

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.

BELIEF, mere belief, in God's word is not faith. The demons believe that God is. They doubtless believe that Jesus Christ is the Son of God, and in the historic facts relative to his humiliation, incarnation, birth, death, and resurrection, but they have not faith. Simple assent to the great facts of redemption is not Christian belief or faith. Simple belief is merely nominal; it does not affect the life. Faith is a power, a principle, which operates on the entire life.

FAITH, Bible faith, means first of all submission to God. He who exercises it accepts God's ways as his ways, God's wisdom as his wisdom, God's power as the only power which will avail him. He knows that in God is infinite love, infinite knowledge and wisdom, and infinite power, all harmoniously combined and in active operation for the good of all. He who has faith will not wait till he can "harmonize" the things of God. Faith says that there is harmony. Human "expediency" will not rule, for faith knows that it is only expedient to do God's will. It will not be asked whether to do God's will will pay or not; faith knows it can do nothing else but pay. Faith not only trusts God's promises, but submits to God's precepts. It counts God's law as precious as his gospel, for both reflect the character of him from whom they came. Such is the faith "unto righteousness," even the righteousness of God in Jesus Christ. It will show itself by works.

THERE is one point connected with the Sabbath question which those who are opposed to it never attempt to meet. They admit that God made the Sabbath in the beginning, that in infinite wisdom he set apart one-seventh part of time. This the wisdom of man unaided would not have done, as France demonstrated. Now if the seventh part of time is appropriate and important, why is it not just as important to observe that pro-

portion just where God placed it, as it is to keep the time itself? In fact, the Lord says absolutely *nothing* about "the seventh part of time;" that is only inferred; but God does point out a *definite day*, for a *definite time*, to be kept in a definite way. That day is the *seventh day* of the week.

The Rich and the Poor.—That the poor are frequently their own worst enemies, that many of them are shiftless and extravagant, that many more are addicted to bad habits, that thousands of poor workmen are bound by some tyrannical trade union a dozen times more oppressive than helpful,—that all the above and more is true, all thinking people will admit. But because these things are so men and women, and especially Christian men and women, should not settle down in contentment and indifference, and conclude that the fault is all with the poor. The poor have their faults, and they are not glossed nor varnished, nor given high-sounding nor smooth names. But the rich have their faults also. The grinding greed of great soulless corporations is known of God, and some souls will be held to account for it. The cruel avarice which has forced out of trade and shop and store thousands upon thousands of poor men, that wealthy companies or men might extend their trade and grow richer, lies at the door of some one or ones, who will be called to meet it in the day of God. The heartless cruelty of great firms, which cast off tried and faithful yet underpaid servants who have helped in creating the wealth, and men who discharge them at a time when work is needed most, are remembered of God. The greed, the avarice, the covetousness, the heartlessness, the indifference to their poorer brothers, are all written in the books of heaven, and will all appear at the Great Assize. The wealthy "defaulter" and the poor "thief," the "shrewd" manager and the "dishonest" clerk, will all meet on the same common level. God is just. Let the rich use their means so as to glorify God and help their fellowmen. Let the poor submit himself unto God. "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. . . . Ye have heaped treasure together for the last days. Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth." "Be patient therefore, brethren, unto the coming of the Lord." Let both classes heed what the great Judge says.

"THE STANDARD OF CHRISTIANITY."

THE Midwinter Fair and its closing on Sunday is again an agitated subject among the ministers on the Pacific Coast, although the religious press, so far as our observation has gone, has had but little to say. The protests of the clergy were presented to the directors, and were by the directors acknowledged, and, as expressed by the daily *Examiner* of January 30, "the ministers have been ignored in a way they do not like."

Now the ministers had a perfect right to present their protests, the directors had a perfect right to respectfully receive them and ignore them, and then throw open the gates of the great Fair on Sunday. Here the matter should drop. The only other step, it seems to us, that the ministers have a right to take in the matter is to convert, by gospel means and methods, the managers of the Midwinter Fair.

But the ministers do not like to be ignored. Says the *Examiner* :—

As a powerful body themselves and as the spokesmen of the Christian people, the ministers are now uniting and intend using their influence to have the Fair closed on Sunday. They say if all denominations would band together, some effective result might yet be reached. They say they will make one more attempt, and if they fail they will at least convince the world that the standard of Christianity in California is as high as in other civilized lands.

But what has the Fair to do with the "standard of Christianity"? Suppose that twelve cold-blooded murders should occur in the "Christian" city of Philadelphia on a Sunday morning, what would that have to do with "the standard of Christianity"? Suppose that nine-tenths of the men in this country, and the supposition is probably less than the fact, considered first their own interests and pleasures, and secondly the interests and pleasures of God and their fellowmen,—a course of life manifestly not Christian,—how would that affect "the standard of Christianity"? Those who are "of the world" are not of Christ, and they make up the majority of the population, but their lives do not affect "the standard of Christianity."

The professed church of Christ may be taken, however, by the world generally, as bearing aloft the standard of Christianity, but the church does not do this by the *help* of the world; she does it *in spite of the world*; and she has lifted that banner highest when the world was most positively and aggressively against her. This the churches of California have the privilege of doing. The theaters may be open on all days; the Midwinter Fair may stop only for the small hours of night; prize fights may occur every day in the week; commerce and trade may know no sabbath;

but the church may lift "the standard of Christianity" as high as it pleases her.

"The standard of Christianity" in teaching and example is Christ and his word. He who preaches that word the most faithfully and lives the life of Christ the most humbly, lifts highest the standard of Christianity. It matters not though he stand alone, he is doing better service than a multitude of Christians who are compromising with the world. "The standard of Christianity" was never held higher, it never shone with a holier light, than when its divine Author was nailed to the cross in apostate Judea by the civil power of the world. There was revealed the infinite holiness of God's law, the infinite love of the All-Father for the race. We commend this object lesson to our brethren who are determined that the Fair shall close.

But he who follows Christ and his word will not unite with civil power; for Christ's kingdom is not of this world. John*18:36. He will not endeavor to compel or coerce men into doing his way; he will "persuade" and "beseech" by the "tender mercies of God." Rom. 12:1; 2 Cor. 5:11. He will not sit in judgment upon the world; he, like Christ, will be seeking to save the world by the gospel of peace. John 12:47; 1 Cor. 5:12. "The standard of Christianity" knows no political methods, knows no union with the world, knows no coercive methods, knows no boycotts, knows no maledictions and anathemas. Let our brethren hold up this "standard," and the opening or closing of the Midwinter Fair will not trouble their consciences half as much as will the unchristian methods now being used by the church.

THE CLOSING OF THE MIDWINTER FAIR ON SUNDAY.

SOME time ago the *Occident*, the Presbyterian paper of the coast, gave up the closing of the Midwinter Exposition on Sunday as a lost cause. But the clergymen do not seem willing to let it rest there. They are repeating their efforts with more vigor than before. The *Examiner* of the 31st *ultimo* reports the result of ministers' meetings and the opinions of several noted clergymen regarding the matter. The Congregational club, "after a thorough discussion of the question," adopted the following resolution:—

We, as ministers, vigorously protest against the opening of the Midwinter Fair on Sunday, and recommend the exhibits of Christian denominations and individual Christians be covered on that day.

"The same protest," says the *Examiner*, "was unanimously adopted by the Methodist ministers last week," and "will be adopted by the Presbyterian Ministerial Union next Monday." The *Examiner* gives the following utterances, ascribing them to the various clergymen whose names follow:—

The Sabbath day should be kept in accordance with Christian principles. All the religion we have comes to us directly from God, and there is no use of trying to compromise with the Lord on the question of religion and pleasure. I think the Midwinter Fair and all other institutions should be closed on the Lord's day. Every place should be closed that is not open for a religious purpose. I have great sympathy for the toilers who work from early Monday morning until late Saturday night, and have no time but on Sundays to visit the Fair, and can understand how a man can stretch his conscience

and modify the point of duty, yet I think the ministers are right in protesting, if only for the sake of the reputation of our State, the only one in the Union that is without a Sunday law. It falls to us to do what we can to counteract the Eastern impression that we are a lawless people. Most of the revenue for carrying on the Fair will be derived from Eastern visitors, and when the description of the Kanaka race, as exhibited at the Fair yesterday, travels Eastward, I fear some who intended to come here will winter in Florida in preference.—*Rev. C. O. Brown, D.D. (pastor First Congregational Church).*

But if our religion as regards the Sabbath day "comes to us directly from God, and we are to keep the Sabbath in accordance with Christian principles," we will keep that day which the word of God declares to be "the Sabbath of the Lord thy God" (Ex. 20:10), the day which Christ kept, the seventh day, not the first. Is it not "in accordance with Christian principles" to follow Christ? Again, can it justly be said that Californians are a "lawless people," when in doing business or seeking pleasure on Sunday they are transgressing neither civil nor divine law?

The animus of the whole Sunday-law movement is shown in the expression:—

Every place should be closed that is not open for a religious purpose.

The Sunday-law movement means that the great Sunday-law churches consider that the day is theirs, that they are in the right, that their influence is more than all others, and that the day should therefore be used only in accordance with their dictation. But be not deceived. The Presbyterian or Methodist Sunday-law people do not, if "orthodox," believe in Unitarianism, Theosophy, Esoteric Buddhism, Spiritualism, nor Roman Catholicism; and when the great art and mechanical exhibitions are closed, the theaters suppressed, the athletic sports on that day made criminal, then the next step will be to eliminate, by methods to which history is not a stranger, one religious body after another, till the one church shall stand supreme, monopolizing the only religion which by law will be allowed to exist, and tyrannizing over the people. For no one will contend for a moment that an orthodox Catholic believes that Protestantism preached and expounded as of old, will do less damage than an open Midwinter Fair on Sunday. No one will for a moment contend that an orthodox Methodist or Presbyterian believes that an open Midwinter Fair on Sunday is as subversive of truth as the free teaching to vast throngs of Roman Catholicism, Buddhism, Unitarianism, etc. But in the closing of the Fair the Sunday-law men expect the coöperation of all professing Christians and social reformers; yet when this end is accomplished, they will never rest till one faction or other of them is supreme, and religion is the monopoly of the one and the tyranny of the many. This is the logic of the thing; it is not, however, based on the word of God nor on Christian principles.

I fully indorse the protest, and think that it would be right for Christians to emphasize their disapproval of Sunday opening by covering their exhibits and remaining away from the Fair on that day.—*Rev. W. C. Pond, D.D. (Congregational).*

It would be right for Christians to do so who did so voluntarily; but no man nor association of men has any right whatsoever in bringing to bear upon such men any other

influences than Christian,—Christian persuasion and prayer to God. It would be the duty of every seventh-day observer who has an exhibit at the Fair to close that exhibit on the Sabbath of the Lord, but he has no right to seek to coerce or compel others so to do, nor can others compel him.

I believe that it would be wise to close the gates on Sunday out of respect to the principles of church-going people. They include a large proportion of the useful and enterprising citizens of the State, and it is not prudent nor in good taste to antagonize their views or weaken their interest in the success of the Fair.—*Rev. H. A. Wikoff (Congregational).*

Is it not well to modestly inquire what more right "the church-going people" have to demand, "out of respect" to themselves, the closing of the Fair than their opponents have to demand that the Fair be kept open, without protest from the church people, "out of respect" to the world; that is, putting it on the basis of mere respect, as Mr. Wikoff does? Those who desire the Fair open also "include a large proportion of the useful and enterprising citizens of the State." Is not the same respect due as much to the one party's convictions as the other's? But Mr. Wikoff goes farther; he says that it is not only not good taste, but "it is not prudent" "to antagonize" the church-going people's views. This covert threat of some future danger is similar to that of many others. It meant the boycott in Chicago. It meant in the Dark Ages the dungeon, the rack, the stake. It evidently will mean that here if they can be worked and are found necessary.

I avow a strong opposition to a Sunday exhibition, and if Christian sentiment could have prevailed, the gates of the Midwinter Fair would not have been open yesterday.—*Rev. John Kimball (Congregational editor of the "Pacific").*

All of which is doubtless true, if we take the term "Christian sentiment" to mean the sentiment of the majority of professed "orthodox" "Protestants." But the Roman Catholics are in favor of the opening, and they hold their sentiment to be Christian sentiment, and they have a large following in San Francisco.

A CHICAGO MINISTER.

I think it is sad and deplorable to have the exhibition thrown open on Sunday. It is a blur upon the beauty which nature has lavished on this favored State. Chicago did not make anything out of her Sunday exhibition days; they were the poorest paying ones of all. I trust the same experience will come to them here.—*Rev. Dr. Porter.*

But Chicago's poorest day was not a Sunday, but a Friday, May 5, when the attendance was but 10,791, about 2,000 less than the first Sunday in San Francisco. There was also a legal question involved at Chicago; there is none here.

OPPOSITE VIEWS.

It was to be expected that the question of the Sunday opening of the Midwinter Fair would be raised here just as it was at Chicago. The principles involved here are the same as were offered there on both sides of the question, and involve, perhaps, a discussion of the nature and use of Sunday. Men of good sense will differ in regard to it, and I am always in favor of giving those persons who have conscientious and religious scruples the benefit of the doubt. I would not do anything to hurt the reverent regard and religious sensibilities of any human being; yet my opinion of this matter, according to its intrinsic merit, is in favor of opening the Fair on Sundays, provided that the attendants should be re-

lieved from their daily routine and have a day of rest. There is much dissipation on Sundays, but it will not probably be increased by the Fair, neither would there be any recreation there so violent and coarse as is frequently witnessed in places of Sunday resort. In all matters we must take society as it is and not as it ought to be, and it is no small gain if pleasant and refined recreation can be offered to those who choose it. The question whether or not it will be remunerative is a matter on which I have no opinion; only this much seems to me just and right, that if the Fair be opened on the grounds of the public welfare and as an honest desire to give those who wish an opportunity to go on Sunday, the management should stick to its bargain and keep the Fair open for the benefit of those who wish to visit it, even though it does not "pay."—*Rev. Horatio Stebbins, D.D. (Unitarian).*

I do not look upon the Sunday opening of the Fair as a desecration, and if it is properly conducted, as there is every evidence it will be, it is more likely to prove a blessing than a curse. It will be a liberal education for people to go quietly to the Fair on Sunday and be instructed by familiarity with fine art, the wonders of science, and the various products of the soil, and not be breaking the Lord's day any more than going to the park or libraries. The people who will go to the Fair on Sundays would go some place for recreation, and there are worse and more immoral places in and around this city than the Midwinter Fair. If the people would do nothing worse than go to the Fair on Sunday, the Fair would prove a godsend and would make San Francisco the most moral city in America.—*Rev. Father Montgomery (Roman Catholic).*

It is a very good move for the ministers to protest, but in my opinion they will gain nothing satisfactory. Protests have never yet amounted to anything, and are not likely to in this particular case. The Midwinter Fair is a purely business enterprise, and will continue to be conducted as such. California has no Sunday law and no Sunday sentiment, and a religious stand against such an enterprise as the Midwinter Fair will, I think, be productive of little good. California has always had the reputation of being irreligious, and the Sunday opening of the Fair will be but so much against her making any headway in gaining Christian reputation.—*Rev. John Hemphill, D.D. (Presbyterian).*

The Bible is the professed standard of Protestant Christianity, and yet every one of the above must know that Sunday has no authority as a holy day, or as the Sabbath, in the Scriptures. They know that Christ did not observe the first day of the week. They are making special pleas in an unchristian way for an institution which every principle of true and original Protestantism condemns. Is it not time to return to God and his word?

CATHOLIC SENTIMENT IN REGARD TO THE PUBLIC SCHOOL FUNDS.

THE New York *Independent* recently sent to various Catholic dignitaries the following letter:—

DEAR SIR: In view of the interest taken by the public just now in reports that representatives of the Catholic Church propose to ask for a division of the public school fund in various States, will you be kind enough to inform me whether it is the policy of your church to obtain such a division, and whether you would give your countenance to a movement in your diocese with such an object in view?

In the issue of January 11 there appear thirty-two different replies, thirty of which are from bishops and archbishops. In most of these replies there is special care not to commit the church to any sentiment held by the individual, but there are two pointed exceptions to the rule. Bishop Hennessy, of Wichita, Kansas, says: "I beg to assure you

that the Catholic Church has no policy whatever as to obtaining or claiming a division of the public school funds. The question has never come before the church." On the other hand, Bishop Durier, of Natchitoches, La., says: "It is positively the aim—say the policy, if you will—of our church to obtain a division of the public school fund, as she is satisfied both that she has a right to it and she can prove her right."

While there are a variety of ways of expressing the principle, and somewhat different ideas as to a "movement" to secure what is deemed justice, there is unanimity in the sentiment that Catholics ought not to be taxed for the support of schools in which their religion cannot be taught. Another idea seems quite general throughout the replies, namely, that the securing of what is deemed the rights of Catholics in this respect should be a movement originating with the State rather than with the church. In other words, it should be a political movement. A few expressions on this point will indicate the thought:—

Whatever concessions we may at any time obtain must come from the consent of our fellow citizens, and by convincing them of the justice of what we ask.—*Bishop Phelan, Pittsburg.*

We shall continue to pay for our own schools until we have convinced all lovers of fair play and all believers in religious truth that our position is correct, until the public indorses our views on education.—*Bishop Maes, Covington.*

We hold that an equitable settlement of this question must come from the fair-mindedness of the American people themselves. Their intelligence must be enlightened and their conscience be pricked before they can be expected to move even in a question of elementary justice.—*Bishop McQuaid, Rochester.*

I am entirely against any policy of obtaining a share of public school money, if the State will not give it of itself, on the principle of the true American spirit, in testimony of which facts do louder speak than words—"Be Americans."—*Bishop Verdin, Marquette, Mich.*

Policy has dictated to them [Catholics] to submit to this injustice in the hope that time would dispel prejudice, disarm bigotry, enlighten ignorance, and bring American fair-mindedness to the surface to acknowledge and allow the justice of their claim.—*Bishop Heslin, Natchez.*

We have often said, and we repeat, that the fair-mindedness of our American people and the religious convictions of so large a number of well-meaning American citizens, will sooner or later coincide with our views in this regard.—*Bishop Ryan, Buffalo.*

I do not entertain the least doubt that, if the people were left to judge the case on its merits, they would in this, as in other matters of public honesty, be just to their Catholic fellow-citizens, and gladly give them what is theirs—a *pro rata* share of money collected for educational purposes to be devoted to the education of Catholic children.—*Rt. Rev. Leo Haid, Vicar Apostolic of North Carolina.*

While these and other expressions show that the movement referred to should be on the part of the people in general, they also show that such a consummation is expected at some time. And no doubt their expectation will be realized. Bishop Marty, of Sioux Falls, is somewhat pessimistic in this regard, but he is an exception. He says: "As long as the majority of the nation is not Christian, we cannot hope for their coöperation to Christianize its schools. There are no more Christian nations, and therefore State schools are no longer Christian." The bishop evidently sees that it requires more than a court decision to make a nation Christian.

But, from the standpoint of the "Christian nation" theorists—the Supreme Court decision to that effect being their basis—the Catholics have reason to expect the fulfillment of their desires, not only in regard to the school question, but as to every other question. In fact, Bishop Hennessy plainly says: "The religious conscience of our people is regarded and respected in every matter of public concern, with the single exception of education." From the standpoint of the Supreme Court decision, we repeat, the Catholics have reason to expect the State to encourage their every policy—this from the fact that the decision was in the main based upon Catholic documents and claims, and from the further fact that the Christian nation doctrine is a Church and State doctrine, and Church and State is emphatically Catholic in its origin, so far as it lays any claim to Christianity. The logic of Catholic expectation is thus stated by Bishop Hennessy:—

If our country be Christian, and if our laws be based upon Christian principles, it seems to me to be a paradox that Christianity in any and every form should be excluded from the schools in which our children and future citizens receive their daily training.

In some of the replies there are patronizing appeals to the sympathy of Protestant denominations through advocacy of the "denominational system," that is, a system by which all denominations could have their religion taught in State-supported schools. But experience has proved that Protestants invariably lose by falling into Catholic ideas; and every time they have done so, they have simply aided in the construction of the "image." This was well illustrated in the government support of denominational Indian schools, when in a short time the Catholics were drawing considerably more than all other denominations combined. There is now considerable clamor for the teaching of the Christian religion in public schools, and this clamor will become louder and louder as the Christian nation doctrine becomes more practically incorporated in the laws of the land. And when blinded and truculent Protestants shall have fully installed the Catholic idea, they will suddenly wake up to the fact that the Christianity of the nation and the Christianity taught in the public schools is Roman Catholic Christianity. W. N. G.

IN an article in the *California Christian Advocate* of January 31, 1894, the Rev. Dr. Dille, in writing against certain rules in the church concerning forbidden pleasures, says:—

True religion works from within outward; a thief is not reformed by tying his hands behind him, nor a dancer by manacling his feet. "The malady lies deep within," and defies the superficial quackery of man-made rules.

And all this is true. But would it not be well for our Methodist friends who so believe to apply some of these same principles to the Sunday and national reform questions? A nation is not made Christian by law; the church has no business to discipline the world.

God helps us by increasing what we have.

General Articles.

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

KEEP ME.

BY ELIZA H. MORTON.

KEEP me from sin, dear Saviour,
Day by day.
Keep every thought and action,
Lest I stray.
So weak is self without thee,
All undone;
With faith the fiercest battle
May be won.

Shut in, why need I trouble
If with thee,
For, lo, thy blessed presence
Comforts me!

'Tis this that makes me labor
With delight;
'Tis this that turns my darkness
Into light.

O blessed Jesus, Saviour,
I adore
And long to love and serve thee
Evermore!

CO-OPERATION WITH GOD A NECESSITY.

BY MRS. E. G. WHITE.

"BEHOLD the Lamb of God, which taketh away the sin of the world!" I repeat the words of John, "Behold the Lamb of God!" We are to contemplate the character of Christ. We are to meditate upon the cross of Calvary; for it is the unanswerable argument of Christianity. The message we are to bear to the impenitent, the warning we are to give to the backslider, is, "Behold the Lamb of God, which taketh away the sin of the world!" Those who bring the message to the soul may turn aside from the truth, but he who would be saved must keep his eye on Jesus. By beholding Christ he will learn to hate sin, that has brought to his Redeemer suffering and death. By beholding, his faith is made strong, and he comes to know "the only true God, and Jesus Christ, whom Thou hast sent." The sinner sees Jesus as he is, full of compassion and tender love, and by beholding the manifestation of his great love toward fallen man in his sufferings on Calvary, he is transformed in character.

While our salvation is wholly dependent upon Jesus, yet we have a work to do in order that we shall be saved. The apostle says, "Work out your own salvation with fear and trembling; for it is God which worketh in you both to will and to do of his good pleasure." The work that we are to do is not independent of what God is to do, but a work of coöperation with God. The power and the grace of God is to be wrought into the heart by the divine Worker, but some go astray here, claiming that man has a work to do that is wholly independent of any work of God. Another class take the other extreme, and say that man is free from all obligation, because God does the whole work—both the willing and doing. But the true ground to take is that the human will must be in subjection to the divine will. The will of man is not to be forced into coöperation with divine agencies, but must be voluntarily submitted. Man has no power of himself to work out his own salvation. Salvation must be the result of coöperation with divine power, and God will not do that for

man which he can do for himself. Man is wholly dependent on the grace of Christ. He has no power to move one step in the direction of Christ unless the Spirit of God draws him. The Holy Spirit is continually drawing the soul, and will continue to draw until by persistent refusal the sinner grieves away the tender messenger of God.

In the heavenly councils it has been decided by what means and methods the grace of Christ shall prove effectual in saving the soul. And it is clear that unless the sinner consents to be drawn, unless he will coöperate with divine agencies, the end will not be attained. The work to be done is a united work. The divine and the human are to work together, and the sinner is to depend upon grace, while rendering willing obedience to the dictates of the Spirit of God. "Work out your own salvation with fear and trembling; for it is God which worketh in you both to will and to do of his good pleasure."

God has endowed men with reason and with intellectual faculties, but if these are untrained, left uncultivated, men will become like the savage heathen. The mind must be cultivated, and it is necessary that teachers present line upon line and precept upon precept, guiding and training the free-will moral agent so that he shall understand what it is to coöperate with God. God works in the human agent by the light of truth, and the mind, enlightened by truth, is capable of seeing truth in distinction from error. Open to the light of truth, free from prejudice, unbound by the opinions and traditions of men, the enlightened mind clearly sees the evidences of the truth, and believes it as from God. The man enlightened by truth will not call falsehood truth, and light darkness. The Spirit reveals to the mind the things of God, and to him who coöperates with God is the realization that a Divine Presence is hovering near. When the heart is open to Jesus and the mind responds to the truth, Jesus abides in the soul. The Spirit's energy works in the heart, and leads the inclinations toward Jesus. By living faith, the Christian places entire dependence on divine power, expecting that God will will and do that which is according to his good pleasure. As fast as the soul resolves and acts in accordance with the light that is revealed, the Spirit takes the things of God and gives more light to the soul.

"As many as received him, to them gave he power to become the sons of God, even to them that believed on his name." "And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only-begotten of the Father), full of grace and truth." The Spirit of God is not commissioned to do our part of the work, either in willing or doing. It is the work of the human agent to coöperate with divine agencies. As soon as we incline our will to harmonize with God's will, the grace of Christ is supplied to coöperate with our resolve. But it is not to be a substitute to do our work,—to work in spite of our resolutions and actions. Therefore, our success in the Christian life will not be because of an abundance of light and evidence, but will depend upon our acceptance of the light given, upon the rousing of the energies, and operating with the heavenly ministers appointed of God to work for the salvation of the soul.

If the sinner or the backslider settles himself in sin, the light of heaven may flash

about him to no purpose, as it did about Saul when the bewitching power of the world's deception was upon him. Unless the human agent inclines his will to do the will of God, as finally Saul did, the light will shine in vain, and a thousand-fold more light and evidence would do no good. God knows when the sinner has sufficient evidence, and says to such, "They have Moses and the prophets; let them hear them." "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead."

Paul had a terrible awakening when the light from heaven flashed upon him, and a voice said to him, "Saul, Saul, why persecutest thou me?" Paul answered, "Who art thou, Lord?" And Christ said, "I am Jesus whom thou persecutest; it is hard for thee to kick against the pricks." And the Lord said, "Arise, and go into the city, and it shall be told thee what thou must do." The Lord always gives the human agent his work to do. Paul was to work in compliance with the divine command. If Saul had said, "Lord, I am not in the least inclined to follow your directions in working out my salvation," then, should the Lord have showered upon him a light tenfold as bright, it would have been useless. It is man's part to coöperate with the divine. Here is where the conflict is to be sternest, hardest, and most fierce—in yielding the will and way to God's will and way, relying upon the gracious influences which God has exerted upon the human soul throughout all the life. The man must do the work of inclining. "For it is God that worketh in you both to will and to do." The character of the actions will testify what has been the nature of the resolve. The doing was not in accordance with feeling and natural inclination, but in harmony with the will of the Father in heaven. Follow and obey the leadings of the Holy Spirit; obey not the voice of the deceiver, which is in harmony with the un sanctified will, but obey the impulse God has given. This is what the heavenly intelligences are constantly working to have us do,—the will of our Father which is in heaven.

Everything is at stake. Will the human agent coöperate with divine agencies to will and to do? If a man places his will on the side of God's will, fully surrendering self to do his will, the rubbish will be cleared from the door of the heart, the defiance of the soul will be broken down, and Jesus will enter to abide as a welcome guest.

"APPALLING."

WE are generally told that the world is growing better, but occasionally we get some statistics that stultify the usual claim. Here is a specimen from Dr. De Costa:—

There is something appalling in the revelations of the census; the condition of the marriage relation alone would preclude happiness. Think of from forty to fifty thousand immoral women in New York; think of 328,716 divorces in twenty years, the hundreds of thousands of homes ruined by drink, with 82,392 criminals in prison, and an annual production of homicides amounting to 7,386, besides 73,045 paupers in almshouses, and a million tramps, vagabonds, and pensioners of all sorts scattered far and wide. One of the most serious signs of decay is found in the increase of insanity. Years ago it was found that society was "dying at the top," and it was computed that 1 in 250 of the population was insane; but now the number has been put at 1 in 127. New York City to-day has 1 in 300 in her asylums, and the city is full of persons of unsound mind, rendering it probable that the estimate of 1 in 127 in the country at large is correct.

THE NATIONAL CHRISTIANITY QUESTION.

BY W. N. GLENN.

(Concluded.)

BUT the editor of *Sunday Reform Leaflets* gives us a further modern construction of what the constitutional fathers intended:—

It is said Congress is prohibited from *establishing religion* in the First Amendment to the Constitution. But what was understood by an "establishment of religion," when that amendment was adopted, was a *State church*, and nothing else was thought of at that time. That phrase was in common use, and applied universally to the State church, which had recently been disestablished in Virginia. Congress was thus prohibited from taxing the people for the support of the old "Church of England in America," or for the support of any other branch of the Christian church. But it was not understood as prohibiting the support of Christianity.

This expression is well refuted in the quotations from Mr. Madison which immediately precede it, but we will add a little more from the abundance that is available. In the same memorial from which we have already quoted, Mr. Madison said: "Who does not see that the same authority which can establish Christianity, in exclusion of all other religions, may establish, with the same ease, any particular sect of Christians, in exclusion of all other sects."

Again, in a letter to Mr. Edward Livingston, speaking of religious liberty, Mr. Madison wrote as follows: "Notwithstanding the general progress made within the last two centuries in favor of this branch of liberty, and the full establishment of it in some parts of our country, there remains in others a strong bias towards the *old error*,—that without some sort of alliance or coalition between government and religion, neither can be duly supported. Such, indeed, is the tendency to such a coalition, and such its corrupting influence on both the parties, that the danger cannot be too carefully guarded against. . . . Religion and government will both exist in greater purity the less they are mixed together."

And in a letter from Mr. Madison to Edward Everett there occurs this expression: "Religion is essentially distinct from civil government, and exempt from its cognizance; a connection between them is injurious to both."

Another extract from the *Sunday Leaflets* is as follows:—

Congress is continually acknowledging God, and at every session appropriating money out of the public treasury for the more firm *establishment* and propagation of the Christian religion. Each house of Congress has its chaplain—a minister of some Christian Church. He prays at each day's session, visits sick members as a pastor, and buries, with Christian burial, any that may die during the session, performing the functions of a *pastor*, each house being, in a certain sense, a *Christian Church*.

It was well to prefix the qualification, "in a certain sense," but we may well ask, In what certain sense? Of all the pastoral burlesques, the *pastorate* of the Houses of Congress takes the lead. We have heard of all sorts of criminality, immorality, and debauchery on the part of members of Congress, but we never yet heard of any disciplinary measures by the *pastor*. Some of the worst congressional scandals have been in connection with the "Christian burial" of members. If we are to consider congressional chaplains as pastors, is it not high time their denominations, or the country at large, were calling them to account for the demoralized condition of their charges? It would be interesting to know how many members of Congress recognize the pastoral relation of their chaplain. By the way, if the

chaplains are pastors of the Houses of Congress, is it not the duty of the members to pay the salaries of their pastors? That is the way the common people have to do. Perhaps the chaplains are *missionary pastors* "in a certain sense," but we have evidence that this chaplain business is a deviation from the "plainly intended" principles of "our fathers."

In the letter to Edward Livingston, before referred to, Mr. Madison said: "I observe with particular pleasure the view you have taken of the immunity of religion from civil jurisdiction in every case where it does not trespass on private rights or the public peace. This has always been a favorite principle with me; and it was not with my approbation that the deviation from it took place in Congress, when they appointed chaplains, to be paid from the national treasury."

The editor of *Leaflets* continues the chaplain question a little further, in the following enthusiastic outburst:—

The "boys in blue" that leave the touch of mother and the sweet influence of home and church are provided with Christianity at government expense. With every regiment of our soldiers, and with every squadron that sails the deep and carries the stars and stripes, there goes a minister of the Christian religion, who draws his salary out of the national treasury.

The writer has not had any experience in the navy, but he knows that if that paragraph were read to "the boys" in the army garrisons, it would create no little merriment. The Christianity that is provided "at government expense" is decidedly a creature of the imagination so far as the army is concerned, and it would be hard to conceive of such a Christianity in any other circle. The writer spent about two years at the Presidio of San Francisco, during which time the command numbered from 500 to 1,000 persons. He was a personal friend of the post chaplain, and knows that said chaplain never pretended to visit the quarters of the enlisted men. He would visit the post hospital if sent for, or if some acquaintance were confined there. He was supposed to preach every Sunday, and fulfilled that duty about half the time. When he did preach, although quite a talented man and good speaker, his audiences did not average over a score, and they were mostly women and children. It was a rare thing to see half a dozen soldiers present, and there were seldom more than two or three officers there. Those who had had much experience said it was so everywhere—the chaplaincy was the veriest sinecure.

But that was in war times, when the brethren of this "Christian nation" were doing their best to annihilate one another, and "Christian" ministers were wielding carnal weapons on both sides of the bloody contest. Perhaps the Christianity "provided at government expense" then was of a lower grade than that which is supplied at the present time. There is one difference, but whether it be an improvement or not the reader may judge: In those days citizens were appointed as sutlers, with the privilege of selling beer and other goods in garrison or on the march. Now the government keeps a "canteen" at each post, and this "Christian nation" conducts a beer business on its own account; and we have the humiliating spectacle of army officers ("at government expense") dealing out the intoxicating beverage to the "boys in blue."

A few chaplains did speak out against the "canteen" disgrace, but ere long there came

general orders from headquarters of the army that if they did not cease to criticise the government, they would be court-martialed. We have not heard of any of them resigning their positions, or being court-martialed, and the presumption is they hold their peace with reference to the greatest evil with which they are brought in contact. Query: What can be said of the Christian influence of a minister who dare not protest against a flagrant evil indulged by his particular flock, through fear of losing his position? When the editor of *Leaflets* says of the chaplain that he "draws his salary out of our national treasury," he has told the whole story.

Whoever can look upon the workings of this government, in any of its departments—all of which are manipulated in the selfish interests of parties, monopolies, cliques, and scheming individuals—whoever, we say, can seriously ponder these things and call it Christian work, must have very crude ideas of Christianity. Christian duty is thus set forth by the Lord himself: "I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." On this principle, how will our "Christian nation" account for its army and navy? How will it account for the annihilated Indians? How about the vast territory wrenched from her next-door neighbor, Mexico?

Alas! there can be no just claim of Christianity where the Spirit of Christ does not dictate the action. "If any man have not the Spirit of Christ, he is none of his." Rom. 8:9. How, then, can a nation be Christian without that Spirit? It is not enough that it be so labeled by a human court, no matter how high its dignity may be. Human Supreme Court decisions will not count in the final judgment.

JESUS OUR EXAMPLE.

"CHRIST also suffered for us, leaving us an example, that ye should follow his steps." 1 Peter 2: 21.

Religion is constantly suffering from the conduct of its professors. They do not put off the old man with his deeds, neither do they put on the new man, which, after God, is created in righteousness and true holiness. They profess to look to Christ as a Saviour, but they do not take Christ for their example. But these things must not be divided. He who died for our sins set us also an example, that we should follow in his steps. Christ alone should be our standard, and likeness to him should be our aim. We are only so far Christianized as we are like Christ. He says, "Learn of me," not only learn by my teaching, but learn by my life. Do as ye see me do; act as ye see me act. The life of Jesus is the model after which the Holy Spirit works. As the Spirit of Christ, his work is to conform us to Christ; and under his teaching and assistance, it should be our daily aim to resemble Christ in our temper, disposition, and general deportment. Am I called to suffer? Let me ask, How did Christ suffer? and then seek grace to suffer just as he did. Am I called to work for God? Let me ask, How did Christ work? and then pray for grace that I may work just as Jesus did. And so of all the rest, that my life may be a reflection of the life of Christ, and that in my conduct I may in some degree reproduce the conduct of the Lord Jesus. No one can

tell how nearly he may be conformed to the life of Jesus; if he makes this his constant prayer and habitual aim. Grace can do wonders, and God giveth more grace. We are not now what we were once, and we may become very much more like to Jesus than we are now. The Holy Spirit will make us just like our beloved Lord. "I have given you an example, that ye should do as I have done." John 13:15.—*The Manna.*

HEALTH IN THE LAW.

BY ELDER S. N. HASKELL.

God is jealous for his people. They are his inheritance. He is to dwell in them and among them. They are his temple. "Ye are the temple of the living God." They were therefore to be holy, as he is holy. Every impurity in or about the camp of Israel was to be removed, "for the Lord thy God walketh in the midst of thy camp, to deliver thee, and to give up thine enemies before thee; therefore shall thy camp be holy; that he see no unclean thing in thee, and turn away from thee." Deut. 23:12-14. Cleanliness and holiness were intimately connected. Holiness could not exist without cleanliness. Israel had to be clean if they were holy. The same is required in the gospel, as recorded by the apostle:—

"Ye are the temple of the living God; as God hath said [he said it in the law, Ex. 29:45; Lev. 26:12], I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." 2 Cor. 6:16-18; 7:1.

Here is direct reference made to the law of Moses as a foundation of an argument on holiness. It also shows that filthiness of flesh and spirit would prevent holiness. A filthy Christian can no more be found than an honest thief. So holiness and cleanliness are in harmony with each other. They go hand in hand.

The twenty-eighth chapter of Deuteronomy can be read with profit. The blessings promised if they would observe God's commandments have reference to the things "in the city," "in the field," "the fruit of thy body," "the fruit of thy ground," "the fruit of thy cattle," "the increase of thy kine, and the flocks of thy sheep." Everything desirable, as relates to this life, is here promised in blessings if they would keep God's commandments. On the other hand, there are curses pronounced upon those who would "not hearken unto the voice of the Lord thy God, to observe to do all his commandments and his statutes which I command thee this day." Among the curses mentioned are these, which relate to them physically:—

"The Lord shall make the pestilence cleave unto thee, until he have consumed thee from off the land, whither thou goest to possess it. The Lord shall smite thee with a consumption, and with a fever, and with an inflammation, and with an extreme burning, and with the sword, and with blasting, and with mildew; and they shall pursue thee until thou perish." "If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear this glorious and fearful name, THE LORD THY GOD, then the Lord will make thy plagues wonderful, and the plagues of thy seed, even great plagues, and of long continuance, and

sore sicknesses, and of long continuance. Moreover, he will bring upon thee all the diseases of Egypt, which thou wast afraid of; and they shall cleave unto thee. Also every sickness, and every plague, which is not written in the book of this law, them will the Lord bring upon thee, until thou be destroyed."

Such are some of the blessings and curses recorded in the twenty-eighth chapter of Deuteronomy. If these diseases have not ceased, have these moral requirements ceased? Is not the existence of them proof that the law exists, and the transgressors are general? One would think that mankind believed the law of God to be abolished, should he judge from the existence of diseases at the present day.

In the solemn warning not to go into idolatry like the other nations, we have some very important facts stated in Deuteronomy 29. Moses called their attention to the fact that God had led them for forty years in the desert, that their clothes had not waxen old upon them, that their shoes had not waxen old upon their feet, that they had not eaten bread of their own make; that they had not drunk wine or strong drink, "that ye might know that I am the Lord your God." Deut. 29:5, 6. These were evidences that he was God himself. He was not like the gods of the nations. Their preservation in the wilderness was a living miracle. There was a continual evidence of the miraculous power of God. No other god could do as he had done. This distinguished him from the gods of the nations around them. These things he would impress upon their mind, so they might not in any way follow the gods or the customs of the heathen. In the eighteenth and nineteenth verses are very striking words: "Lest there should be among you man, or woman, or family, or tribe, whose heart turneth away this day from the Lord our God, to go and serve the gods of these nations; lest there should be among you a root that beareth a poisonous herb" (margin). God would not have in their midst a man, or woman, or tribe in whom would be found a poisonous herb, which would not be for their health. And the character of the herb is stated in the next verse: "And it come to pass, when he heareth the words of this curse, that he bless himself in his heart, saying, I shall have peace, though I walk in the imagination of mine heart, to add drunkenness to thirst." He would not have them follow the example of the heathen in raising any poisonous herb that would create a desire for drink that would intoxicate. When men become intoxicated, they do not sense sacred things. So, as they would not then sense the sacredness of the law of God or the curses pronounced, such as the diseases which would be the result of such herbs, they would be stubborn and walk in their evil way. They would not, nor could they, realize that sickness was the result of such stimulants arising from poisons which were not food. This shows that in the keeping of the statutes there is health. All heathen nations make stimulating drinks, and God would, in particular, warn his people against following their example.

If it was wrong for those in the days of Moses to use stimulating foods and drinks, because it would intoxicate them so they could not realize the sacredness of God's law, is it right in the nineteenth century? If it then was wrong for them to take in the system that which would create an appetite for those things, is it not wrong now? Has God

in those things changed? These are principles which underlie the happiness of man.

In these things we see the interest Heaven has for man's physical condition. When Christ came here upon the earth, he spent more time with the diseased and suffering than with any other class. Would he work a miracle to save them from disease, and at the same time encourage them to go on in transgressing the laws of their being—a transgression which would make them sick? We have in humanity manifested the same interest for the sick that we see manifested in the word of God. Christ was the Word made flesh. God is the same yesterday and to-day and forever. He inspired John to write, "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth." 3 John 2. He who inspired John was none other than Jesus Christ. Oh, that men could see the love of God as it is manifested in his word, in his character, in all of his revelation! To reveal Christ is to reveal God's love. It is to show his character as a God of love. He is divine; and, like the thread that runs through English ropes, there is one thread that runs through every form and ceremony in the word of God, through the words of every writing inspired with his Holy Spirit—and that thread is love. God works for our good, for he doeth all well. Shall we not serve a God like this? Shall not our hearts go out after such a God?

One feature of God instructing men in his character is he never takes from them their individuality. He never destroys their own personality. But he enlightens their mind, and then says to them: "Choose you this day whom ye will serve." "If the Lord be God, follow him; but if Baal, then follow him." So we say to all, Which God shall we serve? May the words of Joshua be the sentiment of every heart, "As for me and my house, we will serve the Lord."

RELIGIOUS LIBERTY VS. RELIGIOUS TYRANNY.

BY ELDER G. A. SNYDER.

(Concluded.)

THE principles of civil and religious liberty as set forth in the United States Constitution, and so nobly upheld in the past, have done for the world in a certain sense what the work of Christ did. Just as the teachings of Christ drew the minds of the people away from the Pharisaical bigotry of his day toward the true principles of the gospel, so has the example of this country drawn the nations of the earth away from the principles of popish bigotry which stained the Dark Ages with the blood of the saints, toward the true principles of liberty. The total separation of Church and State in this country being in direct contrast to the union of Church and State, which is the very taproot of popery, together with the unparalleled progress of America, naturally caused the nations of earth to gradually slide out of the old papal shell into the "new order" of things, which was proving such a success in America. And just as Christ was watched by the bigots of his day, as they saw the people gradually slipping out of their grasp, so has Rome been watching with ill-concealed hatred the nation whose example was leading the nations away from the withering influences of popery. Long has she watched with eagle eye, and worked with consummate craft, to bring about a favorable opportunity to strike the death

blow to American freedom. But just as Christ eluded the grasp of the Pharisees until he was betrayed into their hands by one of his own disciples, so has this nation eluded the grasp of popery until at last, sad to say, she is fast being betrayed by the very Protestantism she has so long protected.

For years the Protestant churches, in the vain hope of converting the nation, have been clamoring for Congress to pass laws concerning the observance of certain so-called Christian institutions, prominent among which is the almost universal demand for governmental recognition of the first day of the week as the "Christian sabbath." But as soon as Congress, the legislative branch of the government, has made a law concerning the observance of Sunday, a Church institution, it is evident that to that extent the State has united with the Church. Well, not only has Congress legislated concerning the observance of Sunday in the matter of Sunday closing of the World's Fair, but the President, the executive branch of the government, signed the bill. And only a short time before, the Supreme Court, the judicial branch of the government, decided that "this is a Christian nation." Thus all three departments of the government stand committed to the fatal blunder of sanctioning governmental support of church dogmas. "History repeats itself." Just as the early church apostatized from the pure principles of the gospel, and played the harlot by leaning for support on the arm of civil power, thus rejecting Christ, her legitimate husband, and bringing about that state of affairs which ended in the tribunals of the Inquisition, so has the modern church apostatized from the principles of Protestantism, leaning again for support on the arm of the civil power, thus denying the power of God, and forming an exact image to the papal hierarchy. And just as sure as like causes always produce like effects, so sure will this nation reap the sad and bitter fruits of thus allowing itself to be used as a tool in the hands of an apostate church for the furtherance of her schemes.

Already we have seen in Arkansas, Tennessee, Maryland, and Georgia, men who read in the fourth commandment that the seventh day is the Sabbath, thrown into prison for obeying the law of God in preference to the State laws which demand the observance of the first day of the week. Thus it turns out that the followers of that lowly Nazarene, who was persecuted and finally crucified between thieves for keeping the Sabbath according to God's ideas, are being persecuted, and in some cases worked in the chain-gang with condemned criminals, for the same reason. And all at the behest of their so-called Christian brethren, who by rejecting the light have brought upon themselves that same darkness in which the Jews were walking when Christ said, "Father, forgive them; they know not what they do."

Just as in the days of Christ; religious bigotry, by misrepresentation and threats, caused Pilate to deliver Jesus to be crucified, so has modern religious bigotry misrepresented and threatened in order to carry out their pet scheme of nationalizing religion. At one time they nearly smothered Congress with petitions purporting to represent in the aggregate fourteen million signatures. Seven million two hundred thousand of these were added on the strength of one man's (Cardinal Gibbons') signature, and the remainder was largely made up of Sunday school children, church and

lodge membership, etc. The real individual signatures were very few indeed. More recently one of their leaders presented a fifteen-million petition from the State of Pennsylvania alone, whereas the last census shows a population of only a little over five million men, women, and children in the State. Last of all they resorted to that meanest of all measures, the boycott, telling their representatives in Congress that unless they gave them what they wanted they would knife them at the polls. This had the same effect on Congress that a similar threat had on Pilate when he delivered Jesus to be crucified. So the Sunday Civil Appropriation Bill, with its Sunday proviso, went through and was signed by the President.

In the days of Daniel religious tyranny poked its ugly nose into governmental affairs, and caused the king to sign a decree for which he was afterward sorry. That was bad enough, but when such a thing is done in an enlightened age, and in the face of all the evil results of such things in the past, what shall we say? "Father, forgive them; they know not what they do."

For they know not what they have done; but they have done it nevertheless; and now, when their sins are being laid bare by the same "sword of the Spirit" which Stephen and Peter used, a few are again saying, "Men and brethren, what shall we do?" But the great majority are stopping their ears, and trying to throttle the advocates of truth just as they did then.

Indeed, it seems that all the dark deeds of the past are to be reenacted in one awful cataclysm. Abel was the first one of the seed of the woman who shed his blood for keeping the commandments of God and the faith of Jesus, and says John: "The dragon [devil] was wroth with the woman [church], and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Rev. 12:17. And again, concerning the same remnant, he says: "Here is the patience of the saints; here are they that keep the commandments of God and the faith of Jesus." Yes, the final storm of religious bigotry, with all the cumulative forces of the ages, is about to burst upon our heads. But, although the same devil who inspired the mind and nerved the hand of Cain to slay his brother, still lives, and is inspiring his followers to similar deeds, yet the same God for whom Abel died, and who has always given his commandment-keeping people grace to seal their testimony with their blood, still lives also, and will finally give his faithful people the victory, for John further says: "I saw as it were a sea of glass mingled with fire; and them that had gotten the victory over the beast, and his image, . . . stand on the sea of glass, having the harps of God." Rev. 15:2.

Babylon the great, the mother of harlots, is rejoiced to see her Protestant daughters coming back, and joining in the Babylonish warfare. But inasmuch as there are many individuals in these bodies who are sighing and crying for the abominations that are done in the midst thereof, God has seen fit to send the warning thus foretold by the prophet: "And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of

every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication." Rev. 18:1-3. Yes, all nations, America not excepted, have partaken of that devil-distilled mixture of Church and State, the effects of which are being seen in the same kind of drunkenness which benumbed the moral sense of the Dark Ages. Already the blighting influence of the dragonic breath is being felt, as with muffled tread and sullen roar he is thrusting his ugly head against the governmental pillars of civil and religious liberty.

But among all this Babylonish discord may be heard in trumpet tones the call: "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." Rev. 18:4. And while the great majority will doubtless rush on in their blind fury, yet many are already breaking the ranks of the enemy, tearing off their Babylonish rags, and joining the ranks of the "remnant" people, of whom it is said: "Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:12. These two eternal principles of truth have been transmitted through the seed of the woman to us for safe keeping. Oh, what a sacred trust! God help us never to betray it, but to stand by these principles as did Abel, Daniel, and all that chosen company of loyal souls, until we with them shall stand before the throne and before the Lamb, clothed with white robes, having washed them and made them white in the blood of the Lamb.

The Pharisees of old crucified the Saviour to save the nation from being destroyed by the Romans for Sabbath breaking. They reasoned that if their ideas of Sabbath observance should be superseded by Christ's ideas, it would bring God's judgments, in the shape of the Roman army, upon them to destroy the nation for having allowed their ideas of the Sabbath to be superseded by Christ's ideas. Of course they thought that their ideas were God's ideas, because they were walking in darkness, and knew not whither they were going. Thus in their very effort to save the nation from being visited by God's judgments, they brought the very judgments from which they sought to save themselves. Those self-righteous Jews, while deploring the deeds of their fathers in shedding the blood of the prophets, filled up the measure of their fathers' iniquity by shedding the blood of Jesus.

The Pharisees of to-day, while deploring the deeds of the Jews in persecuting and crucifying the Son of God, are crucifying him afresh in their relentless persecution of his followers. And strange to say it is all being done with the same object in view which the Jews had when they crucified Christ. The avowed purpose of all the combined efforts which are now being made for the purpose of upholding the "American sabbath" is to save this nation from Sabbath breaking, and thus bringing the judgments of God upon the land. But the "American sabbath," a title which bears on its very front the unmistakable earmarks of a union of Church and State—America being the name of the government, while the Sabbath is a church institution—is not God's idea of the Sabbath at all, for God says that the seventh day is the Sabbath, and every schoolboy knows that Sunday, the American sabbath, comes on the first day of the week. And will

the "American [State] Sabbath [Church] Union" save the nation by thus enforcing their own ideas of the Sabbath as against God's ideas of the Sabbath?—No, but they will bring the very judgments which in their blind zeal they are seeking to avert.

But while the dark cloud is gathering, there is not only a nation to be stirred but a world to warn of the impending doom; and just as the disciples were scattered abroad and went everywhere preaching the word, after the day of Pentecost, so will the disciples now scatter abroad, endued with that same power from on high, until the earth is lightened with the glory of the warning message. The words of the angels as Christ was taken from his disciples in a cloud, are especially applicable just now: "Why stand ye gazing up into heaven? this same Jesus . . . shall so come in like manner." No time now to gaze into heaven, but rather to fulfill the gospel commission. Mark 16: 15.

SIN: ITS ORIGIN, REMEDY, AND FINAL RESULTS.

BY H. HARRIS.

WHERE and with whom did sin originate?

"Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee." Eze. 28: 15.

NOTE.—In Eze. 28: 1-19 Satan is spoken of under the figure of the king of Tyrus, and we have his origin and final destiny.

How did sin enter the world?

"Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Rom. 5: 12.

What is sin?

"Sin is the transgression of the law." 1 John 3: 4.

Of what law is sin a transgression? *Answer*—The law of ten commandments. Ex. 20: 1-17. Compare with Rom. 7: 7.

How may we know we have sinned?

"Therefore by the deeds of the law shall no flesh be justified in his sight; for by the law is the knowledge of sin." Rom. 3: 20.

How many have sinned?

"For all have sinned, and come short of the glory of God." Rom. 3: 23.

Where does sin exist?

"The heart is deceitful above all things, and desperately wicked." Jer. 17: 9.

"But those things which proceed out of the mouth come forth from the heart; and they defile the man. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies." Matt. 15: 18, 19.

What is the remedy for sin?

"But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." Rom. 5: 8.

"Jesus Christ came into the world to save sinners." 1 Tim. 1: 15. See also Eph. 1: 7.

Can we repent of sin, of ourselves?

"Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins." Acts 5: 31.

Is there power in forgiveness?

"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1: 9.

"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." Ps. 32: 5. See also Ps. 103: 11-14; Prov. 28: 13; Micah 7: 18, 19.

Is there a time coming when mercy and forgiveness will no longer be extended?

"He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he

that is righteous, let him be righteous still; and he that is holy, let him be holy still." Rev. 22: 11.

What wages does the sinner receive?

"The wages of sin is death." Rom. 6: 23.

"The soul that sinneth, it shall die." Eze. 18: 4.

"Sin, when it is finished, bringeth forth death." James 1: 15.

What becomes of the finally impenitent?

"Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." 2 Thess. 1: 9.

"For yet a little while, and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be." "But the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs; they shall consume; into smoke shall they consume away." Ps. 37: 10, 20. See also Mal. 4: 1-3.

Is everlasting destruction eternal misery? and can the wicked be tormented forever and ever, without a place of existence?

What is meant by everlasting fire? *Ans.*—A fire that is everlasting in its effects.

What is meant by unquenchable fire? *Ans.*—A fire that cannot be quenched until the substance upon which it preys is consumed. These and similar terms mean complete and utter destruction. See Jer. 17: 27; 2 Chron. 36: 19, 21.

When do the wicked receive this punishment?

"For the Lord knoweth how to deliver the godly out of temptation, and to reserve the unjust unto the day of judgment to be punished." 2 Peter 2: 9. See also Job 21: 29, 30; John 5: 27, 28.

Since people do not receive their final punishment at death, where are they? and what is their condition?

"For in death there is no remembrance of thee; in the grave who shall give thee thanks?" Ps. 6: 5.

"His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Ps. 146: 4. See also Ps. 115: 17; Job 14: 10-13, 21; Eccl. 9: 5, 6, 10; Isa. 38: 18.

Since the dead lie unconscious in their graves, exercising no power of mind, can the doctrine taught by Modern Spiritualism of the natural immortality of the soul and the return of the departed spirits of our dead friends, be true?

Who only has immortality?

"The blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality." 1 Tim. 6: 15, 16.

If God only has immortality, how and where may we obtain it?

"To them who by patient continuance in well doing seek for glory and honor and immortality, eternal life." Rom. 2: 7.

"Our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel." 2 Tim. 1: 10.

When does man receive the gift of immortality?

"Thou shalt be recompensed at the resurrection of the just." Luke 14: 14. See also 1 Cor. 15: 51-54.

If this doctrine of Modern Spiritualism is not true, what is it? *Ans.*—A delusion of Satan. See Matt. 24: 23, 24; 2 Thess. 2: 9-12; 1 Tim. 4: 1; Rev. 13: 11-14; 16: 13, 14.

Can we depend on God's word?

"Heaven and earth shall pass away; but my words shall not pass away." Mark 13: 31.

"Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." James 1: 17.

"THE higher a bird flies, the more out of danger he is; and the higher a Christian soars above the world, the safer are his comforts."

STRIKER STOWE'S WAY.

FOR years Striker Stowe, a tall, powerful Scotchman, had held the position of "boss striker" at the steel works. Nearly all the men in his department were hard drinkers, and he was no exception to the rule. But one day it was announced among the workmen that he had become religious; and, sure enough, when pressed to take a drink, he said:—

"I shall never drink mair, lads. No drunkard can inherit the kingdom of God."

The knowing ones smiled and said: "Wait a bit; wait till hot weather—until July. When he gets as dry as a gravel pit, he will give in. He can't help it."

But right through the hottest months he toiled, the sweat pouring off in streams, yet seemed never tempted to drink.

Finally, as I was taking the men's time one evening, I stopped and spoke to him. "Stowe," I said, "you used to take considerable liquor. Don't you miss it?"

"Yes," he said emphatically.

"How do you manage to keep away from it?"

"Weel, just this way. It's now tan o'clock, isn't it?"

"Yes."

"Weel, to-day is the twentieth o' the month. From seven to eight I asked that the Lord would help me. He did so, an' I put down a dot on the calendar right close to the twenty. From eight to nine he kep' me, and I put down another dot. From nine till tan he's kep' me, and noo I gie him the glory as I put down the third dot. Just as I make these, I pray, 'O Lord, halp me—halp me to fight it for another hour.'"

"How long shall you keep this up?" I inquired.

"All o' my life," was the honest reply. "It keeps me sae full o' peace an' happiness that I wouldn't gie it up for anything. It is as if he took me by the hand and said: 'Wark awa', Striker Stowe; I'm wi' ye. Dinna be fearfu'. You teck care o' yeer regular wark, an' I'll see to the de'il an' the thirst, an' they shall na trouble ye.'"—*The Contributor.*

PARABLES.

EARTH brings her parables of loss and gain
In boldest speech.

Yet heights sublime, which spirits shall attain,
She cannot reach.

Aerial whispers float o'er land and sea—
"It doth not yet appear what we shall be."

Her royal purples, and her crowns of gold,
Her white attire,

The sceptered lilies, which her summers hold,
With flames afire—

All fail to show the glory we shall see—
"It doth not yet appear what we shall be."

Who, from unsightly bulb or slender root,
Could guess aright

The glory of the flower, the fern, the fruit,
In summer's height?

Through tremulous shadows voices call to me—
"It doth not yet appear what we shall be."

Triumphant guesses from the seer and sage
Through shadows dart

And tender meanings on the poet's page
Console the heart.

O songs prophetic! though sweet are ye,
"It doth not yet appear what we shall be."

—*Clara Thwaites.*

Orr, what a tangled web we weave
When first we practice to deceive!

—*Sir Walter Scott.*

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.*

SPARE MOMENTS.

Oh, be careful of spare moments,
Little moments slipping past;
Though they seem of no importance,
Disappearing, oh, how fast!
It were better far to turn them to some good account at last.

Life itself is made up solely
Of these moments set in hours;
And we find that man's improvement
Both in health and mental powers
All depends upon right usage of odd moments that are ours.

Some there are who, ever reckless,
Throw this precious gift away,
Gambling, stealing, fighting, drinking,
Lounging idly, day by day,
Reeling homeward then, at midnight, flinging curses by the way.

Others, studious and thoughtful,
In life mingle, cool and calm,
Toiling hard from morn till nightfall,
And, while toiling, sing some psalm,
Making study in the evening prove a spirit-soothing balm.

Some, exempt from toilsome labor,
Having riches, power, and health,
Use these moments to advantage
By distributing their wealth
To the needy, not for lip praise, for they do good half by stealth.

Some, again, in quiet home walks
Have a loving word to say,
Cheering weary, toil-worn parents,
Helping dear ones, day by day,
Their spare moments being fruitful in a humble, cheerful way.

—*Mrs. Emily Thornton.*

A BOY MISJUDGED.

"Don't be hasty with Charley," said Mary Thomas to her husband, as she heard him sharply tell him not to be late home from school.

"But I mean to let him know I will be obeyed," was her husband's reply, as he added, "Now, then, be off to school, and come straight home, or I'll know why."

Charley started off with the tears stealing down his cheeks. He was a bright, manly fellow of some nine years of age, full of health and vigor, and therefore naturally disposed to be on the move. His father, however, was rather disposed to forget that "boys will be boys," or that it would be unnatural in such a lad not to be buoyant whenever an occasion presented for the display of his youthful vigor.

He had, however, to learn it to his cost. During the afternoon his business matters had become somewhat trying, and he went home with a vexed spirit. He was by no means unkind, but easily annoyed if things did not go exactly to suit him, especially little ones. Prompt and exact himself, he could not put up with the absence of such qualities in others.

Sitting by the fire in rather an unhappy mood, it was made worse by his wife coming in and saying in an excited manner:—

"I do declare, Charley has just come home in a perfect mess! He is covered from head to foot with mud and drenched to the skin."

"Where is he?" asked the father sternly.

"In the kitchen shivering over the fire. He was afraid to come in, because the servant told him you were at home."

"I don't wonder at his being afraid. Why, it was only yesterday I told him to keep away from the river, and that he was on no account to get near the edge on his way home from school. So tell him to come in this instant."

A moment after Charley entered, perishing with cold and fright. One glance at his father's face was enough to tell him what to expect from experience.

"Did I not tell you never to go near the river? It serves you right, and in the morning I'll let you know what I think of your conduct in such a way you won't forget."

"But, father," said the little fellow, "do let me explain and tell you—"

"Not one word—go to bed at once."

"I only want to tell you, father, that—"

"I tell you, not a word," said the father, and, with a wave of his hand, he added, "You go to bed or you will regret it."

Slowly the boy obeyed, and crept supperless to bed. When he left the room, his mother said gently:—

"I think, father, you ought to have heard what Charley had to tell you. My heart ached when he turned away. You know he is generally obedient, and if he does something wrong, it is more from want of thought than willfulness."

"Still he ought to do as I told him, as I did so plainly about not going near the river."

Somehow a cloud seemed to come over the home that night, and a restraint crept between them and their usual manner when alone. When at length they retired to rest, as they passed the bedroom of the little fellow, something prompted the father to look in. Creeping in and sheltering the candle, he gazed upon his boy's face as he calmly and sweetly slept. A feeling of regret at his own harshness sprang up in his mind, which he tried in vain to suppress by saying that "a sense of duty" required him to be firm. On talking over the matter, however, with the mother, he promised that before proceeding to extreme measures in the morning he would listen to what the boy had to say, and, if it was a reasonable excuse, make amends to his wounded spirit.

Alas! the opportunity never came, for when they awoke in the morning, it was to discover the lad tossing with brain fever, from which he never recovered, and in a few days, although they watched and waited in speechless agony and the most intense desire for some recognition, he passed away.

When the news reached the school, one of Charley's most intimate companions called, and after a while said:—

"I was with Charley when he got into the water."

"Indeed!" said the father, "then you can tell me how it happened."

"Yes. Two boys were fishing, and somehow one slipped in and raised a cry for help. Charley threw off his cap and jumped in, and, after a deal of trouble, got the boy to the side of the river and waded through the mud, where I helped them both ashore. Charley told me not to say anything about it, for you had warned him not to go near the water, and all the way home he kept saying: 'What will my father say when he sees me? But I felt I must save Tom.'"

"My poor, brave boy!" exclaimed the father. "That was what he wanted to tell me, and I cruelly refused to hear him, owing to my hasty temper. God forgive me!"

Hot and bitter tears rolled down his cheeks, and for years the sight of Charley's toys, schoolbooks, and other things, sent many a pang to his heart which might have been saved if he had been willing to listen before he condemned his poor boy.—*Our Young Folks.*

The fish that get away are the ones that always look the biggest.

THE CANDY HABIT.

Does the term surprise anyone? He only needs to look about in our cities and villages, and notably in Brooklyn, where women and children so preponderate in numbers, until nightfall brings the male element back in thousands from the metropolis. He cannot fail to come upon areas where candy shops are as thick as the saloons are at Guttenberg. And, like the twenty-eight or more liquor shops that nearly monopolize the business of the little racing town of Guttenberg and indicate the ruling proclivity of its inhabitants and visitors, so do these candy stores point to a deep-rooted and widespread habit among women and children. Especially is this so where their employments are few and light.

But is candy to be classed among the inebriating substances that humanity continues to mock and abuse itself with?

As the best answer to such possible queries I will ask the reader to observe for himself, among the active patrons of candy stores, how many are subject to irregularities of appetite at meals, indigestions, headaches, lack of habitually exuberant spirits, tendency to colds, and uneasy sleep.

It is true that a moderate amount of sugar can be digested daily, not without some difficulty, but entirely without harm. This amount, and usually much more, we Americans take regularly at meals, in our sweetened drinks, in our desserts, and on our fruit and our oatmeal. The unmerciful addition between meals of half a pound, less or more, of sugar diluted only with strong flavoring oils and extracts—here indeed comes the rub.

Digestion is inevitably disordered, the liver overwhelmed with work, and every structure in the body bathed for hours with blood containing either this irritating sugar in solution or the still more irritating products of indigestion. Are low spirits, restlessness, headache, a cold in the head, and a sour stomach matters of surprise to our candy eater? Is a visit to the drugstore next in order, for little liver pills, or to the learned but expensive doctor?—*Dr. C. W. Lyman.*

THE BEST USE OF COOKIES.

IN San Francisco the city officials provided work for hundreds of unemployed men on the streets and in the public park. People subscribed money to keep up the work, but of course the men work for small wages, and none of them have work all the time, but it helps to keep them from starving. One thing in this connection has created quite a sensation, and that is the project of some of the public schools to carry lunch to the \$1.00-a-day laborers. The story of how this plan originated is quite interesting, and is told as follows by the *Examiner*:—

"In the Meyer family, on Golden Gate Avenue, there is a small boy with a craving for cookies that is all absorbing, and he is accustomed to bridge over the gaps between meals with these edibles, as many as he can lay his hands on. One day last week his elder sister took him for a drive up through the Park. With his customary forethought, and fearing that he might be a few minutes late for his dinner, he cached a few dozen of cookies in his various pockets before starting.

"He had barely begun on his second cookie when the buggy, his sister, and he came in sight of the unemployed at present employed on the Park roadways. It was lunch time for the men, but in name only, for lunch becomes an unattainable luxury when you are earning the first dollar you have seen in months, shoveling sand out by the ocean beach.

"The poor fellows were gathered in little groups, wistfully tightening their belts and striving to forget their hunger in the rapt

contemplation of the much-needed dollar at the end of their dinnerless day.

"Miss Meyer looked at the pinched faces of the men and then at her small brother's bulging pockets. Without a word he emptied his hidden store into her lap. She beckoned to one of the men.

"Would you care for some cookies, sir?"

"The man was so astonished he couldn't say a word. There are times when a cook is bigger than a thirteen-course French dinner, and this was one of them. His eyes, however, spoke plainer than any words, and the next minute cookies were disappearing down his throat with a rapidity that made even the experienced small Master Meyer blink with surprise.

"Other hungry men gathered around the buggy, and those cookies were placed where they would do the most good, in the twinkling of an eye. It was but a mouthful apiece, but compared with nothing at all it was a good deal.

"When we drove off," said Miss Meyer in describing the scene, "it was 'God bless you, ma'am,' and 'Thank you a thousand times,' until I could hardly see to drive for the tears in my eyes.

"Next day I baked a big cake and took it out and about one hundred cookies, but it didn't seem to go any further than the little I had the day before. The men gathered around the carriage and held out their hands—never said a word, but just held out their hands—hundreds of them. It almost broke my heart to see the disappointed faces when I had to tell them that I had no more. I couldn't sleep that night for thinking of it.

"I told them all about it at home, and Lillie, that's my little sister, jumped up and said: 'I'll speak to Miss Strauss, our teacher, and ask her to speak to all the scholars, and we'll each one of us bring a lunch and send it out to the poor men in the Park.' She did the very next day, and that's the way the idea was started in the Hamilton School."

"And that's the way a bright girl solved a question that has puzzled a lot of older heads."

FOURFOOTED WITNESSES.

THE testimony of two large and magnificent mastiff dogs settled a lawsuit in Magistrate Tyrrell's court in Cincinnati recently. The squire was hearing the replevin suit of Dr. Edgar Buck against John Dallman, a saloon keeper. The dispute was upon the ownership of the dogs. The witnesses of both parties had been examined, when Dr. Buck arose and stated that he desired to introduce two witnesses who had not been heard. He was granted the privilege, whereupon Constable Isnael brought from a rear cell, where they were confined since their seizure by the officer, two fine, large, English mastiffs. The doctor introduced them as Dane and Hector, and requested that they be sworn.

The squire looked up in astonishment, but Dr. Buck insisted, and the magistrate, appreciating the situation, ordered the animals to raise their right hands. Instantly both dogs arose on their hind feet and raised the right paw. Dr. Buck then handed a paper containing several directions to the court. The first read, "Hector, stand up." This was put by the squire, whereupon the dog Hector arose as before, but without raising his paw. The same happened when Dane was told to arise. The next read, "Where is your master?" This was put to each dog in turn, and in each instance the animal walked back to Dr. Buck, who had gone to a far corner, and, fawning upon him, gave a short bark and returned to his place before the squire's rostrum.

Then the question, "Where is Dane?" was put to one dog, who, turning his head, looked straight at Dane and gave a short bark. The

same performance was gone through by Dane concerning Hector. Upon this the defense moved that the dog farce be ruled out of the proceedings, but Squire Tyrrell overruled the motion. A judgment in favor of Dr. Buck was then given by the court, and the dogs turned over to him.—*Boston Traveler.*

TOM'S VICTORY.

"THAT Ned Lane," said Tom Bixby, doubling up his fist and stamping his feet, "is a mean, spiteful, wicked boy. I wish he was dead, I do."

Then Tom broke down and fairly burst into tears. His mother, who had heard his angry words, came out into the garden to see what had caused them. She too was indignant at what she saw. There was Tom's pet doggie, Fawn, stretched out stiff and cold on the grass. Around his neck a string was tied, from which dangled a card. On it these words were written, in a scraggly, blotted hand:—

He'll never chase my chickens no more.

NED LANE.

"O mother," cried Tom, "look at poor Fawn! See what that cruel Ned has done. Oh, how I hate him! I'll be revenged."

Fawn had been a favorite with all the Bixby family, and, in spite of the fact that he would pursue chickens and tear the dresses of passing ladies, or catch and hide away stockings and handkerchiefs when they were laid upon the grass to bleach, Mrs. Bixby had borne with him. She had hoped that his youthful faults would be cured in time. She knew that Ned Lane had been made very angry because of the loss of two rare fowls which Fawn had shaken and torn to pieces, and she felt that Fawn had been a great annoyance to the neighbors,—a great transgressor. But what to do with Ned was a question, for Tom's heart was almost broken.

"Tom," she said, "you say you hate Ned. Do you wish what I heard you say just now, —to be really revenged?"

"Yes, mother; I want to see him suffer. I wish all his chickens were gone."

"Ned has done a cruel deed, and I do not wonder that you are very deeply grieved; but, my son, 'he that hateth his brother is a murderer.'"

"He's not my brother."

"In one sense he is. 'Yet I am sure you do not mean that you would really like to see him dead and cold like your dog. If you think of the meaning of your words, I am sure you wish him no such ill. I think there is a way by which you can make him very sorry for this, and yet keep your own self-respect.'"

The gentle words won their way to Tom's heart. He sat down by his mother, and she passed her soft hand over his hot brow and soothed him tenderly. Then she gave her plan for being "quits," as he called it, with Ned, and getting the victory.

The next day when Ned Lane met Tom Bixby on his way to school, he was rather mortified to hear nothing about Fawn. He was prepared to defend himself if attacked, but Tom passed on in silence. He tried to say, "Hello, Ned!" but failed in the attempt. All the morning, however, when the boys were in their classes together, Tom looked and acted as usual, and at recess he engaged heartily in games with the other boys.

When Ned, feeling more and more uncomfortable, went home to dinner, a surprise awaited him. A superb pair of Brahma-pootra fowls had arrived, with a string and a card attached:—

For those my poor Fawn chased.

TOM BIXBY.

—*Angel of Peace.*

Mission Fields.

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

FAITH AND SIGHT.

BY ELIZABETH AKERS.

If the Great Ruler of the worlds should be
Moved to descend from his eternal place,
To veil the awful splendor of his face
And lay aside invisibility,
So that our feeble eyes unblindedly
Might bear the softened glory, by his grace—
How gladly should we hasten to embrace
The privilege of worship at his knee!
From every corner of earth's peopled space,
From every island shouldered by the sea,
How would all souls, of every clime and race,
Gather to pour strong prayer and tremulous plea,
Unuttered now, because we cannot trace
The way to him, and lack the faith to see!

—*The Independent.*

CHILD MARRIAGE IN INDIA.

It is said that one in every six of the women of India is a widow. There are in India, in round numbers, 21,000,000 widows, 78,976 of whom are child widows under nine years of age, and 207,388 from ten to fourteen years of age. This results from the practice of child marriage, which is prevalent in India.

The following description of a Hindu child wedding is given by Mrs. Samuel Merrill, wife of the U. S. Consul in Calcutta:—

"We asked, 'Which is the bride?' She was pointed out. 'That little creature! that tiny child!' I took her hand and patted her soft cheeks, and longed to pick her up in my arms and pet her, and love her—she was so small and yet going to be married to-night! She was eight years old, but looked not more than six. She did not smile or seem to care about anything. The mother was there, only twenty herself, and appearing like an older sister. I wondered if she did not pity her child. But the most engrossing object to our astonished eyes was the bridegroom. He sat in a large chair on a raised platform at one side, and was being disrobed by several attendants. Every article of his rich attire was taken off; his magnificent velvet robe was carefully folded and laid in a trunk which stood open near by, his white shirt, with its big diamond buttons and studs, his gilded slippers, his silken hose, his velvet trousers were all removed, leaving him in the usual native under-dress; every ring and bracelet and chain were laid away in the trunk. A simple white muslin cloth was thrown over him, and with bare feet he advanced to the middle of the room, where a space had been kept clear, and sat down on his heels before a small burning lamp. The father of the bride, having also thrown aside his gay clothes, sat by him, while several priests clustered near. It would be impossible to describe all the ceremonies that were performed, the priests blessing seeds and powders and bits of sticks, and passing them back and forth, sometimes putting them into the hands of the bridegroom, sometimes into those of the father, and sometimes again into the flame of the lamp. We could not understand what it all meant.

"All the while the bands were playing and servants were passing refreshments and buttonhole bouquets or garlands to each of the guests. No bride had as yet been seen, but presently the groom was led from the room, and we were told he had gone to seek his bride. In about a half hour the pair returned hand in hand, and we looked eagerly at the little bride, this dear girl of eight years. The small toes were so covered with heavy rings that she could not step properly, but was

forced to walk on her heels. She was simply dressed in a scarlet silk *sarree*, as the woman's one garment is called, her hair done up in a knot behind. She looked timid and frightened. Just think of that child alone amid that multitude, not even her mother by her side—one little baby girl among a thousand men. The composure was astonishing. She was seated on her heels, of course, opposite her boyish lover, with the lamp between them, and the same sort of proceedings as before were continued. She must have grown very weary before the long ceremony was finished.

"Finally the oldest priest took her hand and laid it on that of the boy, and tied them together with silken cords and chains of gold. It was a beautiful thing, but I never can forget my feelings as I saw that baby hand, that tiny, dimpled, pretty hand, extended to be tied fast and forever to a boy she had never seen before, and at an age when she ought to be in a mother's loving, tender care. It was an interesting sight, but, oh, so sad! After a while their dresses were tied together at the corners, some more rupees were passed about—there seemed to be a great abundance of them—some were tied up in their robes, different headdresses were tried on the pair, glittering, spangled things; new garments were blessed by the priests and thrown over them, and at last the long, long ceremony was over, and the married children disappeared. This event is the end of that girl's childhood. She is a woman now—all freedom is over to her—entered into the zenana a wife, her future life is shut up within its high walls."—*Christian at Work*.

THERE have been many attempts to reform Hinduism from within, both on the religious and social side, but one after another the attempts end in failure. In certain sections of Hindu society strenuous efforts have been made to create a public opinion against the bane of early marriages, and one prominent reformer, Mr. Justice Telang, a judge of the High Court, Bombay, incurred no small measure of odium by the vigor with which he advocated this reform. But when the moment came for withstanding the dominating influence of Hindu tradition in his own family, the reformer succumbed and gave his child daughter of eight years in marriage. It is obvious that no reform can be trusted which does not rest on faith in God. The faith which sees God's truth and stands in his will is the only conquering force in the reformation of society. Hinduism needs not reformation but regeneration.—*Missionary Record*.

A VIRGIN MISSION FIELD.

BY J. N. CUSHING, D.D.

[Missionary of the American Baptist Missionary Union.]

NORTHEAST of the Salween River, toward the borders of Western China, is a remote mountainous district, of which strange reports have come from time to time. It has been a *terra incognita* not only to foreigners but to all the surrounding native races. Good reasons have existed for this, not only in the fact that this district lies a long distance from the ordinary routes of trade and travel, but also in the peculiar characteristics of the inhabitants themselves. In 1870, during my journey to Kwangtung, I saw men from the southeastern borders of this district, but they were considered harmless, having been brought under the rule of the Sawbwa of Kwangtung. This people is called the Wa tribe. With the exception of a Burman army, once sent to conquer this district and work its gold mines, no outsiders were ever known to have visited the territory of this people until, toward the close of last year, Mr. J. G. Scott, the superintendent of the Northern Shan

States, went there with a small military force. The Burman army was cut off to a man; but the English force came back unscathed, and his report is intensely interesting.

The manners and customs of the Was are quite unlike those of the general run of human beings. They are a people without the most elementary notions of decency or propriety of any kind. They habitually practice the most savage customs, being unable to sow a field without cutting off someone's head and offering it to appease the unseen powers. They are a race of drunkards and opium eaters, and extraordinarily filthy in their habits. Yet, after all, these people are not exactly savages, for they cultivate fields, live in permanent houses, and show unusual ingenuity and skill in their fortifications. Some extracts from Mr. Scott's report may be interesting, although the people must be a distinctly unpleasant people to get along with.

They are not ferocious, but they cannot sow a field of peas without cutting off the head of somebody as an offering to the spirits to allow the crops to grow well. They are not often degraded, and yet the clothes that they wear might be dispensed with without great loss of decency. They are exceedingly diligent cultivators, but they are very occasionally sober. They bring water with a good deal of skill from long distances by means of bamboo aqueducts, into the interior of their villages, but the water seems to be used for little else than making liquor.

The state of dirt of both men and women is absolutely beyond belief, and it is only limited by the point beyond which extraneous matter refuses to adhere to human flesh.

Passing over an interesting description of the situation and ingenious fortification of the Wa villages, to none of which is there any way of entrance except by a long tunnel from fifty to one hundred feet in length, of the cultivation and use of opium, and the universal manufacture of liquor, with its consequent almost perpetual drunkenness, we come to a description of that which gives to this people of Burma the name of the "Head Hunters of Burma." He says:—

Outside every village, but not apparently at any special point of the compass, is the Ong Gru Pang-kau, the avenue of skulls. These groves are conspicuous from long distances. They consist of strips of primeval jungle, huge forest trees left standing where all the remaining country has been cleared for cultivation. The undergrowth is rank, and these avenues are usually, but not always, in deep shade. There are rows of posts all in one line, and not on both sides of the path, decked with human skulls. A niche is cut in the back of the post, with a ledge on which the skull can rest. There is a round hole in front, through which sometimes only the teeth and empty eye sockets, sometimes the whole skull, grins horribly, a ghostly smile. The number of skulls run as high as a hundred.

The source of supply for this hideous practice is found in the neighboring Shan or Lem districts. But the Was often make raids on one another's villages, and sometimes, even, a victim is taken from among the old people of the village itself, as this class is no longer of service in daily work.

It is to be hoped that the Was will be gradually brought to abandon their ferocious practice of head cutting. Doubtless in due time the power of the British Government will be felt upon them; but for the present their distance from all usual routes of travel, and their almost entire lack of intercourse with outside communities, will prevent any immediate action. They are certainly a strangely degraded race, and no other people could need the gospel more than they do.—*The Independent*.

POPULATION IN INDIA.

THE *Indian Churchman* remarks upon some curious facts disclosed by the census of India, which were recently commented upon in a paper read before the Royal Statistical Society by Mr. J. H. Baines, the subject of which was "Distribution and Movement of Population in India." The *Indian Churchman* says:—

"While in England 53 per cent. of the population live in towns of over 20,000 inhabitants, in India only $4\frac{1}{2}$ per cent. do so. Thus it is evident that there is as yet here no 'rural exodus,' and it is for the good of the country that it should be so. Still more interesting is the fact that only 4 per cent. were found to have quitted the district where they were born, or its immediate neighborhood; and this is a fact of far less encouragement, for the recurring danger of famine can only be avoided by the transference of the population from the overcrowded districts, such as Bengal, to the thinly-populated ones, such as Assam. The small number who do leave their homes are either indigenous tribes (like the Kols of Chota Nagpur) who have not yet been infected with Hindu caste superstitions, or Christians who have risen above them; and since it is impossible for them to go back to the former state, the solution of the difficulty would seem to lie in their going forward to the latter. Quite recently a Christian colony of Santhals has been established by a C. M. S. missionary at the foot of the Himalayas; had these men been Hindus, they would have refused to leave their homes."

THE SPANISH PEOPLE.

READER, what do you owe them? What are their claims upon you, who have the light of present truth? Jesus says, "Ye are the light of the world." To whom is he speaking?—To his disciples. Reader, are you one of his? If so, it means you, only change the pronoun to *me* as you read it.

Now James says, "The word is able to save your souls," that is, life. Christ says, "God sent not his Son into the world to condemn the world; but that the world might *live* by means of him." John 3:17 (Murdock's Syriac). "I am the light [life] of the world; he that followeth me" "shall have the light of life." In John 1:4 we read, "In him was life, and the life was the light of men." And that light the Lord designs shall shine through his people. Here is your commission: "Go ye therefore, and teach all nations, . . . to observe all things whatsoever I have commanded you." Matt. 28:19, 20. Now the Spanish people are a part of the nations of the world; and since you are commanded to go to *them*, and you do not go, do you not see that you are responsible (by keeping from them the means of salvation) for their lives, and really become by this transgressors of God's law?

Now in Mexico alone there are over two hundred and sixty cities with populations ranging from 2,000 to 50,000 each, four with over 50,000, and one with 91,685. Then there are smaller cities and villages and the country. In all of these they call for the "Light of the world."

To meet and answer this call you can now get from the Pacific Press Publishing Co., Oakland, Cal., the following tracts in the Spanish language: "Living by Faith," a translation of *Bible Students' Library* No. 75; "Righteousness," a translation of *Bible Students' Library* No. 71; "Inheritance of the Saints," and the "Angels of God"—each of which is a collection of seven Bible readings on different subjects, and a 4-page leaflet, "This Rock, or the Foundation of the Church," a translation of which appeared in the SIGNS OF THE TIMES of Jan. 22, 1894, page 182. Orders for any of the above will be promptly filled.

SCIENCE in the KITCHEN

By MRS. E. E. KELLOGG, A. M.,

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

THE GATHERING CALL.

BY D. E. W.

"When He putteth forth His own sheep, He goeth before them." John 10:4.

The gathering call of God is sounding;
Away to the fields, then, let us go;
With ripened grain the fields abounding,
Thrust in thy sickle and reap them now.

Haste! ye idlers in the vineyard;
Oh, hasten! hasten! why delay?
Hear, oh, hear the Master calling,
"Go and reap the fields to-day!"

Why in a napkin fold the talent
He has given you to use?
Why stand ye all day idly waiting,
And thus the Master's trust abuse?
Highland Park, Ill.

FROM THE SOUTH SEAS.

A LETTER from Brother J. R. McCoy, bearing date of December 21, written from Melbourne, Australia, to Brother C. H. Jones, of this office, contains some news which we believe will be of interest to our readers. He says that the camp meeting at Wellington was very successful, eleven persons being baptized. At the time he wrote the *Pitcairn* expected to sail from Wellington to America on December 25. When his work in Australia is done, he expects to sail for America, reaching San Francisco before the *Pitcairn*.

He writes that, from letters he has received since reaching Melbourne, he learns that God is greatly blessing on the island of Norfolk. He incloses copies of letters from various ones. Three of the letters which Brother McCoy incloses are from the island of Pitcairn,—one from Sister Hattie Andre, one from Brother McCoy's daughter Ella, and a third from his wife. These, or extracts from them, will be given next week.

One of the three letters from Norfolk Island is from Brother Cole to Brother White, under date of November 23, 1893. Some of the most interesting items in this follow. He says that he is working in a Methodist Episcopal Church, but the people are not really Methodists; they believe as we do in many things, especially as regards the coming of the Lord and the work of grace in the heart. They have no preacher now, but there are eight elders among them who preach some, and with a simplicity that would draw one to them. Their prayer meetings, he says, are very much like our own good prayer meetings.

He says that all these elders have a very tender feeling toward us, and the one who was a short time ago very much against our work there, was more anxious than the others for him to take charge of the meetings. He speaks almost every Sunday night, and the church is always well filled with people from both churches. Some attend from the English Church who would never go inside the M. E. Church before. It has been their custom after services to call upon backsliders and sinners to go forward for prayers and give their hearts to God, and he says "up to the time of writing this about ten have given their heart to God, and, in visits and conversation with them since, we are much pleased with the progress which they are making, and to know from God's word that their sins are forgiven."

He is assisting in their Sunday school and also has a class every Sabbath afternoon. "Our meetings on the Sabbath," he writes, "were very small at first, but one after an-

other kept dropping in until our room is quite crowded, and many are very much interested. The organist told Sister Mary McCoy that she could hardly wait for the Sabbath to come around." He has been holding young people's meetings, which had proved very interesting and profitable. He has been offered the parsonage to live in, but thinks it best to remain where he is until he sees further developments.

And yet he is meeting opposition on the island. As people began to attend these meetings on the Sabbath, a lawn-tennis club was organized to call people's attention from it, and the people even begged Sister McCoy to join it. Since he started the young people's meeting, the minister in the other church has started one too.

Brother Cole has good help in Brother Nobbs, the schoolteacher on the island. As an evidence of the universal Sunday persecuting spirit, this little item from his letter will be of interest: "One of Brother Nobbs' daughters was married one day last week. We, with many others, were invited to the wedding dinner. While there I noticed the minister talking very earnestly with the chief magistrate, but thought little of it at the time. The wedding was on Tuesday, and to be ready Brother Nobbs' family did some cooking on Sunday. Now would you be surprised to learn they have him in court for it? The trial has not come off yet, but it will soon. Now Sunday is a day when the Norfolk people cook and feast, but they say there is this difference, 'We cook for the day, but he cooked for days to come.' If they can make an example of Brother Nobbs, they think they will frighten others who are not so strong, from starting out to keep the Sabbath. He will not pay the fine, but says he will willingly go to jail if it comes to that. The court was appointed for Friday evening, when they knew he would not go. For some reason it has not come off yet. We can see plainly that something is to be done, and that right early. We are not discouraged; we seek God daily for his guidance, and thank him for the privilege of being on Norfolk, for we believe that is where he wants us to be."

The other letter from Norfolk is from Mary Ann McCoy, a sister of Brother J. R. McCoy. She says: "Brother Cole's very humble way with his preaching is having a good influence. They found out that he is feeding their souls with the bread of life, the pure word of God. I think that he is the right man for this place. The work is of a most encouraging nature. Brother Cole preaches in the Methodist Church every Sunday night and once or twice a week, and will also hold meetings in the country. He has already organized a young people's meeting at 5 o'clock Sunday afternoon. Several of the young people have gone forward under conviction and express their desire to be saved. At the Long House the room where our Sabbath meetings are held is always crowded. Sometimes it will scarcely hold all who come to the preaching. The little children flock into the Sabbath school, which began October 7. Brother Cole has all the adults, Sister Cole the little ones, and I have the young people. They are so interested in the Sabbath school. They like the Bible lessons better than their catechisms, and our way of illustrating the lessons is quite different from their method of teaching."

Sister McCoy also speaks of the efforts that are being made to turn the people away from the meetings, and to induce her to join the lawn-tennis club, which was organized to meet every Sabbath to play. They have offered the parsonage to Brother and Sister Cole, but he thinks it best to stay where they are for the present. The people are learning truths that they never heard before. Sister McCoy also

speaks of the Sunday prosecution against Brother Alfred Nobbs. Several years ago the school was taken from Alfred Nobbs because he would not teach the catechism in the school. But as they could find no one to take his place, they restored him, sending the chaplain every week to teach the catechism for him. He objected to that part of the catechism which treats of infant baptism, which says: "In my baptism I was made a member of Christ, a child of God, and an inheritor of the kingdom of heaven."

We rejoice with our dear laborers on Norfolk Island that God is blessing them in their work, and are thankful to Brother McCoy for furnishing us with this news. We hope that God may be with his servant and sustain him when the fearful news reaches him of the loss of his wife and daughter, the former of whom died the 26th of August, and the latter the 3d of September. But he had not heard of it at the time of writing, in the last part of December. We hope he will have the prayers of our people.

FIELD NOTES.

THE brethren at Urbana, Iowa, have about completed a new house of worship.

AT Massena, Iowa, a few weeks ago ice was cut in order to prepare a place for the baptism of candidates.

IT is reported from Oklahoma City that twelve persons have recently united with the church, whose attention was attracted to the doctrines we hold by literature placed in the distributors.

NEAR Tustin, Mich., our people have a church in the country, where Elders R. C. Horton and J. E. Evans recently held meetings, which resulted in ten starting out to serve the Lord.

"THOU therefore, my son, be strong in the grace that is in Christ Jesus. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." 2 Tim. 2:1, 2.

ELDER E. E. ANDROSS gives very encouraging reports of meetings held in various parts of Southern California, in which Elder Haskell took a leading part. Elder J. H. Morrison took part in the extended meeting at Los Angeles.

ELDER R. S. DONNELL, president of Upper Columbia Conference, gives the following report of labor in that Conference from June 1 to December 31, 1893: Baptisms, 96; added to the churches, 144; signed covenant in new fields, 44.

A NOTE from Prof. E. C. Keck in the *Review* of January 30 states that the grand jury of Gainesville, Ga., had found bills against himself and Elder W. A. McCutcheon for violation of the Sunday law of the State, and that their cases would come up in the city court the third Monday in this month.

ELDER WM. COVERT, president of Vermont Conference, writes, under date of January 26, that he was visiting his family in Indianapolis, but spending part of his time among the churches in that field. He expected to return to his Vermont charge about the 10th inst. His address is 190 N. Winooski Avenue, Burlington, Vt.

SISTER ALMIRA RUOFF, writing of the work in South Africa, says: "The school year at Claremont Union College has been a prosperous one, and the students have made good progress, not only in the class work but in the 'Home' domestic work as well. Considering the fact that white children in Africa are not raised to do housework, it is remarkable how proficient they have grown in household duties in one short year."

BROTHER J. W. KELCHNER, formerly a laborer in California Conference, now in Georgia, writes of the institute held at Atlanta: "I was not a little surprised to find gathered here over a hundred workers from different parts of the Southern field."

SISTER M. A. HASKELL, wife of Elder S. N. Haskell, died at Napa, Cal., January 29, aged 81 years. She had been an invalid during sixty years of her life, and twelve years confined to her bed. She embraced the doctrines held by Seventh-day Adventists forty years ago, and died in the blessed hope.

A **SABBATH** school of twenty-six members was recently organized at Lakeside, Cal., by Brother Baxter Howe. He reports a combined effort of three ministers—Methodist, Christian, and United Brethren—to break down the Bible doctrine of the Sabbath, and notes that when they got rid of the Sabbath, they had neither Christ nor the Bible left. Such a result would be but a natural consequence.

WHAT A SUBSCRIBER SAYS.

THE following is a sample in some respects of many letters which come to us at this office:—

DEAR "SIGNS OF THE TIMES:" Your welcome weekly visit to our home always brings us something interesting and elevating, and we would miss you more than any other of our papers. We take the *Inter-Ocean* and the *Patriotic American*, but we would rather miss them both than the SIGNS OF THE TIMES. In fact, we think the SIGNS is the best weekly religious paper we have ever read, and the longer we read it the better we are pleased with it. I think if a person were induced to sign for one year that they would be a subscriber ever after.

PERIODICALS WANTED.

D. A. CORKHAM, of Hantsport, N. S., says that he can use tracts and envelopes for missionary work in that town and other places. By this is meant, I suppose, those packages of tracts which have been put up in envelopes for loaning. It does not matter to him if these tracts have been used and are a little soiled, because he can use them among the fishermen. They should be sent postage prepaid.

MRS. E. A. PASCOE, 12 North Wyoming Street, Butte City, Mont., solicits copies of our periodicals and tracts for distributor work.

DOES THIS MEAN YOU?

We notice on examination of our SIGNS list that many clubs and single subscriptions expire during the month of February. We feel sure that none want to miss any of the valuable instruction that is being printed from week to week in the SIGNS. We therefore advise early renewals, thus saving a break in the series of articles.

Please notice the date on your address label of this number, and if your time has about expired please renew at once. This will save us trouble, as well as yourself.

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 9:15 A. M. Sunday, 7:30 P. M., Bible study. Prayer meeting Friday at 7:30 P. M. All are welcome.

H. W. HERRELL, Clerk.

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of California.

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THE SECOND ADVENT.—Assorted Tract Package No. 3, contains 96 pages; price, 10 cents. Subjects considered—The Coming of the Lord, Is the End Near? Can We Know? The Signs of the Times, The Judgment, and The Second Advent of Our Lord. Address, **Pacific Press, Oakland, Cal.**

International S. S. Lessons.

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

LESSON VIII.—SUNDAY, FEBRUARY 25, 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.]

TRIAL OF ABRAHAM'S FAITH.

Lesson Scripture, Gen. 22:1-18.

1. And it came to pass after these things, that God did prove Abraham, and said unto him, Abraham: and he said, Here am I.
2. And he said, Take now thy son, thine only son, whom thou lovest, even Isaac, and get thee into the land of Moriah: and offer him there for a burnt offering upon one of the mountains which I will tell thee of.
3. And Abraham rose early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son; and he clave the wood for the burnt offering, and rose up, and went unto the place of which God had told him.
4. On the third day Abraham lifted up his eyes, and saw the place afar off.
5. And Abraham said unto his young men, Abide ye here with the ass, and I and the lad will go yonder; and we will worship, and come again to you.
6. And Abraham took the wood of the burnt offering, and laid it upon Isaac his son; and he took in his hand the fire and the knife; and they went both of them together.
7. And Isaac spake unto Abraham his father, and said, My father; and he said, Here am I, my son. And he said, Behold, the fire and the wood; but where is a lamb for the burnt offering?
8. And Abraham said, God will provide himself the lamb for a burnt offering, my son; so they went both of them together.
9. And they came to the place which God had told him of; and Abraham built the altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar, upon the wood.
10. And Abraham stretched forth his hand, and took the knife to slay his son.
11. And the angel of the Lord called unto him out of heaven, and said, Abraham, Abraham: and he said, Here am I.
12. And he said, Lay not thine hand upon the lad, neither do thou anything unto him; for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from me.
13. And Abraham lifted up his eyes, and looked, and behold, behind him a ram caught in a thicket by his horns; and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son.
14. And Abraham called the name of that place Jehovah-jireh; as it is said to this day, In the mount of the Lord it shall be provided.
15. And the angel of the Lord called unto Abraham a second time out of heaven, and said,
16. By myself have I sworn, saith the Lord, because thou hast done this thing, and hast not withheld thy son, thine only son:
17. That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the seashore; and thy seed shall possess the gate of his enemies;
18. And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice."

Golden Text.—"By faith Abraham, being tried, offered up Isaac." Heb. 11:17.

SUGGESTIVE QUESTIONS.

1. Give a synopsis of the events between this and our last lesson. Note 1.
2. After Abraham left the land of the Philistines, what did God do with respect to him? Verse 1.
3. What was the test which the Lord used to prove him? Verse 2.
4. How promptly did Abraham obey? Verse 3. Note 2.
5. Whom did he take with him? Verse 3.
6. How long was he on his journey? Verse 4. Note 3.
7. When they reached the place, what did he say to his servants? Note 4.
8. Where did Abraham and Isaac then go? Verse 6.
9. When they were going to the place, what did Isaac ask his father?
10. When they came to the place, what did Abraham do? Verse 9. Note 5.
11. After laying Isaac upon the altar, what did Abraham do?
12. How was he kept from slaying him? Verse 11.
13. In what language did the Lord approve his course? Verse 12.
14. How did God provide an offering? Verse 13.
15. What did Abraham call that place? Verse 14.
16. Because of Abraham's faith, how did the Lord

again assure him of his blessing? Verses 15, 16. See note 6.

17. What did the Lord further promise in regard to Abraham and his seed?

18. Who is this seed?

"And if ye are Christ's, then are ye Abraham's seed, heirs according to promise." Gal. 3:29.

NOTES.

1. Our last lesson took in the destruction of Sodom and Gomorrah. The remainder of the 19th chapter gives us an account of the incestuous origin of the nations of Ammon and Moab. In chapter twenty we have an account of Abraham's sojourn among the Philistines, the history showing that Abimelech had the knowledge of the true God, and that that nation had a much higher regard of morality than the other nations of Palestine. In chapter twenty-one we have recorded the birth of Isaac; the mocking of Isaac by Ishmael; the sending away of Hagar, and God's mercy to her in the wilderness. The last part of the chapter records the separation from Abimelech, the king of the Philistines, which brings us to our lesson of to-day.

2. **And Abraham rose early.**—In the promptness of Abraham's obedience was shown his perfected faith in God. When God first promised that his seed should be as the stars of heaven, Abraham thought it would have to be through his trusted servant. The Lord corrected him upon this, and told him it should be from his *own* seed, and then Abraham and his wife thought it must come through his maidservant. While he believed God, he believed his own works and wisdom must have a part in the fulfillment of God's promise. The Lord again told him that his seed was not to come in that way, but that Sarah, his wife, should bear the child of promise; and Abraham believed the Lord. And now that that son had grown to be a young man, God tested the faith of his servant again, and said unto him, "Take now thy son, thine only son, whom thou lovest, even Isaac, . . . and offer him . . . for a burnt offering." If Abraham had not had faith in that God who had guided him through all his past life, he would have hesitated and waited, and human wisdom would have found some excuse by which to evade the plain command of God. But Abraham did not even hesitate; he did not put it off in the morning, as naturally he would have done. Strong as was his love for his son, his simple faith in God's wisdom was more, and he promptly obeyed. That is what simple faith always does.

3. **On the third day.**—Notice the strength of the test. Many men do brave things through impulse. The decision is made at once and the act is soon over; but Abraham had, during his long three days' journey, time to ponder God's command and think of the terribleness of the sacrifice. One writer has said: "Side by side the father and son journeyed in silence. The patriarch, pondering his heavy secret, had no heart for words. His thoughts were of the proud, fond mother, and the day when he should return to her alone. Well he knew that the knife would pierce her heart when he took the life of her son. That day—the longest that Abraham had ever experienced—dragged slowly to its close. While his son and the young men were sleeping, he spent the night in prayer, still hoping that some heavenly messenger might come to say that the trial was enough, that the youth might return unharmed to his mother; but no relief came to his tortured soul. Another long day, another long night of humiliation and prayer, while ever the command that was to leave him childless was ringing in his ears. Satan was near to whisper doubts and unbelief; but Abraham resisted his suggestions. Even now he did not murmur against God, but strengthened his soul by dwelling upon the evidences of the Lord's goodness and faithfulness."—*Patriarchs and Prophets*, p. 151. **Saw the place afar off.**—God evidently gave Abraham some sign by which he would know it. He told him to go to the place that he would afterward tell him of, and when Abraham saw the place afar off, he knew it. It might have been a cloud of glory, the presence of holy angels hovering over Mount Moriah. It is interesting to know that upon this very spot the temple was afterward built.

4. **We will worship, and come again to you.**—In this expression is shown Abraham's faith, for we certainly would not accuse him of telling a falsehood. He certainly expected to offer up Isaac as the burnt offering, and he therefore knew that Isaac would have to die. But he also knew that God said the promised Seed should come through Isaac, and he therefore believed that God would raise Isaac from the dead. "By faith Abraham, being tried, offered

up Isaac; yea, he that had gladly received the promises was offering up his only-begotten son; even he to whom it was said, In Isaac shall thy seed be called; accounting that God is able to raise up, even from the dead; from whence he did also in a parable receive him back."

5. **Bound Isaac his son.**—Evidently Isaac submitted to God's will in this as did Abraham, for he was a young man, and doubtless strong enough to resist his aged father. The binding was evidently done without a struggle, for Isaac had faith in his father and in his father's God.

6. As the faith of Abraham grew stronger, God's promises were given brighter and fuller, and when Abraham endured his supreme test of faith, God confirmed his promise with an oath. Not that Abraham especially needed it, but he did it in order to give hope to those who should live after Abraham. "For men swear by the greater; and in every dispute of theirs the oath is final for confirmation. Wherein God, being minded to show more abundantly unto the heirs of the promise the immutability of his counsel, interposed with an oath; that by two immutable things, in which it is impossible for God to lie, we may have a strong encouragement, who have fled for refuge to lay hold of the hope set before us."

LESSON VII.—SABBATH, FEBRUARY 24, 1894.

IN THE WILDERNESS AND AT NAZARETH.

Lesson Scripture, Luke 4:1-22.

1. And Jesus, full of the Holy Spirit, returned from the Jordan, and was led by the Spirit into the wilderness during forty days, being tempted of the devil.
2. And he did eat nothing in those days: and when they were completed, he hungered.
3. And the devil said unto him, If thou art the Son of God, command this stone that it become bread.
4. And Jesus answered unto him, It is written, Man shall not live by bread alone.
5. And he led him up, and showed him all the kingdoms of the world in a moment of time.
6. And the devil said unto him, To thee will I give all this authority; and the glory of them; for it hath been delivered unto me; and to whomsoever I will I give it.
7. If thou therefore wilt worship before me, it shall all be thine.
8. And Jesus answered and said unto him, It is written, thou shalt worship the Lord thy God, and him only shalt thou serve.
9. And he led him to Jerusalem, and set him on the pinnacle of the temple, and said unto him, If thou art the Son of God, cast thyself down from hence: for it is written,
10. He shall give his angels charge concerning thee, to guard thee: and,
11. On their hands they shall bear thee up, lest haply thou dash thy foot against a stone.
12. And Jesus answering said unto him, It is said, Thou shalt not tempt the Lord thy God.
13. And when the devil had completed every temptation, he departed from him for a season.
14. And Jesus returned in the power of the Spirit into Galilee: and a fame went out concerning him through all the region round about.
15. And he taught in their synagogues, being glorified of all.
16. And he came to Nazareth, where he had been brought up; and he entered, as his custom was, into the synagogue on the Sabbath day, and stood up to read.
17. And there was delivered unto him the book of the prophet Isaiah. And he opened the book, and found the place where it was written,
18. The Spirit of the Lord is upon me, because he anointed me to preach good tidings to the poor; he hath sent me to proclaim release to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,
19. To proclaim the acceptable year of the Lord.
20. And he closed the book, and gave it back to the attendant, and sat down; and the eyes of all in the synagogue were fastened on him.
21. And he began to say unto them, To-day hath this scripture been fulfilled in your ears.
22. And all bare him witness, and wondered at the words of grace which proceeded out of his mouth; and they said, Is not this Joseph's son?

LESSON SUMMARY.—This lesson is sufficiently outlined by the heading. Associate it with the fourth chapter of Luke, and you will know where to turn for some of the most valuable lessons that the Bible contains.

1. Where did Jesus go after his baptism?
2. What did he there endure for forty days?
3. At the close of the forty days' trial, when he was exhausted with hunger, what did the devil say to him?
4. What did Jesus reply?
5. What did the devil show to Jesus?
6. What did he offer him? and on what condition?
7. What claim and authority did he assert?
8. What did Jesus say to this?
9. Where did Satan next take Jesus?

10. How did he fortify his temptation?
11. How did Jesus meet his temptation?
12. After failing in all these attempts, what did the devil do?
13. Where did Jesus then go?
14. How well known did he become?
15. What did he do?
16. What did he do when he came to Nazareth?
17. What book was given to him?
18. What prophecy of Isaiah did he find?
19. When he closed the book, what were the people doing?
20. What did Jesus begin to say unto them?
21. How did the people receive his words at first?
22. What effect did his gracious words have on them?

NOTES.

1. THE order of the three great temptations is given differently in Matthew from what it is in Luke; but there is not the slightest contradiction between the accounts. It seems evident that Matthew has given the exact order in which the temptations occurred, for the greatest temptation of all,—the one in which Christ called Satan by name, and told him to get behind him,—is by Matthew given last. Luke simply gives the facts, without indicating anything about the order of their occurrence.

2. IN Luke's narrative we have an item that is not given elsewhere, and which is sometimes overlooked, namely, that Jesus was being tempted during all of the forty days of his fast. At the close of the forty days' fast, when Jesus was enfeebled and emaciated by hunger, the devil brought his greatest temptation to bear.

3. "It is written that man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." The way in which Jesus met this temptation is an illustration of this scripture. He gave us an example of how to meet temptation. It is not by parleying with it, not by will power, but by the word of God. The Holy Spirit will bring the word to mind in time of temptation, providing we have made a study of it. It is thus that when the enemy comes in like a flood, the Spirit of the Lord lifts up a standard against him. Isa. 59:19. Jesus "did no sin, neither was guile found in his mouth;" and in this, says the apostle, he was an example to us, that we should follow his steps. 1 Peter 2:21, 22. Accordingly, the beloved disciple says: "We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not." 1 John 5:18. How does he keep himself so that the wicked one does not touch him?—By the "shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked." Eph. 6:16. But "faith cometh by hearing, and hearing by the word of God." Rom. 10:17. Therefore it is by the word of God that we are to be kept from sin.

4. It will be noticed that Jesus stopped short in the prophecy which he read from Isaiah. Compare Luke 4:18, 19 and Isa. 61:1, 2. He had come to preach the acceptable year of the Lord. He was also anointed to proclaim the day of vengeance of our God; but that was not his work *then*. He "came not to judge the world, but to save the world." John 12:47; 3:17. The scripture that was fulfilled in their ears that day was wholly a message of mercy, and as such it would be a response in the hearts of the people. "And all bare him witness." Involuntarily they uttered the "amen" with which the Jews were accustomed to respond. In their case was manifested the power of the simple word of God. They could not but be melted by it, until they hardened their hearts by unbelieving questions.

5. "THE SPIRIT OF THE LORD IS UPON ME," ETC.—All this was fulfilled hundreds of years ago. That is, all the liberty that Jesus came to bestow was then available for the men of Nazareth. The deliverance was for them. Then certainly there is no reason for us to think that we must wait till some future time for its fulfillment to us. Who are they that are bound?—It is all who are in sin. When the Jews boasted of their freedom, Jesus said: "Everyone that committeth sin is the bond servant of sin. And the bond servant abideth not in the house forever; but the Son abideth ever. If therefore the Son shall make you free, ye shall be free indeed." John 8:34-36, Revised Version. Christ came to proclaim freedom from sin to them that are bound by sin. The thought of such a possibility is almost too great for the mind to grasp, yet we have the word of God for it, and must believe it. But the power does not rest in man. It is "not by might, nor by power, but by

my Spirit, saith the Lord." Zech. 4:6. When we take God into the account, then it is not too much to believe that men may be perfectly freed from sin. No limit can be set to his power. The things that are impossible with men, are possible with God. Then shall we not yield ourselves wholly to him, submitting to him every moment, that his divine power, which brings to us all things that pertain to life and godliness (2 Peter 1:3), and which also keeps us in the way of life and godliness (1 Peter 1:5; Jude 24, 25), may abide with us continually?

News and Notes.

FOR THE WEEK ENDING FEBRUARY 5.

RELIGIOUS.

—A late Rome dispatch says the pope has approved the decree forbidding the clergy to attend bullfights in Spain. He orders that the priests must refuse absolution to a dying matador.

—Trinity Church, Boston, has taken a new departure in establishing a "Christian pawnshop," where the rate will not exceed four per cent., and where the business will be conducted on humane principles.

—Professor Harper, of the great Chicago University, is reported to have stated in a recent lecture that the story of Cain and Abel is a myth, and some of his brethren in the Baptist ministry take decided exception.

—Because the Midwinter Fair is opened on Sundays, the Methodist Preachers' Meeting of San Francisco, the Golden Gate Christian Endeavor, and the State Sunday School Association, have taken action and decided to "have nothing to do with it."

—A Sprague, Wash., correspondent of the *Harbinger* says that the matter of church members attending the dance is becoming quite a serious matter in the Christian Church in that place, and fears that if the practice is not stopped it will disrupt the church.

—Following is a recent obituary of a Church of England clergyman: "Rev. John Suxtan, Vicar of Bondleigh, died at Bondleigh yesterday. He was renowned as an angler; he was an excellent shot, and a perfect horseman, being a well-known member of the Eggerford Hunt. He was also formerly well known and respected in cricketing circles. He had been vicar of Bondleigh forty years."

—The Protestant ministers of Shepparton, Province of Victoria, Australia, have notified the Minister of Railways that they are "totally opposed to the running of the Sunday train," and they regard it as "a direct assault on the sacredness of the day which the colony acknowledges as the people's rest." The design of this special train was to enable the people to attend a service for the benefit of a hospital institution.

—It is coming to be deemed a serious public offense not to acquiesce in the wishes of the ministers. They have the same right to petition that other citizens have, but the idea that every interest and every enterprise must be limited by their dictum or come under their anathema is getting entirely too common. To admit their right to be heard in public affairs does not carry the doctrine that it is sacrilege to go contrary to their wishes. When they come to publicly urging the boycott on legitimate business that does not happen to be conducted to their liking, they step outside their proper places as ministers of the gospel.

—The tendency of the church toward the world was well illustrated last week in the First Baptist Church of this city, when some new candidates for membership were being examined. One official asked the candidates if they considered dancing a proper thing for professing Christians, and the question so confused one of the young ladies that her father, who is superintendent of the Sunday school, objected to its being put to his daughter. The issue is causing quite a commotion, and seems to have drawn a line between the "Puritans" and the "Progressives" in the church. It is noticeable, however, that all modern "progression" in the churches means, practically, progression toward the world.

—Evidently the name "Christian" is not a synonym of morality in Greece. An Athens dispatch of the 3d inst. says: "The execution of four Christians, sentenced to death for various crimes, in the island of Crete, has incensed the Christians of the island against the governor. Their indignation is increased by the fact that several Mussulmans, convicted of capital charges, have been reprieved. Two Mussulmans were found hanging to trees near Celine recently, and it was thought they were lynched by Christians. The lynching led to wholesale arrests, and the fanaticism of both sects has been aroused. All the foreign consuls in Canea, except the Russian representative, have protested against the execution of the Christians."

SECULAR.

—Anarchist Vaillant was beheaded in Paris on the 5th inst.

—The notorious Spanish bandit, Barillas, "scourge of the Province of Valentia," was surprised and killed on the 4th inst.

—A recent dispatch from Lisbon states that the government has sent a fleet of war ships to Oporto to suppress an insurrection.

—The Chinese in this State are beginning to stir themselves in the matter of registering, seeming suddenly to realize the fact that the six months' extension of time is fast passing away.

—On account of Italy's weak condition, the German Government is becoming anxious for friendly relations with Russia, and a Russo-German treaty is now a first-class political question.

—The great Niagara Falls water power is now being utilized to move the machinery of the greatest paper manufactory in the world, and also in running extensive machinery for generating electricity.

—The pupils of San Francisco public schools continue to send noon lunches to the hundreds of poor laborers who are working in Golden Gate Park on the charity fund. They are greeted with cheers and tears.

—Serious riots, resulting from efforts to collect revenues on the Assam frontiers, are reported from Calcutta. Fifteen persons who resisted the officers had been killed, and the police were calling for reinforcements.

—Mr. George W. Childs, proprietor of the *Philadelphia Ledger*, died on the 2d inst. Deceased had a more than national reputation as an upright business man, a philanthropist, and friend of honest toilers of every grade.

—The decision of Judge Stein, of Chicago, imposing fines on Director General Davis and other World's Fair officials for closing the Fair on a Sunday after his order to keep it open, has been reversed by the Appellate Court.

—It is announced that the shah of Persia is to make another tour of European capitals this year. It is further stated that all civilized royalty is shocked at the prospect of another infliction of his Persian manners upon decent society.

—The Chinese Government has settled for the murder of the two Swedish missionaries of Sung Pn. Some of the Chinese are to be put to death, others degraded, and an indemnity of \$40,000 is to be paid to the families of the missionaries.

—Ex-Premier Samuel Parker, of Hawaii, has issued an address to the people of the United States, in which he says the people of the islands, if given an opportunity, would soon decide in favor of the constitutional monarchy that has been overthrown.

—A heavy windstorm blew down a Congregational Church in Gate City, Ala., on the night of the 3d inst., and about thirty women and children were buried beneath the ruins. They were all more or less injured, three fatally. A Christian Endeavor meeting was being held.

—The Southern California Woman's Parliament convened in its fourth annual session at Pomona last week. At one of the sessions there was an audience of 2,000 people, and all the meetings were largely attended. Educational and labor topics received principal attention.

—The French Chamber of Deputies has approved the Franco-Siamese treaty. It is reported from London that an agreement has been reached between England, France, and China to respect the integrity of Siam, holding that country under the joint protectorate of the three powers.

—On the 29th ult., in Zurich, Switzerland, Anarchists marched to the Italian Legation building, and fastened red and black flags over the door. The police interfered, when a riot ensued, and a large number of combatants on both sides were wounded. Sixteen prominent rioters were arrested.

—A flag that has been prepared for adoption by the Provisional Government at Hawaii is soon to be unfurled at the Hawaiian village, Midwinter Fair grounds, San Francisco. Its field of blue represents the Pacific Ocean, and in the center is an eight-pointed star, symbolical of the eight islands of the Hawaiian group.

—The richest woman in America is Mrs. Hetty Green, of New York, and she is so afraid of being robbed or kidnapped that she takes lodgings in obscure places, and changes her domicile quite frequently. It is said that she tries to keep her place of residence a secret from even her relatives. So much for laying up treasures on earth.

—A dispatch of January 30 from Bogota, U. S. of Colombia, says that serious riots have broken out in that city. They are a protest against the monopoly in tobacco. A mob of over seven thousand men attacked the government offices in spite of the efforts of the police. The troops were called out, charged the mob, and many persons were killed.

—The Supreme Court of the District of Columbia has refused the application of the Knights of Labor for an injunction restraining Secretary Carlisle from issuing government bonds. Judge Cox said the Knights, as an organization, had no standing in court. There is talk of carrying the case to the Court of Appeals, and possibly to the U. S. Supreme Court.

—A great meteor is reported to have fallen between Candelaria and Belleville, Nevada, on the night of the 1st inst. Its brilliant lights and the noise of its explosion were plainly seen and heard at Carson, a distance of 140 miles. It struck on a knoll of sand and rock, tearing up the ground for a considerable distance and causing the earth to quake for several miles. It is described as having the appearance of a great ball of fire, with a tail like a comet, and it exploded just before striking the earth.

—The Equal Suffrage Association of Hiawatha, Kansas, raised the association flag in commemoration of Kansas day, January 30. Its design was the national colors, but instead of forty-four stars it showed only two, representing Colorado and Wyoming, where woman suffrage prevails, and one just rising into view, supposed to mean Kansas. Some of the G. A. R. men took offense at the innovation and tore it down. The ideas of liberty and loyalty are becoming more and more varied in this "Christian nation."

—The public has been wondering what had become of the new Brazilian fleet purchased in New York and London, and which was to have annihilated the rebel fleet in Rio harbor long before this. It is now reported that treacherous persons among the crew tampered with the machinery of three of the vessels to such an extent that extensive repairs were necessary, which has caused a delay of the vessels at Bahia. This might have been expected, inasmuch as most of the crews were said to have been pressed into service.

—It looks as if the rebel admiral at Rio Janeiro was anxious to surrender to some foreign power, for fear of being obliged to surrender to the government. He has fired upon United States and German vessels, and when the former promptly replied, it is said De Gama wanted to surrender, but his fellow officers would not submit to such a course. The action of Amiral Benhan, of the American fleet, has had the effect of freeing American shipping from annoyance by the rebels, and that commerce will no longer be interfered with.

—U. S. Minister Willis, at Honolulu, declined to order the naval vessel in the harbor to fire a salute on the 17th of January in honor of the anniversary of the establishment of the Provisional Government. The officials and sympathizers of the new government are very indignant at what they call an insult on the part of the Minister, inasmuch as two former Ministers and President Cleveland "have given the amplest recognition" to the changed order of affairs; and even Mr. Willis himself had presented his credentials to President Dole for acceptance.

—The stockholders of the World's Fair corporation and the city of Chicago get a return of about ten cents on the dollar of the capital invested in the enterprise. The statements that the receipts were a little over \$1,000,000 more than the expenditures do not include the original capital of the stockholders and the gift by the city, which amounted to \$10,666,495. It is probable that the city did or will get even indirectly, and the same may be said of some or even all of the stockholders, but the business of the enterprise itself did not pay them.

—Officers who went to the mining village of Woodville, Pa., last week, to arrest persons connected with a riot of striking miners, report almost unparalleled scenes of degradation and want. The homes of some of the rioters were in a horrible condition, and in two of them the carcasses of dogs were found, which had been killed for family food. Over forty men were arrested. One man picked up his little child and dared the officers to shoot, saying he would rather die with his family than to be taken away, for if he were arrested, they would have "no one to steal bread for them." But he was arrested. The president of the United Mine Workers says the riots in the Pittsburg coal district were due to starvation, the wages having been reduced so low that miners could not earn enough to keep their families in food.

—It is very rarely that anyone can get a government, State, or municipal appointment unless he belongs to some fraternal society. The biographical notices of political appointees almost invariably include the order or orders of which the subject is a member. A few years ago a young man in this State sought an appointment as railway postal agent. He had good recommendations, but after two years of waiting on promises, he was plainly told that he must become an Odd Fellow before he could secure the appointment. He joined the order, and was immediately appointed. The postmaster whose recommendation was necessary, the County Committeeman of the party in power who held that portion of the perquisites in his hand, and the Congressman through whom the appointment must come, were all Odd Fellows, and the rest was a matter of course.

Signs of the Times

OAKLAND, CAL., MONDAY, FEBRUARY 5, 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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AN appeal will be made in our next issue for dried fruit for the *Pitcairn*. This by way of preparation to those who may have it to furnish.

THE following item is clipped from a Gouverneur (New York) paper of last month. It presents a picture of the side where the greater number of the successes of the church are found:—

“The Rag Tag sociable of Trinity Church last evening was a first-class success,—so voted by all who attended. It was something out of the usual order of church sociables, as its name would indicate.”

Truly yet sadly has it been well expressed:—
“The Church has fallen, the beautiful Church,
And her shame is her boast and pride.”

ONE of the finest editions of a daily paper ever issued is the San Francisco *Examiner’s* Midwinter Fair edition. Its illustrations are admirably *apropos*, and the majority of its special articles, by such writers as Vice President Adlai E. Stevenson, Hon. Frank McCoppin, Joaquin Miller, John Vance Cheney, Annie Laurie, Irwin C. Stump, and a host of others, well written. The wonderful resources and natural beauties of the State are set forth in general and by counties, and what the Midwinter Fair is to be is well told. The issue contains seventy pages, and the price of the immense volume contained therein is only 10 cents.

Christianity in Japan.—In the SIGNS of January 8 we printed an article on page 146, entitled “The Effect of the Parliament of Religions in Japan.” The opinions of Buddhists are there given, that Americans are seeking a new religion, because dissatisfied with Christianity, and are ripe for Buddhism. A writer in the *New York Observer*, Mr. Edward B. Sturges, of Japan, believes that “Buddhism and its sister, Shintoism, are in their death throes, and that Christianity is already nearing a complete triumph in Japan, at least.” But the writer admits that there has been in Japan a reaction against Christianity, yet thinks this reaction only temporary, and that Japan will eventually become a “Christian nation.” There are causes which are now delaying this, one of the chief of which to his mind is “the lack of devotion to their principles on the part of so many visitors from Christian countries while in foreign non-Christian lands.” Chief among their

derelictions of duty he mentions nonattendance at church services and lack of respect for Sunday. In fact, the “American bar” is in full blast on that day, few of the patrons of which are Japanese. “All home restraints were thrown to the winds.” Some visit the theater and go sight-seeing, while some, “even,” went “shopping,” as though that were worse than pleasure seeking and liquor drinking. “One merchant told me,” he writes, “that Sunday was his busiest day. Nearly all their customers were tourists from Christian lands.” And so on and on. Now all such pleas as this would never need to be made if the ministers of the Lord Jesus Christ would recognize the fact that there are no “Christian countries” or “Christian nations,” and that the only Christians there are are those who hold living connection with Jesus Christ, and manifest it by a godly life. There is another thing shown by this article,—the mark of Christianity is coming to be not Christ and his teaching, but the observance of Sunday, an institution which in its origin and nature is antichristian.

A SIGN OF WHAT IS; A PROPHECY OF WHAT IS TO BE.

NEVER, perhaps, has there been such a scene witnessed in Congress as was seen in the closing debates and passage of the Wilson Tariff Bill in the House of Representatives, February 1, 1894. “There was not a vacant seat anywhere in the chamber,” runs the report, and the great crowd overflowed on the floor of the House. The Diplomatic Corps, the representatives of the various nations, were present in their brilliant costumes. But the most striking thing of all is that set forth in the *Examiner’s* report in the following words:—

“In the Speaker’s pew sat James Cardinal Gibbons, clad in a robe of black silk and wearing on his head the scarlet cap that betokens his rank.”

Such a thing as that would never have been tolerated when the spirit of liberty prevailed in this country. It shows how thoroughly under Rome’s influence our government has fallen. Not only this: Leo XIII. has said:—

What Rome has done for other countries, she will do for the United States.

The right of rule belongs to her, is her claim. Kings rule by right only when they rule by her consent, is her doctrine. While she is not in the full sense the power behind the throne, the presence of Cardinal Gibbons, clothed with the insignia of his office, is the prophecy of what is to be when the Papacy shall dictate the legislation of the country. The sentence quoted above should startle every true Protestant.

ACKNOWLEDGING GOD BY ORGANIC LAW.

THE following is a *verbatim* copy of a joint resolution (H. Res. 130) which was introduced January 25, 1894, in the House of Representatives, by Hon. Elijah A. Morse, of Massachusetts:—

JOINT RESOLUTION.

“Proposing an amendment to the preamble of the Constitution of the United States, acknowledging the supreme authority and just government of Almighty God in all the affairs of men and nations.”

“Resolved, by the Senate and House of Representatives of the United States of America in Congress assembled (two-thirds of each House concurring therein), That the following amended form of the preamble of the United States be proposed for ratification by conventions in the several States, which, when ratified by conventions in three-fourths of the States, shall be valid as a part of the said Constitution, namely:—

PREAMBLE.

“We, the people of the United States, devoutly acknowledging the supreme authority and just government of Almighty God in all the affairs of men and nations, grateful to Him for our civil and religious liberty, and encouraged by the assurances of His Word to invoke His guidance, as a Christian nation, according to His appointed way, through Jesus Christ, in order to form a more perfect Union, establish justice, insure domestic tranquility, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and

our posterity, do ordain and establish this Constitution of the United States of America.”

The above was referred to the Committee on Judiciary.

He who knows the mystery of God in Jesus Christ can see at a glance something of what is in the above proposed legislation. Let our readers study it; we will have something to say upon it next week.

THE following is from one of our local dailies, which a short time ago was thundering against the tyranny of trades unions and the religious boycotts:—

“At last Mr. Happ, the Seventh Street merchant, has apparently come to his senses, and has agreed not to further antagonize the Clerks’ Association. Last Sunday his door had a big lock on it, and therefore the clerks are happy.”

Mr. Happ, with several other clothing merchants, formerly kept his store open Sunday—a thing which he had a perfect right to do. The Clerks’ Association and the Federated Trades induced the greater part of the clothing merchants to close on Sunday, Mr. Happ holding out until it seemed “expedient” in a business way, we suppose, to succumb to the boycott. We do not know Mr. Happ, nor do we plead his case; but there is a principle involved in this matter which ought to be repudiated by every true lover of liberty. Mr. Happ has as much right to keep open Sunday as any other day, and every other man has the same right. The clerks have the right to refuse to work on that day, and no one has the right to compel them to do otherwise. Neither have they the right, by boycott or otherwise, to seek to compel anyone else to do their pleasure. But this is how, if we understand the matter, Mr. Happ “came to his senses.” By methods based on the same principle as the modern boycott, tyranny of all ages has brought men to yield their inalienable rights. By the same principles the Inquisition was the means of “converting” thousands during the Dark Ages.

MR. EDWARD B. STURGES, a Presbyterian business man in Japan, thinks that Buddhism and Shintoism “are in their death throes,” and that “Christianity is already nearing a complete triumph;” and yet he charges Christians with lack of devotion to principle, while of Buddhist zeal he draws the following picture:—

“A few days since I saw in front of a Buddhist temple four immense piles of large rope that had been used in collecting and raising to their position the massive timbers of the great temple. That rope was all made of human hair, contributed by men and women mostly still living, as a freewill offering to this dead(?) faith. How insignificant in comparison the slight self-denial that would cause the travelers from Christian lands to at least rest upon the sabbath day [Sunday]!”

How much better it would be for the professed Christians of the world to turn from the Sunday of tradition to the pure precepts of God’s word! They would have a power then which could dispense with the wanted example of half-hearted professors or “travelers from Christian lands.” There is nothing more void of life from God in heathen lands to-day than is the Sunday.

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