him, because he could not be as independent as he desired. Any place looked better to him than home. Evil companions helped to plunge him deeper and deeper into sin, and a false excitement was kept up, and he imagined that he was happy in being free from all restraint. He had no one now to say: "Do not do that; for you will do injury to yourself. Do this, because it is right." But when his means failed, and he was obliged to take time to consider, he found himself without the bare necessities of life; and, to make his situation more trying, a famine had come upon the land.

Starvation stared him in the face, and he joined himself to a citizen of the place. He was sent to do the most menial of work,—to feed the swine. Although this to a Jew was the most disreputable of callings, yet he was willing to do anything, so great was his need. Miserable and suffering, he sat in the fields doing his task. Because he had been unwilling to submit to the restraint of home, he now had the place of the lowest of servants. He had left home for liberty, but his liberty had been turned into the lowest of drudgery.

Where now is his riotous joy? Stilling his conscience, benumbing his sensibilities, he had thought himself happy in scenes of revelry; but now, with money spent, with pride humbled, with his moral nature dwarfed, with his will weak and unreliable, with his finer feelings seemingly dead, he is the most wretched of mortals. He is suffering keen hunger, and cannot fill his want, and, under these circumstances, he remembers that his father has bread enough and to spare, and resolves to go to his father. He says: "I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son."

Having made this decision, he does not

wait to make himself more respectable. It seems that the only way to save his life is to return; for there is bread in his father's house, and he is perishing with hunger. "And when he was a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him." The father sees before him one who is on the verge of starvation, and with the marks of dissipation upon him; but this does not make him hesitate. He covers him with his own robe. And the son says, "Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son;" but the father brings him into the house, and says to the servants, "Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet; and bring hither the fatted calf, and kill it; and let us eat, and be merry; for this my son was dead, and is alive again; he was lost, and is found. And they began to be merry."

The home looks just as it did when he left it; but what a difference there is in himself. How could he have abused his father's love, and have chosen his own way? The father has no words of upbraiding to offer, and, though the son wept out his repentance, the father thought only of rejoicing, weeping with joy on the neck of his son. The father does not give him a chance to say, "Make me as one of thy hired servants." The welcome he receives assures him that he is reinstated to the place of son.

Is not the reception of the prodigal son a representation of the way in which the Lord receives the repenting sinner? In the cross of Calvary mercy and truth are met together, righteousness and peace have kissed each other. Every penitent feels himself enfolded in the arms of the Heavenly Father. There is no taunting, no casting up of his evil course. He realizes that he is met by 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."

"Now his elder son was in the field; and as he came and drew nigh to the house, he heard music and dancing. And he called one of the servants, and asked what these things meant. And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound. And he was angry, and would not go in; therefore came his father out, and entreated him. And he answering said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment; and yet thou never gavest me a kid, that I might make merry with my friends; but as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf. And he said unto him, Son, thou art ever with me, and all that I have is thine. It was meet that we should make merry, and be glad; for this thy brother was dead, and is alive again; and was lost, and is found."

Mark the points in the parable: The elder brother coming from the field, hearing the sound of rejoicing, inquires what it all means, and is told of the return of his brother, and how the fatted calf has been killed to provide for the feast. Then is revealed in the elder brother selfishness, pride, envy, and malignity. He feels that favor to the prodigal is an insult to himself, and the father remonstrates with him, but he will not look upon the matter in the right light, nor will he unite with the father in rejoicing that the lost is found. He gives the father to understand that, had he been in the father's place, he would not have received the son back, and forgets that the poor prodigal is his own

brother. He speaks with disrespect to his father, charging him with injustice to himself, while he shows favor to one who has wasted his living. He speaks of the prodigal to his father as "this thy son." Yet, notwithstanding all this unfilial conduct, his expressions of contempt and arrogance, the father deals patiently and tenderly with him. He presents before the elder son the facts of the case, and vindicates his course of action toward the returned wanderer, and seeks to awaken tenderness in the heart of the brother.

Did the elder son finally come to see his unworthiness of so kind and considerate a father? Did he come to see that, though his brother had done wickedly, he was his brother still, that their relationship had not altered? and did he repent of his jealousy, and ask his father's forgiveness for so misrepresenting him to his face?

How true a representation was the action of this elder son of unrepenting and unbelieving Israel, who refused to acknowledge that the publicans and sinners were their brethren, who should be forgiven, and should be sought for, labored for, and not left to perish, but led to have everlasting life! How beautiful is this parable as it illustrates the welcome that every repentant soul will receive from the Heavenly Father! With what joy will the heavenly intelligences rejoice to see souls returning to their Father's house! The sinners will meet with no reproach, no taunt, no reminder of their unworthiness. All that is required is penitence. The Psalmist says, "For thou desirest not sacrifice; else would I give it; thou delightest not in burnt offering. The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise." "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile." "I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin."

"Wherewith shall I come before the Lord, and bow myself before the high God? shall I come before him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my first born for my transgression, the fruit of my body for the sin of my soul? He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"

THE CONTRITE HEART.

BY ELDER G. C. TENNEY.

"THE sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise." David, who wrote these words, knew whereof he spoke. The primary meaning of our word "contrition" is act of grinding or reducing to a powder. In its ordinary use it means deep humiliation, sorrow, and grief for sin. It is brokenness and poverty of spirit. The idea conveyed is certainly not one which the natural heart greets with pleasure, but God has made it an essential part of genuine religious experience.

It used to be so regarded; but is it so now? The carnal heart answers: It is not now necessary. Judging by what we see, nominal Christianity is quite inclined to ignore it. There appears to be but little in modern religious experience or teaching to lead one to think that deep, genuine contrition is any necessary

part of such experience. The Christian world has turned its back on this and other truths of God's word which in their practice involve the humbling of self and the crucifixion of the flesh. Religion is now dressed in gayer colors. The sackcloth of repentance and confession are laid away. The cross is obscured with roses. The pathway is turned upon an easy grade and planted with the pleasing flowers of earth. The conditions are made so easy that no one can object to them; rough places are smoothed over, and obstructions reduced, so that there is but little jar to the natural feelings, nothing to disturb the comfort of the worldling. Under these circumstances it may be expected that the work will be superficial rather than thorough and deep.

What, then, should be our experience in relation to the cross of Christ? Ought Christians still to deny self daily, still to take up the cross? Is it still necessary to be meek and lowly in heart? Must the heart still break for sins? Must we still "agonize" to enter in at the strait gate? Or may we cast away these somber features of old-time religion as being well enough for superstitious ages, but wholly inappropriate to our joyous age?

In undertaking to answer these questions we ask not to be considered as opposed to cheerfulness and joy in God's service. We do not sympathize with that lugubrious and downcast demeanor with which some are wont to disfigure their countenances and dishonor God. At the same time we would urge that a clear distinction be made between the joy and peace which are the fruits of the Spirit and that self-complacency and frothy feeling which are engendered of self-deception and presumption. An individual who has never made his peace with God may work himself into an ecstasy of joy and then take this as an undoubted evidence of divine blessing. Of the genuineness of these demonstrations in others it is not always safe to enter into judgment; nor is it our purpose to lead anyone to sit in judgment upon what he sees in others; rather let us by self-examination test the reliability of our own hope.

Sin debars us from God, and will do so as long as it is cherished. "If I regard iniquity in my heart, the Lord will not hear me." In order to come to God, sin must be put away. The sinner who in the Mosaic dispensation came to God brought a sacrifice. No less must be done now. The broken, contrite heart must still be presented to God in pledge of the sincerity of repentance. Whence shall we obtain it? What will produce it?—A sense of the sinfulness of sin. Look to Gethsemane. What causes those sweat drops of blood?—Your sins. What causes that agonizing prayer?—Your sins. What causes the mortal groaning cry, "My soul is exceeding sorrowful, even unto death"?—Oh, it was your sins and mine! How may I see myself as such a sinner?—Look at the sinless One. Behold the Lamb of God. Consider Christ Jesus in his matchless life, and then see where you stand.

The poor publican presented an acceptable sacrifice, for he had seen Jesus, and, with humble contrition, he abhorred himself, and longed for the cleansing touch of divine compassion. "God be merciful to me, a sinner." He could do no more, but it was a precious offering, acceptable to God. Oppressed with a sense of his lost condition, he cast himself upon divine mercy and was justified. But we see too little of such deep conviction

to-day; we hear too little preaching that is calculated to awaken it.

Acceptable confession does not always consist in saying, on general principles, "I have been a great sinner, and I want to do better." Contrition comes from an acute and definite sense of sin. And it is not enough that the Christian life should be inaugurated by a season of contrition. Sin becomes even more sinful as we proceed in our experiences. There is less excuse for it in those who know a Saviour's love. Shall we daily grieve our Saviour and have no grief ourselves? Our thoughtlessness and indifference cause the wound of Christ to flow afresh; and shall we feel no pang of regret? In that depth of compassion which suffers anew in our every transgression, and fills heaven with sorrow at our waywardness, shall we have no share? Daniel was a man "greatly beloved," but his petitions were presented with tears of contrition. Such experiences are not incompatible with true joy and peace. Thus the joy of salvation is restored to us. The heart that is purged from sin will be filled with the peace of God. To walk with God, we must walk humbly. And when we truly deplore sin, he will help us to get rid of it.

As we examine our hearts, it will not bring us self-satisfaction, but deep repentance and bitter pain. But God can heal the broken heart; the humble spirit he can exalt; the thirsty soul he can satisfy.

HOW TO BECOME A CHRISTIAN.

BY ELDER H. J. FARMAN.

"BELIEVE on the Lord Jesus Christ, and thou shalt be saved, and thy house." "But without faith it is impossible to please him; for he that cometh to God must believe that he is, and that he [God] is a rewarder of them that diligently seek him." To believe on the Lord Jesus Christ is simply to rely on his promises as an accomplished work for us, as did the nobleman when he came to have Christ come and heal his child. "Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way. And as he was now going down, his servants met him, and told him, saying, Thy son liveth." John 4:49-51. By this we see that the child was healed as soon as the man believed. So it is with us; when Jesus says, "Thy sins be forgiven thee," that moment it is done, if we believe and have confessed our sins. For he says, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

Reader, do you believe this promise? and have you experienced its fulfillment in your case? If not, why not now? "Behold," says Jesus, "I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." Reader, will you do this? Jesus is soon coming to take his children to himself; and all who have accepted him by faith and are looking for him, to them will he appear the second time without sin unto salvation, saying, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

"A sound discretion is not so much indicated by never making a mistake as by never repeating it."

THE HOME OF THE SAVED.

BY J. P. LORENZ.

"And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away." Isa. 35: 10.

"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away." Rev. 21: 4.

THERE is a home prepared for the meek,
With walls of jasper and gold,
For those who through Jesus salvation do seek,
Most precious and fair to behold.

There is a home for the weary to rest
In yonder bright mansions of love;
God's people will there be for evermore blest,
In that beautiful city above.

There's a beautiful home on yonder bright shore,
Where Jesus in glory doth reign;
God's people will there be free evermore
From sorrow, affliction, and pain.

There is evermore day, with no need of light;
There night is turned into the day;
For Jesus, the Lamb, is their glorious light;
He scatters all darkness away.

Oh, ever blest home where God's people shall be,
To rest from earth's sorrow and care;
There they their Saviour in glory will see!
I long, oh, I long to be there!

A REVIEW OF SUNDAY LEGISLATION IN CENTURY NINETEEN. NO. 10.

BY PERCY T. MAGAN.

THE PAPAL CHURCH AND THE SARACENS.

I HAVE already written upon the rise and prosperity of the Jews in Spain. I have reviewed the treatment which this fragment of Israel received at the hands of Rome and the Inquisition. I have spoken of the Saracen invasion of Spain, and traced in a brief sketch their civilization and splendor. I have proved from her own lips that the motive of Rome, in the persecution of these Jews, was base, sordid, and, in a preponderant degree, mercenary. It will be the object of this paper to expose Rome's treatment of the Saracens till every believer in the Koran had been extirpated from Spain, and then to conclude that America is destined to receive similar treatment at her hand, and, consequently, like ruin.

It was late in century fifteen, that is, in 1492, that Granada, the capital of the last Moorish kingdom in Spain, after a two years' siege, fell into the hands of Ferdinand, the great Catholic sovereign of Spain, and the husband of the famous Isabella. The fall of Granada the capital was also the fall of Granada the State. In 756 the Saracens had controlled nearly the whole of Spain; Cordova was then their headquarters. But in 1031 this caliphate was broken up into several smaller governments. One by one these fell into the hands of the Catholics, the last of them to go, as already related, being Granada.

Although all the Mohammedan kingdoms were conquered by 1492, and although Rome held complete sway over them, she did not immediately endeavor to exterminate them. First she attempted to convert them to her own religious dogmas and doctrines. Exhortations and arguments were the first weapons; but when these means failed, she had recourse to other means, viz., she persecuted those whom she was unable to persuade. This method seemed to be more successful, since we are told by good authority that after the year 1526 "there was no Mohammedan in Spain who had not been converted to Chris-

tianity."* That is to say, in other language, that every Mohammedan in Spain professed to be a Papist.

Some, however, were difficult subjects for conversion. They would not willingly submit to be baptized. The water might be holy, but, holy or unholy, they wanted none of it. Nevertheless, be baptized they must, so they were forcibly seized, and the ordinance was forcibly administered. This was done in an immense number of cases. Now appears the most diabolical chapter in the whole of this atrocious proceeding. Says Buckle, quoting Circourt, whose "Histoire des Arabes d'Espagne" is everywhere recognized as standard:

Being baptized, it was held that they belonged to the church, and were amenable to her discipline.†

Nothing was said about the manner in which they had been baptized. The church was not persecuting heretics. Oh, no! we must not accuse her of that in this instance. She was merely regulating church matters, looking after the welfare of her own communicants, and who could take exceptions to that? Had not the church dignitaries a right to look after the flock? She was not going outside her own domain!!! This is a sophism worthy of the genius of the arch-fiend himself. It was all right, she said, to compel her own members to obey the dictates of the hierarchy, for that was an infallible Catholic law, to the effect that—

whoever has been baptized shall be compelled to continue the observances of the church.‡

The "discipline" was administered by the Inquisition, "which, during the rest of the sixteenth century, subjected these new Christians, or Moriscos, as they are now called, to the most barbarous treatment."§ "The genuineness of their forced conversion was doubted; it therefore became the business of the church to inquire into their sincerity." They were ordered to relinquish everything that might have the remotest tendency to remind them of their former religion. They were forced, under severe penalties, to learn Spanish, and to deliver over to their persecutors all their Arabic books. They were forbidden to read Arabic, they were forbidden to write it, they were forbidden to converse in it, in the sanctuary of the home. The ceremonies and games in which their ancestors had delighted were forbidden them. They were prohibited from wearing clothes of the same pattern as those worn by their fathers. "Their women were to go unveiled; and, as bathing was a heathenish custom, all public baths were to be destroyed; and even all baths in private houses."

All of this was more than Saracen flesh and blood could stand. In 1563 they rose in rebellion, and so desperately did their arms maintain the unequal contest that it was 1571 ere the insurrection was quelled. By this rising their numbers were greatly reduced, and the remnant appeared to have lapsed back into the quiet, everyday walks of life. But Rome was not satisfied yet. The unoffending Morisco must be pursued to the grave with torture and civil disability, and even beyond that portal of darkness as far as her unrelenting hand could reach.

A favorite papal argument of pagan extraction was next waged.

The archbishop of Valentia . . . assured the

* Buckle, "Hist. of Civilization," Vol. 2, chap. 1, par. 32.

† Id.

‡ Draper, "Intellectual Development of Europe," Vol. 2, chap. 2, par. 4.

§ Buckle, "Hist. of Civilization in England," Vol. 2, chap. 1, par. 32.

king that all the disasters which had befallen the monarchy had been caused by the presence of these unbelievers [the Moriscos], whom it was now necessary to root out, even as David had done to the Philistines, and Saul to the Amalekites. He declared that the Armada, which Philip II. sent against England in 1588, had been destroyed because God would not allow even that pious enterprise to succeed while those who undertook it left heretics undisturbed at home. For the same reason the late expedition against Algiers had failed, it being evidently the will of Heaven that nothing should prosper while Spain was inhabited by apostates.*

For these reasons it was urged that "the whole of them, men, women, and children, [be] at once put to the sword."

Bleda, the celebrated Dominican, one of the most influential men of his time, wished this to be done, and to be done thoroughly. He said that, for the sake of example, every Morisco in Spain should have his throat cut, because it was impossible to tell which of them were Christians at heart, and it was enough to leave the matter to God, who knew his own, and who would reward in the next world those who were really Catholics.†

In the year 1609, when Philip III. was king, Ternia, his minister, at the instigation of the clergy—

announced to the king that the expulsion of the Moriscos had become necessary. "The resolution," replied Philip, "is a great one; let it be executed." And executed it was, with unflinching barbarity. About one million of the most industrious inhabitants of Spain were hunted out like wild beasts, because the sincerity of their religious opinions was doubted. Many were slain as they approached the coast; others were beaten and plundered; and the majority, in the most wretched plight, sailed for Africa. During the passage the crew, in many of the ships, rose upon them, butchered the men, ravished the women, and threw the children into the sea. Those who escaped this fate landed on the coast of Barbary, when they were attacked by the Bedouins, and many of them put to the sword. Others made their way into the desert, and perished from famine. Of the number of lives actually sacrificed we have no authentic account; but it is said on very good authority that in one expedition in which one hundred and forty thousand were carried to Africa, upwards of one hundred thousand suffered death in its most frightful forms, within a few months after their expulsion from Spain.‡

From what has been related in this and in previous numbers of this paper, it is clear:

1. That, where Rome has the power, she will confiscate all property belonging to all men, who except against her doctrines, dogmas, and practices.

2. That, where Rome has the power, she will confiscate in one way or another a large share, at least, of the property of those who acknowledge her as their mistress.

3. That, where Rome has the power, the lives of those who except against her doctrines are not safe for a moment.

4. That, where Rome has the power, the lives of those who profess to be proselytes to her creed, are not, by any means, always secure.

5. It therefore follows from these four statements of fact that the PARAMOUNT SUCCESS OF ROMAN CATHOLICISM WOULD PROVE THE MISERY AND ULTIMATE DESTRUCTION OF THE HUMAN RACE.

6. Moreover, it follows that, since the United States has been sold to the Papacy, or, at least, to papal principles, every man who reads this that we have written, and believes it, will do well to sell all that he has, and lay the price upon the altar of God, to aid in carrying forward the work of Christ in opposition to this, the work of antichrist; for if he keeps aught that he possesses but little longer, whether he believes in Rome or hates her, she will get it in spite of him.

* Id., par. 36.

† Id., par. 37.

‡ Id., par. 38.

In the next issue I will demonstrate the truthfulness of what I said above, from Holy Writ.

THE SCRIPTURES ARE PERFECT.

BY ELDER S. N. HASKELL.

For the first twenty-five hundred years there was no written word. God's great textbook was nature. Through his works men learned of him. "The heavens declare the glory of God; and the firmament sheweth his handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language where their voice is not heard." Ps. 19:1-3.

But what is the glory of God that is taught by the heavens? When Moses prayed, "I beseech thee show me thy glory," God said, "I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee; and will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy." Ex. 33:18, 19. Then Christ, angels, and God's Holy Spirit, who were man's instructors for the first two thousand years, from the heavens, taught man God's character as a forgiving, merciful, and loving Redeemer. This was the gospel of Jesus Christ. In nature, both before and after the fall, in the curse brought on the earth, and by the curse itself, God revealed the plan of redemption.

Every act of Christ in any and every age of the world was only a divine revealing of himself. The great apostle reasons from this standpoint when he would prove the gospel which he preached had gone to all the earth and all had heard the word of God. He first prefaces his statement with what men say: "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, unless they be sent? as it is written; How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things! But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report? So then faith cometh by hearing, and hearing by the word of God." Having quoted men's arguments, he proceeds to show that all have heard this gospel. "But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world." Rom. 10:14-18. The reader will notice the last expression, "Their sound went into all the earth, and their words unto the ends of the world," is a quotation from Ps. 19:4, and has direct reference to the voice of the firmament, the sun, moon, and the stars.

But why need we the written word if the gospel was in nature? and why cannot we see it the same as was taught by God and his divine agencies, for the first one-third of the world's history? The answer is evident. This was God's first method of instructing men, but when men became so sinful that they worshiped nature, and from this nature worship sprang the whole system of idolatry, instead of the God of nature, then God revealed himself in the written word. And in the first books which God gave through his servant Moses, we find this remarkable passage: "And lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and

the stars, even all the host of heaven, shouldst be driven to worship them, and serve them, which the Lord God hath divided unto all nations under the whole heaven." Deut. 4:19.

The inclination of the people to worship nature, which God designed should be only a revelation of himself to them, was so great he gave the special caution, "Because that which may be known of God is manifest in them; for God hath showed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and godhead; so they are without excuse." Rom. 1:19, 20. It was thus that God would have taught all mankind if they had been mindful of his instruction. But as their hearts became hardened, then God gave them the law, in which was a revelation of the same gospel. Consequently, law was simply an unfolding of the same gospel that was taught in nature. The writings of the prophets were still a further unfolding of the same truths. We pass down about two thousand years more, and then the Lord takes all this perfection that was first in nature, and second in his word, and places them in humanity. So that Christ, which was the Word made flesh, appeared on this earth and dwelt among us, and we beheld his glory as the only begotten of the Father. Those that were with him and beheld him testified of him, and we have their testimony. This is also the gospel of Jesus Christ. It is one and the same story only manifested in different ways. The words of God wherever they are found are Christ revealing himself to mankind.

The true character of Christ was altogether lost sight of when Christ walked this earth, and this was why he was not appreciated. It became necessary for Christ to come in humanity that the world might know God and learn his character as it is. Oh, what matchless love of God is this! Because man rejected him and lost sight of him in nature, then he revealed himself in his written word; then because men by their wickedness and wrong habits had again entirely lost sight of him, so that even his professed followers stood directly in the way of his getting at the people, Christ came representing the Father in all his perfection in humanity. He took upon himself human nature, with all its liabilities, so that men might see what it would be if they would be Christians. "For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succor them that are tempted." "For we have not an High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Heb. 2:16-18; 4:15, 16.

He thus becomes the ladder that Jacob saw with its bottom on the earth and its top upon the throne of God. Man therefore through the merits of Jesus Christ can be a partaker of his divine nature, and in his worthiness may become holy. "O the depth of the riches both of the wisdom and knowledge of God!

how unsearchable are his judgments, and his ways past finding out!" Rom. 11:33.

Therefore to reject Christ is to reject God. It is to refuse the goodness and mercy of God that have been coming to mankind for the last six thousand years. Every act of Christ's life contained an underlying principle that taught lessons for all who would learn of him. The Bible is the greatest educator there is in the world, because it is the perfection of God. It unfolds the mystery of God. It reveals to us everything that will elevate, ennoble, and purify the character. "Every chapter and every verse in the Bible is a communication of God to man. We should bind its precepts as signs upon our hands, and as frontlets between our eyes. If studied and obeyed, it would lead God's people, as the Israelites were led, by the pillar of cloud by day, and the pillar of fire by night."

But we need the same Spirit which gave the word that we may understand it. Of the disciples we read, "Then He opened their understanding that they might understand the Scriptures." Before this opening they had understood the fulfillment of the prophecy as it related to the theory of Christ's coming, but they had not understood the spiritual meaning of what Christ had taught them. As they were to take up Christ's work, it was necessary that their minds should be opened to understand the Scriptures.

"The more we walk in the light of the truth the more we shall become like Christ in spirit and character and in manner of work, and the brighter the truth will become to us. As we behold the increasing light of revelation, it will become more precious than we first estimated it from a casual reading or examination. The truth as it is in Jesus is capable of constant expansion, of new development, and like its divine Author will become more precious and beautiful. It will constantly reveal deeper significance and lead the soul to aspire for more perfect conformity to its divine standard. Such an understanding of the truth will elevate the mind and transform the character to its divine perfection."

The entire system of Jewish religion was the gospel of Christ presented in types and symbols. Surely when Christ comes man will be without excuse.

THAT VOICE.

BY ELDER O. O. FARNSWORTH.

It was a saying of Rome, "The voice of the people is the voice of god." This was true as far as Rome and her gods were concerned, for her gods were simply a creation of the State, endowed with all the attributes of the carnal heart. Then, when the gods spake, it was simply the voice of man that was heard. But how did the people speak?—Whenever the mind of the people had been aroused by passion, or by the eloquence of orators, the expression of the mind was made manifest by the enactment of laws. Thus the voice of the people was heard in the laws.

The question, however, which interests us is, How did Rome speak? The holy seer of old, when on the Isle of Patmos, saw in vision her symbol, a great red dragon. Not only was John permitted in vision to behold this power, but when he was thrown into a caldron of boiling oil, he knew what the voice of the god of Rome meant. That voice

was the voice of intolerance, the voice of oppression, the voice of death. As out of the abundance of the heart the mouth speaketh, so the spirit of Rome was the spirit of anti-christ. Satan was using the voice of the people, and causing them to think it was the voice of God. So it will ever be when any nation or people undertakes to settle religious questions and controversies by the voice of the people. The statement of Christ, that only the few would find the narrow way, will be true as long as the world stands.

In the new republic there is a sentiment cherished which is threatening the religious liberties of its people. Although it may not be expressed in the same words, it has the same meaning,—the voice of the people is the voice of God. The idea is that Christ is the King of the nation, and his law is the supreme law of the land, but, since Christ is not here by his visible presence, the church is his representative. With this in view, the church now steps forth, and, placing her own interpretation on his law, seeks to compel all to bow in submission to it.

The great point just now is to enthrone Sunday as the sabbath of the Decalogue, in the supreme law of the land. Not content that Congress has perjured itself by overriding the Constitution, they desire to go further, and so change the Constitution that their course shall be sanctioned, thus trying "of wrong to make right by correcting and changing laws." The Papacy also claims the same power.

In a call for a national convention, by Felix R. Brunot, published in the *Christian Statesman* of November 4, we find the following:—

The conflict through which we have been passing, as to the World's Fair and the sabbath, has demonstrated the overwhelming strength of the Christian sentiment of our country. It has also shown that this sentiment, left without adequate legal expression, is at a most serious disadvantage in every great practical moral issue that arises. . . . Believing that this is a most opportune time for a national gathering of the friends of the Christian sabbath and all other Christian features of our national life, with a view to securing for them abiding and authoritative expression in fundamental law, the National Reform Association invites all such friends to meet in convention, etc.

Should this purpose be accomplished, whether in just the way this association is working for it or in some other, the nation would be made to speak contrary to God's law, for that says the seventh day, and not the first, is the Sabbath of the Christian. But God's law is the truth (Ps. 119:142); hence the nation arrays itself against God and all those who obey his truth. As no man can serve two masters, it follows that those who obey the law of God must of necessity violate the law of the State. Then, as the State speaks against those, whose voice will be heard?—It is that voice of which John speaks in Rev. 13:11,—“And he spake as a dragon.”

The dragon spoke persecution, not only against the people of God, but also against the Son of God. In like manner these self-styled “reformers,” in trying to change the Sabbath, are destroying the sign of Christ's power and are warring against him.

That voice, then, is not the voice of God, but the voice of his enemy, finding utterance through a people who honor him with their lips, but their hearts are far from him. The command is, “To the law and to the testimony; if they speak not according to this

word, it is because there is no light in them.” Isa. 8:20. But the sheep will know the voice of Christ, and will follow him. The law of God was in his heart, so he always spoke in harmony with it. Then those who follow Christ will keep the Sabbath as he kept it.

EXTENT OF JUSTIFICATION BY FAITH.

BY W. S. CHAPMAN.

PAUL tells the Ephesians that in Christ “we have redemption through his blood, the forgiveness of sins, according to the riches of his grace. Chapter 1, verse 7. To the Romans he explains that, if we will believe it, the atonement of our Lord satisfies the law for all cases for the entire past life of the sinner, until the day his name is written in the Lamb's book of life, Jesus having been “set forth to be a propitiation [satisfaction] . . . for the remission of sins that are past, through the forbearance of God” (Rom. 3:24, 25), because the spilled blood of the blessed Sacrifice atoned for all sins of ignorance (Heb. 9:25, 26). As all out of Christ sin ignorantly (Eph. 4:17, 18), redemption through the blood of Jesus suffices for all (1 John 2:2; John 1:29; 6:51). If anyone believes this, and accepts Jesus as a personal Saviour in *His own appointed way*, all his past sins are forgiven, and the saved one stands justified before God, through the imputed righteousness of Christ and forbearance of God—a new creature (2 Cor. 5:17), rejoicing in the liberty of the gospel (Rom. 6:15–18; 8:2), cleansed from all unrighteousness (1 John 1:9). Therefore the Saviour said through the Psalmist, “Blessed is he whose transgression is forgiven, whose sin is covered” (Ps. 32:1), or, as the Hebrew version renders it, “Happy is he whose transgression is forgiven, whose sin is covered.” It is one of the most difficult of all the acts of faith to grasp this, as the past will obtrude itself, and that at the most unexpected and inopportune times, generally when the spiritual condition is weak, causing doubt, our besetting sin (Heb. 12:1), and leading the mind to brood over past offenses. Paul's experience taught him this danger, which led him to ignore the past, and to strain every nerve to redeem the time, and reach the promised goal. See Phil. 3:13–15.

To many a child of God it is difficult to realize that the old man, with his failings and sins, *is dead*; that old things *have passed away* (Rom. 6:6, 7; Eph. 4:21–24; 2 Cor. 5:17); and, as sad memories of past offenses rise, a doubt of forgiveness springs up, because, perchance, those particular individual sins were never confessed. In such cases knowledge is power, for to *know* that *all* the past is forgiven creates confidence, or faith in the efficacy of the atonement, thus *quenching* the fiery darts of the enemy. Eph. 6:16. This knowledge is the fundamental principle, which roots and grounds one in the love of Christ; it is to *know the meaning of the atonement*—that Jesus died to save sinners from their sins, so that, when a sinner accepts the redemption there is in Jesus, he obtains the remission of *all* past sins; be they ever so many or so few, all are remitted, covered, passed over, and a new life begins. Read carefully Heb. 10:11–18. When sin mars the *new* life, it becomes *willful* sin, for which no provision was made. These sins have to be brought to the mercy-seat and specially confessed, Jesus pleading the merits of his blood specially also. Notice 1 John 2:1 with Heb. 4:14–16.

In the parable of the Pharisee and the publican (Luke 18:10–14), the latter simply confessed himself a sinner,—“God be merciful to me a sinner.”—yet by that confession, through faith in the spilled blood of Jesus, he became a partaker of the propitiation there is through faith in his blood, and “went down to his house justified,” *i. e.*, counted a just man, free from sin.

Then take courage, dear soul, and bury the past. God “has not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ.” 1 Thess. 5:9. God is love, and there is a wideness in his mercy like the wideness of the sea—broad enough to cover all our faults and failures, if we will only believe on Him who died that we might live, and will use the power with which He endues us, to overcome temptation and resist willful sin.

HOPE.

BY MRS. W. E. LOWRY.

THERE is not a word in our language which has more pleasant associations than “hope.” Wherever we turn our eyes among mankind we see the influence of hope. It begins with the first dawning of reason, and ends only with life itself. It is hope that imparts to youth half its happiness, and to the aged a blessed assurance of eternal life. The prisoner in his cell, who perhaps has to die on the morrow, has hope, and not until the fatal rope is tied, does hope forsake him.

Our Heavenly Father has given us a hope of immortality. How true, then, the sentiment of the apostle, “Hope is an anchor to the soul”! How bright is the hope that meets the future without fear even of the persecutions that are coming upon the earth! Then, by believing on our Lord and Saviour, and living in obedience to his commandments, we can lift our eyes to heaven with that blessed hope of the soon coming of our King.

REVERENCE.

THERE is no virtue, no grace, in postures and attitudes. This truth we do not question. But if we refuse to express reverence, we shall soon cease to feel reverence. This also is a truth. It is not enough to be interested, in a general sense, in the services of the sanctuary. “God is greatly to be feared [reverenced] in the assembly of the saints and in the congregation.” True reverence, real worship, will express itself somehow, as long as we are compounded of body and spirit. Starve expression and how long will the feeling endure? We are persuaded that it has declined in many, if not most, of our congregations. It is greatly to be wished that it might be revived. But, in order that it may become a fixed habit of our souls, we need to adopt suitable methods of expression. We would feel more like praying if we adopted some proper attitude of prayer. By kneeling, bowing the head, covering the eyes—by some bodily action or attitude expressive of reverent adoration—we shall be far more likely to cultivate the true spirit of devotion.—*Dr. Bushnell.*

“THERE is nothing more precious to a man than his will; there is nothing which he relinquishes with so much reluctance.”

“TRUST the promise, and God will make good the performance.”

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.*

FORBEARANCE.

NAY, let it pass,
'Twas but a hasty word,
Unthinking uttered as unwilling heard;
Although upon my ear it strangely jarred,
A lifelong friendship shall not thus be marred;
Nay, let it pass.

Nay, let it pass.
I will not answer so,
Lest words on words to greater difference grow;
Unguarded moments come to all—to me
Oft needs the trust of loving charity;
Then let it pass.

Then let it pass,
And not a thought remain
To pain my heart or give another's pain;
Let hearts be true, and let the friendship end
That bears not with the failings of a friend.
Yes, let it pass.

—*Chambers' Journal.*

THE RUBBISH KEEPING HABIT.

I VISITED an old house some time ago where everything wore a look of decay and ruin. Having occasion to go into the garret with a member of the family, I discovered an immense pile of rubbish, composed of broken old chairs, frames of broken mirrors, dilapidated washstands, ragged bedquilts, which had been carefully washed and laid away, and a rusty and useless stove. A chest in one corner was filled with torn books, which had neither beginning nor end, photographs from which the heads had been torn, a broken-backed and dog-eared album, half sheets of music, and pasteboard boxes, some without covers, and other covers without boxes.

"For what in the world are you saving all this rubbish?" I queried. "Why don't you sell the rusty stove for old iron, and the bedquilts to the ragman, and make a bonfire of the contents of this chest?"

The lady lifted her hands in protestation. "O you destructive creature!" she cried. "All these things may come handy some day. I always believe in saving everything. These pasteboard boxes, for instance, are handy in case you want to send away a photograph, and the old bedquilts would be just the thing to smother flame with in case of fire. There is nothing like economy, you know."

"But this is not economy," I insisted. "If you were to sell all this rubbish to the ragman, it would bring you money enough to buy all the photograph envelopes you desire, with ready-made pasteboard backs, and hand grenades with which to extinguish fire."

"I never heard of those things," she said.

"No," I replied, "people who have a mania for accumulating old truck never do keep up with the times."

The mind which is bent on saving a lot of useless and shabby old things becomes shabby and useless itself. It becomes incapacitated from earning and procuring the new and useful.

I once heard a housekeeper of a country home complain that she had no room in the pantry to properly place her pans and dishes. I remarked to her that the two upper shelves were loaded with old medicine bottles, empty pill boxes, broken flatirons, and noseless teapots, and that she had better dig a hole in the ground and bury the whole mass, leaving room for her necessary articles. But she declared herself to be too saving to perform such an act. "Empty bottles are often handy," she said, "and I intend to have the flatirons and teapots mended some day."

"But you never will," I said. "People who get into the habit of saving broken trash never get it mended. And you will never need more than two bottles out of that score. You would be able to think more clearly, and your mind would not become so tired over your work, if you had those two shelves cleaned off. Unconsciously to yourself, this cluttered condition, and the way you are obliged to crowd things in consequence, tax your mental powers."—*New England Farmer.*

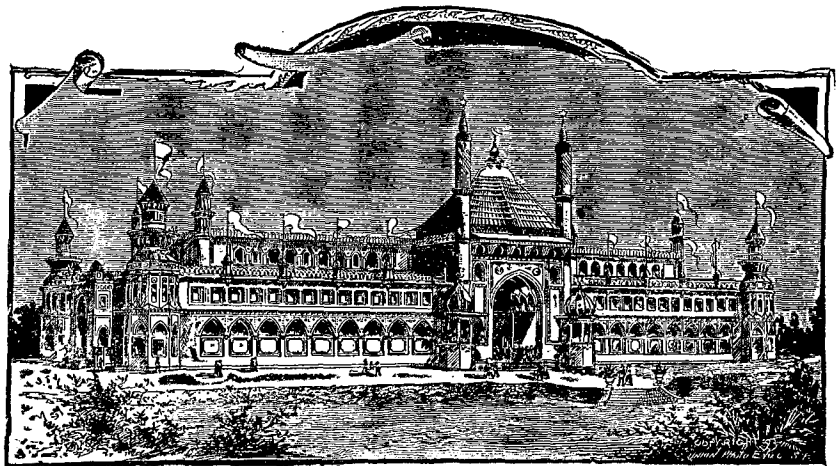
CALIFORNIA MIDWINTER EXPOSITION.

CONTRARY to expectations, the Midwinter Fair was not ready for opening January 1. There were two special hindrances to the calculations of the managers: First, a week or two of rainy weather deterred progress in building somewhat; and, secondly, the vast mountains of snow piled between here and Chicago prevented the transportation of many of the exhibits which were shown at the World's Fair. Hundreds of car loads were delayed by the weather. Fortunately, but

deal of gold in the scheme of color. The domes of the Administration Building will be heavily gilded, upon which the sunlight will do its part in producing pleasing effects.

Probably among the most beautiful things at the Midwinter Fair will be the Grand Central Court. With the electrical fountain at one end and the allegorical fountain at the other, science, art, and nature will be used to produce the most gorgeous effects. In this court will be the great electric tower; and here also will be seen some of the most beautiful flowers and foliage which California produces. Already there may be seen a large number of bamboo plants and date palms, tastefully arranged. Around this court are several hundred Venetian masts, which are to bear the flags of all nations by day and electric arc lights by night, while between them, during the day, the sun will shine upon long lines of parti-colored streamers. The darkness of each alternate night will be relieved by long lines of incandescent lights and fancy lanterns.

In the Fair will be displayed some of the



MECHANICAL ARTS BUILDING, 324x160 FEET.

very few of them were injured by the fire which swept through the great "White City" at Chicago. For this reason the formal opening ceremonies of the Exposition did not take place on January 1. However, an informal opening did take place on that day—one of the lovely winter days for which California is noted. While it was understood that the grounds were not ready, and but few of the exhibits in place, there were about ten thousand who paid for admission to the grounds. Instead of the regular charge of fifty cents, but twenty-five cents was asked, and that will be the price of admission till the formal opening.

Among the special features of the Exposition which were ready on New Year's day was the great sea-lion exhibit of Santa Barbara, the wild animal show of Boone, the ostrich farm of Southern California, the Colorado gold mine, the Heidelberg Castle, the scenic railway, and many others. The scenic railway did a remarkable business.

The official and formal opening of the Fair has now been definitely fixed. It will take place January 27. It is thought that everything will be in readiness by that time.

There has been no imitation of the World's Fair in the matter of buildings or color, so that the Midwinter Fair will never be known as the "White City." The most popular name just now seems to be the "Sunset City." The one who will have charge of the decorations as regards color is Mr. Charles Graham, well known in artistic circles of the East on account of his experience with the Harpers, as also with the Columbian Exposition. His idea in decoration has been to let delicate tints predominate; and this, in connection with the peculiar effects of California climate, will show marvelous beauty. There will also, as appropriate to the State, be used a great

finest exhibits ever made in the fruit line in California. Fine displays of oranges and lemons will be made in the month of February. Fresno is erecting a model of her court house, to be constructed of oranges and raisins.

The managers have large expectations of visitors from the East. The *Review of Reviews* predicts that there are thousands of people all through the East who will take advantage of the Midwinter Exposition as an opportunity to visit California.

Altogether the arrangements and progress of the Fair have been very flattering up to the present time. The managers may congratulate themselves on the fact that so few accidents have happened, and that no loss of life or loss from fire has occurred. The Fair will reveal to the East something of the great treasures with which a kind Providence has endowed the Pacific Coast; and it will prove, we hope, to be a school in which many useful lessons may be learned. Of course there will also be the evils connected with all such expositions; but one of the evils which will not be connected with it, we are thankful to say, is that of religious legislation.

AFRICA'S WONDERFUL RIVER.

On the African shore, near the Gulf of Aden, and connecting the lake of Assal with the main ocean, may be found one of the most wonderful rivers in the world. This natural curiosity in the shape of a river does not flow to but from the ocean inland. The surface of Lake Assal is nearly 700 feet below the sea level, and it is fed altogether by this paradoxical river, the latter being about twenty-two miles in length. It is said to be a wonderful fact that this river, of immense

volume (especially at high tide), furnishes exactly enough water to counterbalance the extraordinary evaporation of the lake, and that in consequence the lake's surface remains at a uniform level year after year.—*Selected.*

THE HOMELESS MOTHER.

BY MRS. S. E. BRIDGMAN.

In a union depot of one of our large western cities the writer was compelled to tarry several hours, owing to delay in connecting trains. A cosmopolitan place it was. North and south, east and west, Occident and Orient seemed to be represented—a good place to study human nature. Each train brought crowds, coming and going, the scene constantly shifting; father and mother with their little brood anxiously running hither and thither, seeking their train; little groups settled here and there on the platform or in the waiting room, lunching from the generous baskets provided by the good house-mother. As the great door swung open, the tall, gaunt form of an evident frontiersman strode in, gray-bearded, barefooted, in his shirt sleeves, carrying his huge cowhide boots in his hand. Following him came a smart, fine-looking, self-satisfied woman with her silk and velvet. Dropping into one of the seats, she took from her pocket a well-filled clay pipe, lighted it, and comfortably crossed one foot over the other, and began to smoke, evidently not noticing the placards on the wall, "No smoking allowed here." As the smoke curled up and the fumes filled the room, the courteous station master came up and whispered a few words in her ear. With a smile and in a loud voice she exclaimed, "Is that so?" shook the tobacco from her pipe, and replaced it in her pocket.

Among the crowd in this busy place we noticed a gray-haired lady in deep mourning. So still she sat, with folded hands, evidently unconscious of her surroundings. She spoke to no one, and no one spoke to her. Alone in the throng, what was her story? Touched with a feeling of sympathy and reverence for the aged traveler, I gently approached her and asked:—

"You look so weary. Have you much farther to travel?"

The sweet, patient eyes looked into mine as she replied, "Oh, yes! I have nearly two days before I reach the end of my journey, and I cannot start from here till midnight."

Little by little, as I won her confidence, the pitiful story came out, which I repeat in her own language.

"My home was in Connecticut. A year ago my husband and I came out to see our son, who was living on a ranch on the frontier. We had a pleasant visit, and were about to return home. One day we were riding, when my husband fell from the carriage unconscious. He lingered only a few hours and left me alone, a widow. With the dead body I took the long, sad journey alone back to my old home and buried him. My son, lately married, who lived with us, persuaded me to make over the farm to him, as it would relieve me of all care and responsibility, and I should always have my home with them. This I foolishly did. For a little while everything went well, but I began soon to be conscious of a change in their manner and an evident desire on their part to have me make a visit indefinitely to John. How could I go the long, lonely way back again, and no husband with me this time, and no invitation from John or intimation that I should be welcomed at his home? The desire on the part of my son and his wife to have me go made me so uncomfortable that I have started, and am so far on my journey. Though I have two days and nights to travel, and it is a long and weary way, and I am very tired, I

would not mind if I thought I should be welcomed; and if I only knew that John wanted me, it would take away this tired, desolate heartache."

Never shall I forget the bowed form, the patient folding of the hands, the sad, tender eyes which looked into mine so appealingly for sympathy. Poor, dear, broken-hearted mother! What could I say? What words of comfort could I bring to cheer her in the weary hours of travel before her? Turned out of the home of her childhood and sent alone across the continent, to find, possibly, at the end of the long journey the same treatment from her children there! Not wanted! God pity the gray-haired mother. I could only clasp her hand in loving sympathy, and utter the silent prayer that God would give the aged one a home somewhere.—*The Advance.*

HEALTH MAXIMS.

NEVER eat anything between meals. Sleeping rooms should be well ventilated. Many die of disease wholly due to meat eating.

Grease cooked in the food renders it difficult of digestion.

Many make a mistake in drinking water with their meals.

Fine flour bread will not keep the system in the best condition.

There is more religion in a good loaf of bread than many think.

Many indulge in the pernicious habit of eating just before retiring.

Some do not feel that it is a religious duty to prepare food properly.

The children of God cannot glorify him with sickly bodies or dwarfed minds.

One of the strongest temptations that man has to meet is upon the point of appetite.

We need to practice temperance in labor as well as temperance in eating and drinking.

It is as truly a sin to violate the laws of our being as it is to break the ten commandments. To do either is to break God's laws.

If travelers would eat regularly of the simplest and most nutritious kinds of food, they would not experience so much weariness, nor suffer so much sickness.

Christ fought the battle upon the point of appetite and came off victorious. How thankful we should be that we have a living Saviour, who is ready and willing to aid us?—*Excerpts from the pen of Mrs. E. G. White.*

LUTHER'S TABLE TALK.

VERY remarkable was the discovery of Martin Luther's "Table Talk." In the year 1826 a German gentleman named Casbarus von Sparr was engaged in building a new house. In the course of their excavations the workmen came upon a small, square package wrapped in strong linen cloth, which had been carefully plastered all over with beeswax. On opening and examining the parcel a volume was discovered. This volume was Luther's work, the only copy in existence. It had evidently been buried by Von Sparr's grandfather to escape the penalty of an edict issued by Rudolph II. at the instigation of Pope Gregory XIII., making it death for anyone to possess the work. The loss of this book would have been a great misfortune, for without it we never should have understood the character of the great reformer—never have known what he was when surrounded by his family and his friends.—*Selected.*

THE cigarette is a pest. When the habit gets hold of a boy, it is as when a field of potatoes just ready to be crowned with its white blossoms is insidiously invaded by the potato bug, presently leaving on their bare and scrawny stems neither leaf nor flower.—*Advance.*

Mission Fields.

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

O TRAVELER OUT IN THE NIGHT.

O TRAVELER out in the night—
In dread and fear—
The dawn of the wonderful light
Is near, is near,

So near that we sometimes see—
When stars are bright—
Far over life's somber sea,
The first faint light

Of the city that needs no sun.
Oh, hush, poor heart!
Patience till night is done,
And fear depart.

Patience—each weary year
Still faster flies;
Patience—our sin and fear,
Our tears and cries

Are known to One who stands
(Our own sweet Lord)
With outstretched, wounded hands,
With gracious word,

Waiting to clasp our hands,
Waiting to bless,
To guide to the nightless lands
From this, from this.

O traveler out in the night—
In dread and fear—
The dawn of the wonderful light
Is near, is near.

—*Anonymous.*

FOO-CHOW, CHINA.

A FEW weeks ago we published extracts from a letter from Rev. Nathan Sites, a Methodist missionary at Foo-Chow. Following are extracts from a letter from the same source:—

"Above all showing of figures is the victory we have gained throughout the entire district in winning the confidence and respect of the ruling classes—both officials and literary men, as well as the good will of the people at large.

"In the Fourteenth Township twelve years ago our rented chapel was mobbed and our preachers driven away. For ten years we had here no place of worship. But some years ago a poor, ignorant old woman came from that township to Foo-Chow for medical treatment, and heard of Jesus while at the hospital. She returned to her home fully trusting in Christ, and ever since she has constantly been telling abroad to her friends and neighbors all she knows of the way of life.

"All these years she has walked six miles every week to hear the gospel. She has pleaded with every preacher she has met to go to her township and open a chapel. Last year we went, rented, preached, and eight souls were converted in as many months, while many more were interested hearers.

"News has just come of twenty more turning to the Lord. From among this people three bright, earnest women are at present attending the Woman's Training School here in Foo-Chow.

"In the Fifteenth Township a man named Wong Ching Dien was for eleven years a confirmed opium smoker, and kept an opium and gambling den. Two years ago he was cured of his opium habit, and, better still, was thoroughly converted. He gave up his evil practices and began preaching Christ to his former opium patrons. His family looked on, incredulous and amazed, but, finding him true to his new faith, they all came to worship the God who had done such a work of grace in their family. His old mother, fifty-seven years of age, said, 'It is a miracle; and

any religion which can so transform my wicked son, making him kind to his wife and children and dutiful to me, must be the true doctrine."

"Since that time she has of her own accord gone about from place to place, telling to others the wonderful grace of God. She has walked as far as ten miles in a day on her little board feet to give others the knowledge of salvation through Christ. Foo-Chow, with all her numbers, could provide no suitable woman to superintend the care of the waifs at the orphanage, and so from Ming Chaing was brought this Mrs. Wong to mother the babes and teach them how to live Christ lives. What a contrast from her life two years ago, when the dark shadow of the opium den shut out heaven's love and light from her home and heart!"

HAWAII.

HAWAII embraces several islands in the Pacific Ocean, 2,100 miles west of San Francisco, and 3,440 miles east of Japan, the largest being Hawaii, Maui, Oahu, Kauai, Molokai, Lanai, Niihau, and Kahoolawe. The total area of the islands is 6,640 square miles, with a population in 1890 of 89,990, less than one-half being native. The census of 1890 showed there were 34,436 natives, 6,186 half castes, 7,495 born in Hawaii of foreign parents, 15,301 Chinese, 12,360 Japanese, 8,602 Portuguese, 1,928 Americans, 1,344 British, 1,034 Germans, 227 Norwegians, 70 French, 588 Polynesians, and 419 other foreigners. It is estimated that when Captain Cook discovered the islands in 1778 the population numbered 200,000, since which time the natives have rapidly decreased. The capital, Honolulu, is in the island of Oahu, and has about 21,000 inhabitants. The latest religious statistics reported 29,685 Protestants, 20,072 Roman Catholics, 3,576 Mormons, 72 Jews, 30,821 undesignated. In 1892 there were 168 schools and 10,712 pupils, of whom 5,353 were Hawaiian.

When the islands were first visited by Captain Cook, they were under the control of several chiefs, one for each island, but Kamehameha, the chief of the principal island, attacked and overcame the chiefs of the other islands, and about the year 1800 united them under his government. In 1820 missionaries from the United States were sent to the islands, and through their influence the natives finally gave up their idolatry, professed Christianity, and in turn have sent missionaries to the islands beyond. The government of the islands under Kamehameha I. and Kamehameha II. was that of an absolute monarchy, but Kamehameha III. in 1840 gave his subjects a constitution, and his successors reigned as constitutional monarchs. In 1887 a new constitution was granted, which vests the executive power in the sovereign and his cabinet, and the legislative power in 24 members of the House of Nobles, 24 representatives, and the 4 ministers of the cabinet.

Queen Liliuokalani, eldest sister of the late King Kalakaua, succeeded to the throne on January 20, 1891, on the death of King Kalakaua, but she was deposed on January 15, 1893; a Committee of Public Safety was formed, and a deputation sent to Washington to ask the United States Government to annex Hawaii. The provisional government has since had control of the islands, and consists of an executive council of four members, who administer the executive departments of the government, and an advisory council of fourteen, who have general legislative authority.

President Harrison was in favor of the annexation of the islands, and recommended this to the Senate, but the Senate adjourned without taking action. President Cleveland has announced that he is opposed to the annexation, and at this writing the Congress now in session has requested the President to

give them all the information he has as to what has been and is being done on the islands looking to a change in the government. —*Gospel in All Lands.*

HAWAII AND THE GOSPEL.

BY REV. J. K. JOSEPA, PASTOR AT HANA, MAUI.

BEFORE mentioning the blessings that have come to the Hawaiians through the teachings of the American missionaries, I wish to make mention of the condition of the Hawaiians previous to the year 1820.

This people were in great darkness. They did not know the living God, nor did they know his Son, Jesus Christ. They had a multitude of gods which they worshiped. They worshiped the fish in the sea, the sun, the moon, and stars, sticks and stones. They also worshiped the spirits of dead persons. These are the names of some of their gods: Pele, Hiiaka, Kapo, Kaonohiokala. These were the times of very great darkness.

On the 20th of March, 1820, Rev. Hiram Bingham and Rev. Asa Thurston, with their companions, arrived at Kailua, North Kona, Hawaii. From that date to the present time very many blessings have been poured out upon this people.

1. In the first place, when the missionaries arrived, they made a written language, published books, and gave us the word of God in our native tongue. They gave us knowledge of the true God.

2. The natives learned of Jesus Christ, the Saviour of the world, and they turned to him in great numbers. Many of the chiefs were converted and united with their teachers and people in building up the kingdom of Christ in Hawaii. The false gods and the heathen temples were overthrown.

3. Schools for the instruction of all classes have been organized in every part of the land; the door of instruction is open to everyone. Native churches have been organized throughout the islands, and native pastors are caring for these churches.

4. Out of the work begun by the missionaries has come a civil government, which continues to maintain order among all classes of our people. The people have been greatly blessed in material affairs. The industries that have grown up have offered employment and gain to all who were willing to work.

6. The greatest blessing that ever came to the Hawaiians is the knowledge of everlasting life through faith in the name of Jesus Christ. —*Missionary Herald.*

A MISSIONARY in China writes: "It is no uncommon sight to meet a priest in China going about begging, with four or five long skewers run through his forearm, and little ribbons hanging therefrom. Two I have met had long iron rods running through their cheeks, and they had made oath to remove them only when they had collected a certain sum of money sufficient to repair their temples. One has had the iron rod through his face for over four months, living the while on soup and tea only. Another way of raising money is for a priest to take his seat in a little brick sentry box, and let himself be walled in, leaving only a small window, through which he can see and pull a rope by which a big bell is sounded and the attention of passers-by attracted. Here he will sit for months. I have known one to remain in his box for nearly a year without being able to lie down or stand up, but apparently perfectly happy, and always ready to have a bit of gossip."

It is not by change of circumstances, but by fitting our spirits to the circumstances in which God has placed us, that we can be reconciled to life and duty.—*F. W. Robertson.*

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AN AGED BELIEVER'S BLESSED HOPE.

BY JAMES LUNNEY (AGED 82).

I KNOW that my Redeemer lives,
Who died and rose for me;
And I, who in his name believe,
Shall live eternally.

I know my sins are all forgiven,
Through virtue of his blood,
And that I am an heir of heaven,
A prince, a child of God.

Though this frail body soon may be
Laid in the grave to rot,
And though my flesh corruption see,
And I seem quite forgot,

Mine eyes my Saviour shall behold,
Who comes to take his own
To mansions bright for them prepared,
And seats upon his throne.

I then shall join in praising him,
My Jesus, my best friend.
In that eternity of love,
My praise shall never end.

THE DEDICATION OF OUR FIRST POLYNESIAN CHURCH.

THE 29th of November, the long looked for day of the dedication of our church at Arue, Tahiti, will always be remembered, we believe, as one of the waymarks pointing to a new era in our missionary work for this people.

Great preparation had been made by men, women, and children learning new hymns and verses for the occasion. We had also taken great pains to teach them some of the songs translated from "Hymns and Tunes," to sing at that time, some of which were, "Wait and Murmur Not," "Galilee," "Shall We Meet?" "Give Me the Bible," and "Hear the Conclusion."

At about 10:30 A.M. the people, having gathered at Brother Dean's house, stood in groups on either side of the path leading to the church door, and sang the opening hymn. The prince then opened the double doors and all walked in, taking seats for the first time in their own little church. We felt to lift our hearts in praise to our Heavenly Father that we were at last permitted to worship him in a church all our own; we had met so long in the room of a private house, where dogs had free access and children ran about at will. To teach them reverence for the house of God was then almost impossible.

The first on the program was a song by our schoolchildren, "Something to Do," followed by a short prayer. A great many hymns were sung, among which were some we taught them. They sounded very nice indeed. Psalms 118 was read, and Brother Dean spoke to the people, having for his text Gen. 28: 17: "And he was afraid, and said, How dreadful is this place! this is none other but the house of God, and this is the gate of heaven."

The meeting being dismissed, we were called to breakfast. It is a universal custom with the natives to have a feast connected with all such occasions. With the word "feast" is usually conveyed the idea of revelry and gormandizing; but this was simply a twelve o'clock breakfast, without which I think we would have suffered great inconvenience.

The natives ate their food from leaves spread on the ground, real native style; but for the Europeans, Americans, and leading Tahitians, a long table was spread under the shade of a roof thatched with palm leaves

and supported by bamboo poles, each of which was wrapped with cocoanut leaves. The same kind of leaves, split in two through the center, were artistically draped between each pole. Green and yellow tea leaves hung in bunches here and there, and bright flowers found their places among the green leaves wherever the eye would turn. Two French flags waved gracefully over the roof. It was altogether a very inviting spot, and especially so to one who had not yet breakfasted. There were a few vacant chairs, as some of the invited guests were not able to be present, on account of the recent death of the ex-governor's wife. The seat of honor was filled by the prince of Tahiti, nephew of the late King Poinare. Two hours were spent at the table, as the meal consisted of ten courses and was served in French style.

Most of the afternoon the natives lay around asleep on mats, preparing themselves for the evening meeting, or I might more properly call it the night session.

Seven o'clock found us all in the church again. The first hour was occupied by Brother Read, who delivered an address on "The Rise and Progress of the Third Angel's Message." The rest of the time was spent singing and repeating verses from the Bible, all of which were on the life of Christ. It was very interesting. The whole thing was something like a dialogue. One would rise, repeat some verses, and another would give the explanation of them. Sometimes one would ask questions bearing on the subject, and another would answer with verses of Scripture. Each seemed to know just when his turn came. I believe about eighty passages from the Bible were taken up. The hands of the clock pointed to ten—eleven—twelve—and one—and still they seemed no nearer the end than when they began.

When the eyes of some would begin to droop, they would soon be awakened by a vigorous shake from the one nearest by, or by a lively native song from some one of the divisions, the nature of which is not such as would soon lull one to sleep. It was well that we had to assist in the singing occasionally to overcome the somnolence that was getting such a strong hold on us. At half past one, however, "Hear the Conclusion," or, as it is called in Tahitian, "*Faaroo na Tatou*," was sung, and we were excused. They continued the meeting until six o'clock in the morning, and at half past seven all went to their homes, as they expressed it, "satisfied."

CORA CHAPMAN.

Papeete, Tahiti, Dec. 7, 1893.

LATER NEWS FROM PITCAIRN.

WE have received the following letter from Brother E. C. Chapman, of Tahiti. Our readers will remember that the first of Elder Gates' communications was dated Pitcairn Island, September 4; the latter bore date of September 17. This letter of Brother Chapman's seems to give later news. The fact that Captain Machelli was on the island so short a time would account for the omission of the names of Brother and Sister Gates and Sister Andre.

About the first of last September, Captain Machelli sailed from Tahiti for Pitcairn Island to get a little child of his that was on the island. His wife remained here in Papeete, and received from him a letter November 14, which was mailed at Mangareva, in the Gambier Group, in the month of October. It is from this letter, which Mrs. Machelli kindly showed us, that we gather the following, which we fear is all too true:—

In the latter part of April, a large vessel was wrecked on the little island of Oeno, which lies about 75 miles from Pitcairn. The crew escaped to Pitcairn Island. From this vessel the Pitcairn islanders took a fever, which gradually spread among the

people, so that this fair spot was transformed into a place of suffering and sorrows such as the people had never experienced before. Old and young, one by one, fell victims to the malady, and as a result of the plague, the wife of our brother J. R. McCoy lies sleeping in the graveyard, and his much loved daughter Ella May has also passed away. Simon Young, for so long the beloved pastor, who has been a father of his children to the third generation, and a blessing to all who came his way, has fallen asleep to rise no more till the resurrection morning. One of his sons was also reported as dead, and also his daughter Rosa, with whom we are all somewhat acquainted, was dangerously sick at the time of Mr. Machelli's visit. The family of Elias Christian was bereft of a father and the mother was also very sick. Many others were suffering, and others had died whom Mr. Machelli did not know. As he was on the island but twenty-four hours he could render but little assistance. He wrote that the people were dying for want of knowledge, as they had no medicine nor anyone who knew how to give it if they had. Brother and Sister Read made every possible effort to go to Pitcairn, but by some unknown influence the way was hedged up. Neither the love of money nor the cause of humanity could secure a passage for them on a vessel which sailed to Mangareva.

We received no word from anyone on the island, which is a little strange, as several had promised to write every time there was opportunity. Not a word was said concerning Elder Gates' family nor Sister Hattie Andre. We hope that in some way this report may prove untrue, and anxiously await some word from there.

This sad experience makes us wish that there was a medical missionary stationed in these islands, and a little cutter that could run here and there in the good work. These little boats of about 25 tons' burden run back and forth among these islands trading with the natives; and could not one do excellent work for the King of kings?

FIELD NOTES.

At the last quarterly meeting at Green Top, Mo., six members were added to the church.

A SABBATH school of thirty members has been organized near Downing, Wis., by Brother J. B. Scott.

THE address of Dr. M. G. Kellogg is George's Terrace, St. Kilda Row, Melbourne, Victoria, Australia.

THE church at Nashville, Tenn., has increased from a dozen members to fifty-seven during the past year.

As a result of meetings held at Oelrichs, S. Dakota, Brother L. M. Crowther reports sixteen obeying the truth.

ACCORDING to a notice in the *Review*, the Haskell Home for Orphans at Battle Creek, Mich., was to have been dedicated on the 25th inst.

BROTHER E. HAMPTON, formerly a canvasser in California Conference, is now laboring among the Quakers in the vicinity of Springfield, Iowa.

At meetings held in a schoolhouse near Guthrie, Ok. T., by Brother Wm. H. White, four accepted the faith, and a Sabbath school was organized.

ANOTHER remarkable baptismal service was held in the Battle Creek Tabernacle, on the 13th inst., when fifty-five were baptized by Elder H. Nicola.

ELDER J. F. HANSEN reports encouragingly of the work among the Danish-Norwegians in Chicago, three of whom united with the church on the 6th inst.

ELDER G. B. TRIPP reports many calls for laborers in the Virginia Conference. Elder Roberts had held a successful meeting at Stanley, where thirty-four were added to the church. Brother T. H. Painter was holding meetings at Battle Creek, Page County, with encouraging interest, and Brother C. A. Watkins was in the midst of a good interest at Dayton.

THE camp meeting in Wellington, New Zealand, is reported by Elder Olsen to have been a success. There were twenty-six tents, and eighty persons were camped on the ground. He arrived there November 29, while the meeting was in progress.

In the Iowa Conference a new house of worship has been completed at Urbana, Benton County. A new house is about completed by the church at Audubon, Audubon County; and arrangements are made for the erection of still another building at West Grove, Davis County.

A NOTE from Brother H. C. Griffin, secretary of the Arkansas Tract Society, dated Springdale, January 14, notes the encouraging progress of an institute at that place, with Elder A. J. Breed in charge. He remarks that the interest is good and the instruction timely.

THE *Bible Echo* notes the distribution of laborers in the Australian field for the week of prayer, as follows: Elders Steed, Hare, and Hickox in New South Wales; Elder W. L. H. Baker in South Australia; Elders Starr, Rousseau, and Daniells in Victoria, and Dr. M. G. Kellogg in Tasmania.

ELDER W. W. STEWART, laboring in Idaho, sends this note, dated January 15: "I have baptized eighteen since coming to this field in June. Several more are awaiting baptism. I have the use of the Disciple Church house in Star, where I am now engaged in a series of meetings with a good attendance and an increasing interest."

BROTHER R. W. ROBERSON, for some years a resident of Dallas, Texas, removed last fall to San Antonio in order to hold up the light of truth where there were no representatives of the faith. He reports to the *Review* that there are now twenty-one Sabbath keepers there, and regular meetings. This is the kind of work the Lord would have his people do. It is high time to be going forth to the world, carrying the light of the last message, accompanied by Christian example.

In politics it is the work of the rather obscure ward politicians that counts at the polls. These men look after the individuals, get them interested, and get them out to cast their votes. Thus by getting individuals to vote, the ward politician enlists everyone so influenced to become practically a worker in the cause which he advocates. Brethren, don't try to cover too large a field; look after the individuals, and when you have gained their conviction, do not stop till you have enlisted their services in some way for the good cause.

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.

Washington, D. C.—Church on Eighth Street between F and G Streets, N. E. Regular preaching service at 11 A.M. Sabbaths. Sabbath school 9:5 A.M. Sunday, 7:30 P.M., Bible study. Prayer meeting Friday at 7:30 P.M. All are welcome.
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as everybody knows, should replace the word "charity" in 1st Corinthians, XIII. There are thousands of similar instances. In all such instances that other word, "the word that illumines," may be found at a moment's notice, and on the instant in the

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—Neh. 8:3

LESSON VI.—SUNDAY, FEBRUARY 11, 1894.

[NOTE.—The questions which follow are merely suggestive for the student on the leading points of the lesson; it is presumed that the thorough student will think of many more as he studies the subject. References, where verses alone are given, always refer to the lesson scripture printed above. All other references are given in book, chapter, and verse. The text printed is that of the Revised Version, not because it is especially preferred, but because it is not found in every family, as is the common version.]

GOD'S COVENANT WITH ABRAHAM.

Lesson Scripture, Gen. 17:1-10.

1. And when Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, I am God Almighty; walk before me, and be thou perfect.
2. And I will make my covenant between me and thee, and will multiply thee exceedingly.
3. And Abram fell on his face; and God talked with him, saying,
4. As for me, behold, my covenant is with thee, and thou shalt be the father of a multitude of nations.
5. Neither shall thy name any more be called Abram, but thy name shall be Abraham; for the father of a multitude of nations have I made thee.
6. And I will make thee exceedingly fruitful, and I will make nations of thee, and kings shall come out of thee.
7. And I will establish my covenant between me and thee and thy seed after thee throughout their generations for an everlasting covenant, to be a God unto thee and to thy seed after thee.
8. And I will give unto thee, and to thy seed after thee, the land of thy sojournings, all the land of Canaan, for an everlasting possession; and I will be their God.
9. And God said unto Abraham, And as for thee, thou shalt keep my covenant, thou, and thy seed after thee throughout their generations.
10. This is my covenant, which ye shall keep, between me and you and thy seed after thee; every male among you shall be circumcised.

Golden Text.—"And he believed in the Lord; and He counted it to him for righteousness." Gen. 15:6.

SUGGESTIVE QUESTIONS.

1. Give a brief synopsis of the intervening events between this and the last lesson. Note 1.
2. At what time in Abram's life did the Lord next appear to him? Verse 1.
3. What did he say to him? Same verse. Note 2.
4. What did the Lord promise to make with Abram and to do for him? Verse 2.
5. What then took place? Verse 3.
6. What did the Lord promise Abram? Verse 4. Note 3.
7. What change was made in the name of this man of faith? Note 4.
8. What further promises did the Lord make? Verses 6-8.
9. What did he say that he and his seed would do? Verse 9.
10. What was the token of that covenant to be? Verse 10.
11. Of what was that circumcision a seal?
"And he received the sign of circumcision, a seal of the righteousness of the faith which he had while he was in uncircumcision." Rom. 4:11, first part.
12. Why was the covenant made to Abraham while he was uncircumcised?
"That he might be the father of all them that believe, though they be in uncircumcision, that righteousness might be reckoned unto them." Rom. 4:11, last part.
13. How much did the promise of his heirship include? Note 5.
"For not through the law was the promise to Abraham or to his seed, that he should be heir of the world, but through the righteousness of faith." Rom. 4:13.
14. How much does the seed of Abraham include?
"And if ye are Christ's, then are ye Abraham's seed, heirs according to promise." Gal. 3:29.
15. Does this heirship come through our own works of the law?
"For if they which are of the law be heirs, faith is made void, and the promise is made of none effect; for the law worketh wrath; but where there is no law, neither is there transgression. For this cause it is of faith, that it may be according to grace; to the end that the promise may be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all." Rom. 4:14-16.
16. How did Abraham become righteous and an heir of the inheritance? Golden text.
17. Was this written for his sake alone?
"Now it was not written for his sake alone, that it was reck-

oned unto him; but for our sake also, unto whom it shall be reckoned, who believe on Him that raised Jesus our Lord from the dead." Rom. 4:23, 24.

18. To what conclusion may we then come, if we simply believe God?

"So then they which be of faith are blessed with the faithful Abraham." Gal. 3:9.

NOTES.

1. Our last lesson closed with Abram's journey in the south of Palestine, from which place he went down into Egypt to sojourn. Tradition tells us that he taught the Egyptians their knowledge of astronomy. After the famine was over, he went up out of Egypt into Palestine, again, Lot being with him, and dwelt where he had builded an altar, between Bethel and Ai. Here the unselfishness of Abram's character was shown by giving Lot his choice of all the land. Lot chose Sodom and the plain of Jordan, with all its wicked associations. Because of Abram's faith and unselfishness, the Lord comes to him again and promises him that land and a seed as innumerable as the dust of the earth. Shortly after this Lot was taken prisoner, and would, no doubt, have become a slave had it not been for his rescue by Abram. The account of this is given in the fourteenth chapter. In this chapter, also, we have brought before us Melchizedek, the king of Salem and priest of God—the type of the priesthood of our Lord. To him Abram paid tithes. In chapter fifteen God renews his promise to Abram, and tells him that his seed should not be one by adoption, but his own literal seed. And there the Lord makes a covenant with him that his seed should possess that land, which Nehemiah, in his ninth chapter, says was performed. Here, also, we are told that Abram believed God, and the Lord counted it to him for righteousness. In the sixteenth chapter we have an account of the birth of Ishmael, Sarai's jealousy, and the sending away of Hagar and her son; this brings us to our lesson of to-day.

2. **Be thou perfect.**—In every word of God there is an implied promise. The Lord had already made Abram righteous, or accounted him as just. The same power which could account Abram righteous, or perfect, could keep him perfect. The faith which is exercised to obtain the blessing of justification should be constantly exercised to hold that blessing, by walking in Christ and above sin. God is able to keep us from falling and to preserve us blameless unto his coming. See Jude 24.

3. **Multitude of nations.**—This was literally fulfilled in the literal seed of Abraham. From him sprang the Israelites, with their various tribes, afterward divided into two powerful nations, and also the Arabians, the Midianites, the Dedanites, and others. It will be more gloriously fulfilled when the great company of the faithful, the nations of the redeemed, shall inherit the new earth.

4. **Thy name shall be Abraham.**—"Abram" means high or exalted father. It was changed to "Abraham," meaning father of a multitude. So Sarai's name was changed from "Sarai," my princess, to "Sarah," princess, not Abraham's princess alone, but princess for the world. Says Peloubet: "In both cases the change is made in the original by the addition of the letter 'h,' the chief letter of the word 'Jehovah.'" God himself was in the promise. Every time these two used their new names, they had a renewal and memorial of God's promise.

5. **Heir of the world.**—The promise to Abraham was not simply concerning the land of Canaan and this earthly life. If he and his seed had had faith sufficient, God would doubtless have fulfilled the promise through him and his seed when Israel first entered Canaan, but they disbelieved, and Stephen says, in Acts 7, that "the Lord gave Abraham no inheritance in the land, no, not so much as to set his foot on." But the apostle Paul tells us, and the same thing is taught in Gen. 22:17, 18, that the promise included the world. Paul says that it comes to us through Abraham's seed in the Lord Jesus Christ. Gal. 3:16. Jesus says, "The meek shall inherit the earth." And the Lord pledges by his own existence that it shall be inherited by the true heirs of God. Isa. 45:18. So when Jesus calls home his people to receive their reward, he says, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Matt. 25:34. The kingdom was prepared when the world came from the hand of its Creator, and was pronounced good. The giving of that kingdom to Christ and his people will be but the restoration of the first dominion which was given to Adam. Compare Gen. 1:28 with Micah 4:8.

LESSON VI.—SABBATH, FEBRUARY 10, 1894.

JESUS IN THE TEMPLE.

Lesson Scripture, Luke 2:34-52.

Our last lesson left Jesus in the temple, in the arms of Simeon, closing with Simeon's thanksgiving to God. Joseph and Mary marveled, and Simeon turned and blessed them, addressing to them a prophecy concerning Jesus. At that moment Anna, an aged prophetess, came in, and, recognizing Jesus as the Saviour, gave thanks to the Lord, and went and spoke of him "to all them that looked for redemption in Israel." Joseph and Mary returned to Nazareth, where Jesus remained until he was twelve years old, when he went up to Jerusalem to the passover, with his parents. The remainder of the chapter is devoted to relating the losing of Jesus, and how he was found in the temple, questioning the learned doctors of the law, and amazing them with his answers to their questions.

The words "Simeon and Anna," and "Jesus among the doctors," will furnish a good outline upon which to build the details of the lesson.

34. And Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the falling and rising up of many in Israel; and for a sign which is spoken against;

35. Yea and a sword shall pierce through thine own soul; that thoughts out of many hearts may be revealed.

36. And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Asher (she was of a great age, having lived with a husband seven years from her virginity).

37. And she had been a widow even for fourscore and four years), which departed not from the temple, worshipping with fastings and supplications night and day.

38. And coming up at that very hour she gave thanks unto God, and spake of him to all them that were looking for the redemption of Jerusalem.

39. And when they had accomplished all things that were according to the law of the Lord, they returned into Galilee, to their own city Nazareth.

40. And the child grew, and waxed strong, filled with wisdom: and the grace of God was upon him.

41. And his parents went every year to Jerusalem at the feast of the passover.

42. And when he was twelve years old, they went up after the custom of the feast;

43. And when they had fulfilled the days, as they were returning, the boy Jesus tarried behind in Jerusalem; and his parents knew it not;

44. But supposing him to be in the company, they went a day's journey; and they sought for him among their kinsfolk and acquaintance;

45. And when they found him not, they returned to Jerusalem, seeking for him.

46. And it came to pass, after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions:

47. And all that heard him were amazed at his understanding and his answers.

48. And when they saw him, they were astonished; and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I sought thee sorrowing.

49. And he said unto them, How is it that ye sought me? wist ye not that I must be in my Father's house?

50. And they understood not the saying which he spake unto them.

51. And he went down with them to Nazareth; and was subject unto them; and his mother kept all these sayings in her heart.

52. And Jesus advanced in wisdom and stature, and in favor with God and men.

1. What did Simeon say to Mary after his thanksgiving to God? See also note 1.

2. In what words did he foretell the crucifixion? See also note 2.

3. Who came in at that instant?

4. How did Anna occupy her time?

5. How did she show that she recognized Jesus?

6. To whom did she speak of him?

7. When Joseph and Mary had performed the prescribed ceremonies, where did they go?

8. What is said of the growth of Jesus?

9. Where did his parents go every year?

10. How old was Jesus when he went with them?

11. When they started to return home, what did Jesus do?

12. How long was it before they found out that he was not with them?

13. What did they then do?

14. How long was it before they found him? See also note 3.

15. What was he doing? See also note 4.

16. What caused the people astonishment?

17. What did Mary say to Jesus?

18. What reply did he make?

19. How did he regard his parents, notwithstanding his wisdom?

20. In what did Jesus increase? See also note 5.

NOTES.

1. In verses 34 and 35 we have a brief prophecy of the earthly ministry and the death of Jesus. Christ was sent for the fall and rising of many in Jerusalem. While he was, according to the prophet, to be a sanctuary, he was also to be a stone of stumbling and a rock of offense. Isa. 8:14. That over which some stumble, lifts others up. All might find upbuilding in him if they would.

2. **"That the thoughts of many hearts may be revealed."**—The thoughts that rule in men's hearts are revealed by the various ways in which they regard Jesus. Simeon and Anna had no difficulty in recognizing who Jesus was; it was because their hearts were continually open to receive instruction from God. They knew the voice of God when he spoke to them. God speaks to men now just as surely and as plainly as he did to them, but few recognize his voice. In the Bible we have God's word. Christ dwells in the word; for he is the Word. Yet how many read and hear the burning words of inspiration, and do not recognize Christ in them. Are not such as culpable as the priests and doctors of old, who did not see in the child before them the Son of God, the Lord of all? We are apt to think that people in those days were very blind, and can hardly have patience with them for their unbelief, and then we go and act over again their very failings. Why do we not learn from the unbelief as well as from the faith of the men of old? What blessedness would come to us if we would receive the "consolation of Israel" as readily as did Simeon.

3. **After three days, etc.**—That was an exhibition of divine wisdom, for Christ in his humanity was never separated from divinity. Why was that recorded? Was it simply to show us the wonderful wisdom of Jesus, that we may admire it?—No, for Christ was an example for men. It was written that we may know that the same heavenly wisdom may be ours if Christ dwells in our hearts by faith. Christ is declared to be "the power of God and the wisdom of God." 1 Cor. 1:24. And God has made him unto us wisdom. Verse 30. He is to us wisdom and righteousness. Now, just as all the righteousness of Christ may be ours by faith, so with wisdom, when we have the Spirit of Christ, so that we can use it with his humility, and not be puffed up. This is really too wonderful a thought to be grasped, but we know that God is able to do for us "exceeding abundantly, above all that we ask or think." Eph. 3:20.

4. **"And he went down with them . . . and was subject unto them."**—Two things may be learned from this: First, the simplicity of Jesus. He did not "put on airs" because of his great wisdom. There was not a doctor in Jerusalem whose knowledge exceeded that of this twelve-year-old child, yet he was as void of self-consciousness, and as obedient, as it was possible for a child to be. What wonders may be wrought even in children, if Christ dwells in them! He lived the life of a child that he might give his life to children, and live in them the Christ life while yet they remain little children. All who are saved, both old and young, are "saved by his life" (Rom. 5:10), that is, by his life in us instead of our life of self (see Gal. 2:20). And so we may learn, as far at least as the fifth commandment is concerned, that Christ is made unto us righteousness, that is, the law of God. Christ is the same "yesterday, and to-day, and forever." Heb. 13:8. He lives the same life now that he always did,—the same that he did on earth. So when Christ lives in any soul, there will be manifest obedience to parents, and reverence for authority. He in whose heart Christ dwells, has the law of God in his heart, and its righteousness manifested in his life.

5. **"And Jesus increased," etc.**—Here is an illustration of the mystery of divine perfection and divine growth. Jesus was no less the Son of God when he lay in the manger in Bethlehem, or when he was subject to Joseph and Mary at Nazareth, than he was at his baptism or on the mount of transfiguration. When he was brought into the world, the command went forth, "Let all the angels of God worship him." Heb. 1:6. Yet he increased in wisdom and in favor with God, even as he increased in stature. He was perfect all the time, yet he grew in grace. So we, if we believe in him, are "complete in him" (Col. 2:10), yet we are to "grow up into him in all things" (Eph. 4:15), to "grow in grace and in the knowledge of our Lord and Saviour Jesus Christ" (2 Peter 3:18). As Christ is infinite, so if we are in him we

have possibilities of infinite growth. The Christian is to be perfect, even as his Father in heaven is perfect, yet he will never get to the place where there is no more opportunity for growth, where there is nothing more for him beyond. Perfection is found only in growth, not in cessation of growth. The plant may be a perfect plant every day, yet it is far different at the close of the year from what it was at the beginning. A perfect specimen of a plant one month after planting, will be very far from perfect if it presents exactly the same appearance six months later. When a tree stops growing, it dies. Its perfection consists in its living and growing. "The righteous shall flourish like a palm tree; he shall grow like a cedar in Lebanon." Ps. 92:12.

News and Notes.

FOR THE WEEK ENDING JANUARY 22.

RELIGIOUS.

—The Society of Friends recently sent \$8,930 to the Salvation Army for use in its social work.

—The will of George H. Babcock, deceased, of Plainfield, N. J., leaves \$200,000 to the Seventh-day Baptist Church Association.

—The Presbyterian Church is beginning to take cognizance of the politics of its members, and the *Christian at Work* rejoices to know that "two members of a Presbyterian Church in New Jersey have been suspended on account of their action in voting for the licensing of the Linden race track."

—Late advices from Rome announce that the *Moniteur de Rome*, organ of the Vatican, which was recently suspended to avoid prosecution for statements offensive to the Italian Government, is about to be revived. The editor states that it will support the policy of Satolli, apostolic delegate to the United States.

—The Talmage Tabernacle, Brooklyn N. Y., is again in trouble financially. There is now \$15,000 interest due, and the trustees do not know where to get it. For four years Dr. Talmage has donated his salary to help out the great "white elephant," which his ambition was mainly instrumental in foisting upon the congregation, but the burden seems not to lighten. He has tendered his resignation as pastor.

—A Catholic paper says that, with the approval of the pope, the general of the Jesuits has written to the emperor of Germany expressing thanks for the progress of the bill for restoring his order to favor in the empire. Father Martin promises that the society will be very good, and devote its energies to Catholic education, and to the training of missionaries who shall carry the gospel (of the Jesuits, of course) to the colonies of the empire. The remarkable feature of the case is that this is just what Bismarck expelled them for.

—Although the downfall of the Italian Government, which seems to be only a question of time, may be directly traced to its long struggle under the papal load, the Papacy will no doubt be able to make it appear to European eyes that the government's embarrassment is the result of her attempted divorce from the Vatican. There are frequent rumors of the papal outfit being removed from Rome. The latest is a probability of Spain becoming a place of refuge, and it is said that in such an event the palaces in Seville and Valencia would be placed at the pope's disposal.

—A postal card, signed "Rev. J. W. Wells," gives this information, which we pass on as a sign of the times: "A Christian Federation (evangelical) or Prohibition Church will be organized in Chicago February 3, 1894. The object shall be to furnish a church home for those whose convictions lead them in this direction, an organization that will mother every righteous reform, and, while opposing the union of Church and State, will not hesitate to assert its God-ordained authority to censure and discipline wrongdoing, following the perpetrator into corporations, where greed robs the masses; into the legislative halls, where the act of one becomes the act of the many; to the ballot box, where the citizen sets the stamp of his sovereign approval upon the acts of men and parties. It is intended to be local, State, and national. Its creed will be Christ, and its authority God's word; its work, the salvation of souls,—salvation from sin and salvation of the country. Each individual or church may move in with his or their doctrinal household goods, placing them in bond in the federation storehouse, relying upon the cohesive force of the righteousness of our cause to adjust all minor differences. Membership actual and associate, local and non-resident." Inasmuch as we are in an age of delusions, this will probably gain some footing, if it be not overwhelmed in the multiplicity of other delusions. A like effort was made in this State some months ago, but it proved abortive.

—A banquet of the Church Club, an Episcopal society of San Francisco, was held last week at the Occidental Hotel. There were present most of the Episcopal ministers of the city, Bishop Goodsell (Methodist), Rabbi Voorsanger, Rev. Dr. McKenzie (Presbyterian), Rev. Horatio Stebbins (Unitarian), and others of the cloth. The subject up for discussion was "Evolution," and its two great champions—Professor Le Conte, of the State University, and President Jordan, of Stanford University—were the leading speakers. A press report notes the fact that thirty-four ministers of the gospel and as many distinguished laymen applauded the speech of Professor Le Conte, in which he asserted that "the whole array of facts which are known in biology and organic science concentrate as one grand mass of evidence proving the theory of evolution." Judging from the utterances also of prominent clergymen who were not at the banquet, it is clear that evolution is fast coming to the front in popular theology, for the reason that it is deemed scientific. In these days the man who wants to be popularly recognized as learned must not be out of harmony with what is popularly recognized as science. If there is anything that the would-be popular minister dreads, it is to be classed as a "hard-shell," a "moss-back," or as "ignorant" and "bigoted;" and we have now reached the point where a minister is all of these and more if he prefers the plain word of God to the modern evolution delusion.

SECULAR.

—U. S. Senator Walthall, of Mississippi, has resigned on account of ill health.

—It is reported that the Ohio Legislature has dispensed with the chaplain formality.

—Another large Italian bank, the Banca Generale, of Rome, has failed. It has branches at Milan and Genoa.

—A storm off Bilbao, Spain, on the 21st inst., destroyed a number of fishing boats, and twenty-five fishermen were drowned.

—Ex-President Harrison is expected in Palo Alto, Cal., in February to deliver his law lectures in Stanford University. The course will occupy six weeks.

—The formal opening of the San Francisco Midwinter Fair will take place on the 27th inst., and Governor Markham has proclaimed that day a legal holiday.

—A Vera Cruz, Mexico, dispatch of the 17th inst. reports the steamship *Seguranca*, from New York, in quarantine with twenty-two cases of smallpox on board.

—A farm hand near Abilene, Texas, one day last week dug up a pot of gold and silver coin amounting to \$3,100. It is supposed the money had been buried by robbers.

—A recent steamer arrival in New York brings news that the president of San Domingo has taken nine political enemies, one being General Machina, and had them shot.

—A Pullman car with twelve newspaper correspondents left Chicago for San Francisco on the night of the 20th inst., to report the Midwinter Fair opening on the 27th.

—Gen. A. J. Warner, president of the National Bimetallic League, has called a convention of the silver men of the country, to be held at Des Moines, Iowa, February 22 and 23.

—The people of Riverside, Cal., have decided to secure a gravel pit in which the unemployed will be given work at seventy-five cents per day. If they refuse to work, they will have to move on.

—The Anti-vice Society of San Francisco is making a raid on the violators of the law forbidding the sale of tobacco to children under sixteen years of age, and have had sixty-seven warrants issued against offenders.

—During the past week the German police at several prominent points prevented the assembling of unemployed men. At Watter the men refused to disperse until several were seriously injured in the conflict.

—The present hero of Nevada is Johnny Crow, aged 14, who rescued six younger brothers and sister, who had broken through the ice in Carson River. He swam forty feet under the ice after a little five-year-old brother.

—All the employees of the Diamond Plate Glass Company at Kokomo and Ellwood, Ind., to the number of 1,400, went on a strike on the 17th inst., the object being to support a strike in the polishing room at Kokomo.

—A detachment of French troops pursuing a gang of pirates in Tonkin, a few weeks ago, were ambushed by the marauders. The result was that Captain De Luney and eighteen men were killed, and three lieutenants wounded.

—Fifty families of colored people in Arkansas want to go to Liberia. If they can get to New York, the American Colonization Society will take them the rest of the way. So they offer to turn over all their property to the government for means to carry them to New York.

—Late news from China, by way of London, reports a series of destructive earthquakes in the province of Urgu, Mongolia. About one hundred of the native nomadic population, with their flocks, were swallowed up or otherwise destroyed.

—A Pittsburg dispatch says the national secretary of the United Mine Workers makes the statement that the miners have abandoned the idea of fighting employers in districts, and are planning for a strike in every State in the Union, which will involve about 280,000 men.

—On the 20th inst. a tornado, accompanied by thunder, lightning, and rain, struck Dallas, Texas, and demolished or damaged over 100 buildings. Of the buildings totally destroyed were the Christian and M. E. Churches, in Oak Cliffe. One boy was killed, and two others severely injured.

—Late reports from Thibet give more definite accounts of the great earthquake which occurred in the district of Kada last August. It is said that 9,000 square miles of territory was devastated, and that seventy-four Laama priests and 137 Chinese and Thibetans were killed, and hundreds of others injured.

—Major Sims, a lecturer for the American Protective Association, was mobbed at Kankana, Wis., on the night of the 17th inst., and his meeting broken up. The building was assailed by 2,000 men. Officers succeeded in getting him to his hotel, but not till after he had been knocked senseless. He was escorted to the train the next morning by an armed guard.

—From New York, Connecticut, New Jersey, and Pennsylvania, comes the good news that several large factories are being placed in operation after a long idleness. These include cotton and woolen mills, silk factories, machine shops, iron and steel works, potteries, shoe factories, etc., and the employment of thousands of idle people and the relief of many needy families is the result.

—A disastrous railroad accident occurred at Chester, S. C., on the 17th inst. A collision between two passenger trains caused the instant death of twenty-five sleeping-coach passengers and the injury of many others who occupied regular cars. Many of the killed were mangled beyond recognition, the passenger coach having been struck in the center by the locomotive of a train coming on a cross track.

—Several hundred Anarchists gathered at Taronia, Italy, on the 16th inst., and compelled the people to deliver up all their arms and ammunition. Securing also a large quantity of liquors, the marauders prepared to march upon the town of Carrara. They were, however, attacked by a strong force of infantry and gendarmes, and official reports state that eight Anarchists were killed and forty or fifty wounded.

—The Honduran revolutionists have achieved considerable success of late, which by some is deemed equivalent to the overthrow of the government of President Vasquez, although at last report he occupied a strong position at Cerro de Puerte. The success of the rebels and their allies is said to greatly encourage malcontents in adjoining States, and there is a probability of trouble throughout all Central America.

—A Berlin dispatch says that the Russian Government has applied to the Government of Greece for the keys of the naval magazine on the island of Paros, in the Grecian Archipelago. The island was formerly used by the Russians as a naval depot, and the present request is made on the plea of a desire to replenish the storehouses. A reply has not yet been given, and it is understood that Greece will consult other powers before giving an answer.

—Near Cazadero, Cal., on the North Pacific Coast Railroad, seven men lost their lives on the evening of the 14th inst. A conductor, engineer, and six others went down to Austin Creek on a locomotive to test the bridge, which it was feared had been weakened by a sudden flood. The conductor went across the bridge on foot, and the engineer attempted to follow with his engine; but the bridge gave way, precipitating the engine and seven men into the torrent.

—A reign of terror is reported at Black Rock, Ark., where there is a large number of unemployed men, and amongst them many hard characters. This class it seems have determined to drive out the colored population, who number about three hundred. Mill and factory owners have been notified to discharge all their colored employees, or their establishments will be burned, and property owners have been ordered to turn out their colored tenants. The negroes are greatly terrified, and many have left the place.

—The three colored legislators of Ohio have interviewed Governor McKinley with reference to the punishment of parties engaged in lynching one of their race at West Union, Adams County. The governor said that he expected the grand jury of Adams County to indict and prosecute all the parties implicated, and if they failed to do their duty, he would himself see that justice was done in the matter. Inasmuch as several prominent citizens are known to have been engaged in the affair, the governor's assurance creates considerable excitement.

Signs of the Times

OAKLAND, CAL., MONDAY, JANUARY 22, 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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ADDRESSES OF our workers when requested will be given in Our Work and Workers department.

We would call the attention of our readers to the article in the editorial columns entitled "Protestantism Found Wanting." Roman Catholics are testing Protestants by the professed standards and creeds of Protestantism, and Protestants are found wanting, weighed by their own balances. How will Protestantism stand when weighed by the balances of the sanctuary? Right in connection with the above article read the one entitled "The Independent Has Spoken." We have heard from no other Protestant papers to date. The battle, however, is on. Rome has entered the lists. As of old, "Who is on the Lord's side?"

He who holds to true religious liberty holds to the right of the other man to think and speak and act for himself in all things pertaining to his conscience just as long as the lives, property, reputation, and chastity of his fellow-men are not endangered. The Puritans claimed to believe in religious liberty, but it was religious liberty for—the Puritans. The Buddhist claims religious liberty for—the Buddhist. The Roman Catholic is the great conservator of religious liberty for—the Roman Catholic. But the true follower of Christ believes in and grants religious liberty for all. Jesus said, "If any man hear my words, and believe not, I judge him not; for I came not to judge the world, but to save the world."

THERE is a much more general prediction of war in Europe this year than ever before. All the powers are better ready to engage than ever before, so far as equipments of war are concerned. There are 130,000 more men under arms now than there were one year ago. Men who thought there would be no war are now predicting war. The strain is fearful, and the crisis must soon come. Italy is bankrupt, and Greece owes \$60 per head of her population. This she has proposed to repudiate, while Britain and Germany warn her that it must not be done. Russia and France are a menace to Constantinople, and no one knows how soon the double alliance of France and Russia will be engaged with the triple alliance of Germany, Austria, and Italy, in deadly

warfare. Meanwhile God has his work, and the angels will hold the winds of war till his work is done.

Our Ship "Pitcairn."—We learn from recent communications by Australian steamer that the *Pitcairn's* last voyage was a prosperous one. Two of her crew when she left San Francisco were unconverted; one of these left the ship at Tahiti, and the other was converted at the Wellington, New Zealand, camp meeting. The ship is now on her way direct from Wellington to Pitcairn Island, where she will take Elder Gates and wife on board, and, unless duty seems to demand a call trip *via* Tahiti, will proceed direct to San Francisco, arriving here, the Lord willing, somewhere between March 1 and 15. March 15 Elder Olsen will probably arrive from Australia, when, together with other members of the Foreign Mission Board, he will supervise the outfitting of the ship for another voyage. The next voyage of the *Pitcairn* will be short, probably about one year, carrying workers, in the way of teachers and physicians, to the fields already opened. Her next trip will probably be in "the regions beyond." We praise the Lord for his blessing upon this enterprise. May he bless our little ship more abundantly in her mission of love for the Master. The isles are waiting for *His* law.

Christ's Example.—In our news columns will be found a brief note on the mobbing of an A. P. A. lecturer, presumably by Roman Catholics. Now Roman Catholics claim to be the only true church of Christ, and its members, of course, true Christians. But let the reader imagine Christ and his apostles mobbing a Pharisee who might speak against Christianity or denounce it. Such a thing could not be imagined for a moment. He who had power to call more than twelve legions of angels to his assistance, suffered indignity of every kind, insult was heaped upon injury, till death came to his relief, yet he bore it all with divine patience. He trusted God, and trust demanded endurance. He committed his cause to God, knowing that God would judge righteously. In this he is an "example" to his people. 1 Peter 2:21-23. Can it be that that church and that people which continually and persistently do the very opposite are his church and his people? Do they bear the test?

Not Roman Catholics but Roman Catholicism.—THE SIGNS OF THE TIMES has had and will have much to say with reference to Roman Catholicism and its work. But it holds nothing against Roman Catholics as individuals. There are many honorable, high-souled, generous, noble men and women in their ranks, just the same as there are in all other communions. There are many, no doubt, in cloistered cell who are following every ray of light which they have seen, and are accepted of God. The great mass of the church are doubtless honest—sincerely blinded—in what they believe, and this makes them all the more fruitful of evil. It is against the system of Roman Catholicism, against the principle on which it is based, against the mystery of iniquity which is involved therein, that we lift our voice and pen. Roman Catholicism is not based on the gospel, but a perversion of the gospel. It is not founded on the word of God, but a perversion of that word. It lives not by faith in Christ, for it has perverted faith, a living principle, bringing life from God, to a dead form, which must be maintained by human force. As long as Catholics hold to their principles, they are bound to be persecutors, and the better Catholics they are the more will they persecute if opportunity offers and power is given. It is the religion of self instead of Christ. And these principles, if held by Protestants, are just as subversive of righteousness, justice, truth, toleration, and liberty as they are if held by Catholics. Principles make men, and therefore principles are greater than men. The principles of Christ are in the gospel, fully developed in the redeemed, regenerated, and sanctified soul. The principles of

the mystery of iniquity may be seen in Roman Catholicism, and their finished work in the persecution of the Dark Ages and in later times by so-called Protestants. We beseech all to turn from them, both Romanist and Protestant. Of this we shall have more to say in the months to follow.

Poor Italy.—The expression is literally true. Italy seems practically bankrupt. At the close of her last war, December 31, 1866, her national debt was 1,057 million dollars. Up to July 31, 1892, it had increased to 2,395 million dollars, or more than doubled during a quarter of a century of peace. In 1866 the interest-bearing debt of the United States was over 2,332 million dollars, but in 1892 it was only \$585,029,330, having decreased during twenty-five years more than two billion dollars. It will be seen that Italy is constantly increasing her debt, and will soon collapse, the only question being as to how soon. Many acute observers think that it must come this present year. She has no gold, her silver money is gone, and only the depreciated currency of a bankrupt State remains, and the amount of Italian silver money held by France, it is said, is sufficient, if demand is made, as it can be, for its redemption in gold, to topple Italy into the dust. It is reported that the pope will leave Italy and take refuge in Spain. Italy, ruined Italy, is the finished fruit of Roman Catholicism. With one of the fairest and most genial of climes, with soil of great fertility, she is the poorest country of the world. Burdened, priest-ridden, her people ignorant, she attempted to throw off the papal octopus too late. Her long struggle with the monster has depleted and ruined her, and she is now in her death throes, ruined by her religion. Conceive the picture. Write underneath it, "A Masterpiece of the Papacy."

ONCE MORE WE SAY IT.

Do not come to Oakland to escape hard times. We do not mean by this that Oakland is worse than many other places, nor so bad as many, but there are hundreds here unemployed and suffering for the necessities of life. We have brethren and sisters coming here from other churches and Conferences (sometimes recommended to us by brethren in official position) who have little if any means of support, and who expect to be assisted to find employment in our office or among our brethren. To all such we will say again that it would be much better to use the transportation money to secure what is needed where they are. It will go much farther in the rural districts than in a large city like Oakland. Our church here is heavily burdened with the constant demands made upon it, and, while willing to do all it can, feels that it is not just to cripple it with more than its quota of poor. If dependent upon daily labor for support, do not come to Oakland or San Francisco unless arrangements have been made beforehand and place secured.

"THE CHRISTIAN SABBATH."

THOSE "Mirror articles," which have been three times put into pamphlet form by Sabbath keepers, have now been printed by the *Catholic Mirror* itself. There are those who, when our tract is presented, express doubt as to whether the articles were published by the Catholics. It might be well to place in the hands of such the republication of these articles in pamphlet form by the *Catholic Mirror*. Those who thus desire them may obtain the pamphlet by inclosing ten cents, with their address, to the *American Sentinel*, 43 Bond Street, New York.

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