

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.

The Assurance of Faith—The language of the true child of God is not that of uncertainty. While no one realizes more clearly and strongly than he that "all flesh is weak," and that he himself is utter weakness, yet is he not uncertain in regard to his salvation. His language is that of assurance, "*I know*."

Uncertainty.—Uncertainty is of the world, and is a characteristic of worldly religions. Its types are found in the devotees of the oriental religions, who seek by severe discipline and penance to save themselves, ever seeking light and peace and finding none; ever longing for the blest Nirvana, but never attaining it. It is to this same uncertainty that the followers of Brahma and Buddha are inviting Christians; and, sad to say, many are leaving the cool, life-giving waters of Lebanon to quaff the polluted mixture of the broken cisterns of men.

Wherein the Certainty Exists.—The certainty, the assurance, of the Christian hope does not exist in man. His language concerning himself is, "For I know that in me (that is, in my flesh), dwelleth no good thing." He can of himself do nothing. It is not in his prayers or fastings or sacrifices or labors that he hopes. It is not in the promises of man or anything that man has done. Neither is it in any combination of men that his assurance lies; for he knows that no man is able by any means to save his brother. His hope is in One who is higher, even in the living God: "For I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day." 2 Tim. 1:12. The trust of the Christian is in the "living God, which made heaven, and earth, and the sea, and all things that are therein." Acts 14:15.

His Fullness.—(1) He has all power, and all things that we see about us are evidences of the power of his Godhead. "Our God is in the

heavens; he hath done whatsoever he pleased." Ps. 115:3. "Hast thou not known? hast thou not heard, that the everlasting God, the Lord [Jehovah], the Creator of the ends of the earth, fainteth not, neither is weary?" Isa. 40:28. "Trust ye in the Lord forever; for in the Lord Jehovah is everlasting strength [the Rock of Ages," margin]." Isa. 26:4. This is the power of God, in which rests the assurance of the Christian. (2) He has wisdom. "There is no searching of his understanding." Isa. 40:28. "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out." Rom. 11:33. "Great is our Lord, and of great power; his understanding is infinite." Ps. 147:5. This is the wisdom and knowledge of our God. (3) His love is equal to his power or wisdom; it is infinite. It is not even to be compared with the strongest earthly love. "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee." Isa. 49:15. "For God so loved the world that he gave his only-begotten Son, that whosoever believeth in him, should not perish, but have everlasting life." John 3:16. "Greater love hath no man than this, that a man lay down his life for his friends" (John 15:13), "but God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." Rom. 5:8. This is God's love. Can we not rest with assurance on this threefold foundation of Infinite Power, Infinite Wisdom, Infinite Love, each and all everlasting in their infinity?

All Given Us in Jesus Christ.—All these attributes of God are pledged for the salvation of every soul who will trust him, and are given to us in Christ Jesus our Lord. "For in him dwelleth all the fullness of the Godhead bodily." "For it pleased the Father that in him should all fullness dwell." Col. 2:9; 1:19. "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; wherein he hath abounded toward us in all wisdom and prudence." Eph. 1:7, 8. "And ye are complete in him, which is the Head of all principality and power." Col. 2:10.

"What Must We Do?"—Simply submit to God's holy will; simply choose his own blessed way of infinite knowledge, love, and power. We do not know ourselves; we have not wisdom for the task; we have no commendable

righteousness; we have no price to redeem ourselves from the bondage of sin; but Jesus Christ "is made unto us wisdom, and righteousness, and sanctification, and redemption." All he asks of us is to cooperate with him, to choose his way. Does he command even to impossibility?—Then choose to do for his sake, and it will be done. Does he bid us wait?—Then wait and his salvation will be seen. Does he promise?—Submit to the condition, trust the promise, and it will be fulfilled. In short, this choosing, eternally, continually, momentarily because eternally, is but the renunciation of self for Christ's sake; and into the thus emptied soul Christ will bring the fullness of the Godhead, so that it will be "God which worketh in you both to will and to do of his good pleasure." Phil. 2:13. But do not choose because you think you must choose thus to be saved. Do not choose it as a matter of policy, or expediency, or a makeshift. Choose willingly, gladly, counting it as a privilege to choose the wisdom, power, and love of the King of the universe. Nothing else is choice. All else will sooner or later prove futile. Oh, choose Christ and Christ's way, not alone at his baptism, not alone on the mountain top, but in meeting the temptation, in the nights of prayer, in the Garden of Gethsemane, on the cross of Calvary. Choose him every when, everywhere, earnestly, gladly, as the wisest, best, and only way.

"I Know."—Then, when Christ is chosen, can the Christian truly say, "*I know* that my Redeemer liveth." "*We know* that we have passed from death unto life." God cannot fail; his word endureth forever. He has chosen us all, corrupted by sin as we are, chosen us to make us "to the praise of the glory of his grace." Have we chosen him? Have we accepted the way, the process, the cross, the triumph? Then may we trust. All Heaven is pledged to carry us through. We can plead with our Daysman in all assurance when the trial is great and the enemy presses us sore, accusing us of sins and mistakes: "We acknowledge, O Lord, our wickedness, . . . for we have sinned against thee. Do not abhor us, for thy name's sake; do not disgrace the throne of thy glory." Jer. 14:20, 21. God will not do it; he cannot do it. He abideth faithful. On his word we can rest. On his promise, oath, and deed we may anchor our frail craft; the anchor will hold. We are not anchored down, but up. The storms may beat, the blasts howl, the deep may boil; we are anchored on high. The

Rock of Ages is our refuge; Christ is our hope. Rest in him, Christian, rest in his word.

No Need of the Uncertainties.—We have no need of the uncertain delusions of the age; we have no time to listen to the voice of false guides from the plain of Ono; it is not necessary to test every link in the chain when we know it has one defective one; we have all fullness in Christ and his blessed word. Why leave the Fountain of Life for the brackish pools of worldly wise men? Why turn from the simple gospel to its thousand and one perversions? Why not now, reader, in these evil days, choose once for all the eternal truth of God which is in Christ Jesus our Lord and revealed in his holy word? Why not choose now?

THAT "CHRISTIAN NATION" CLAIM.

THE *Christian Statesman* of November 3 publishes extracts from an address of Dr. Edward Thomson, of the Sunday Reform League, in which he reiterates the absurd claim that "this is a Christian nation." In support of this theory he says:—

Our fathers framed a Constitution and they gave to the nation its first laws. They intended to and did establish a Christian organization, and they intended that the Christian Sabbath should be regarded as one of the institutions of the nation.

He then refers specially to the Declaration of Independence and to the Constitution of the United States as a proof of his concluding assertion. A merely casual reference to these documents is sufficient to satisfy any candid mind that "our fathers" had not the most remote idea of establishing "a Christian organization." The Declaration of Independence gives reasons at length for establishing an independent nation, and lays down this fundamental principle:—

We hold these truths to be self-evident: That all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness. That to secure these rights governments are instituted among men, etc.

There is no intimation here that the founders of the nation desired to establish a religious government of any kind. They simply aimed to secure their right to "life, liberty, and the pursuit of happiness," each one for himself, in his own way—with a proper regard for the rights and privileges of others. Without this last proviso understood, the principle declared would be nullified. If the government assumes to be Christian, it must, to be consistent, restrict itself in the pursuit of happiness just as the self-denying Christian does. But when the government restricts and denies certain privileges, or desires, in the natural pursuit of happiness, whom does it restrict? It can only restrict the people, for they constitute the government. But the evident design of the Declaration is the fullest possible liberty of action, for it declares that "all men are created equal." If all are to be restricted in the pursuit of happiness to the way marked out by the consistent Christian, then there is not equality in such pursuit. The man who does not believe in Christianity—who has no faith in Christ—would find no happiness. The Scripture says, "If in this life only we have hope in Christ, we are of all men most miserable." So then the citizen compelled by the law to make a show of

Christianity only for the present life, without any hope in Christ for the future life, is compelled by a Christian government to be "most miserable." This would be the opposite of the design in establishing the independent government. Even from a Christian standpoint, no one has a right to make another miserable. Anyone who desires to win men to Christ in truth will avoid such a contradictory course.

The Declaration of Independence goes on to specify twenty-six reasons for cutting loose from King George's dominion, but not one of them is a religious reason. Every plea is a secular one. Although there was religious tyranny and oppression in the land, that is not set forth by the revolutionists as a reason for their revolt.

Turning to the Constitution, which was framed and adopted after the colonies had gained their independence by force of arms, we find again a statement of the reasons for the establishment of an independent government. The preamble to the Constitution reads as follows:—

We, the people of the United States, in order to form a more perfect union, establish justice, insure domestic tranquillity, provide for the common defense, promote the general welfare, and to secure the blessings of liberty to ourselves and posterity, do ordain and establish this Constitution for the United States of America.

Not a word here to indicate that a Christian nation, or a religious government sustaining any particular faith, was designed. And since the adoption of the Constitution there have been added fifteen amendments. Not one of these lays any religious obligation upon the people; on the contrary, the very First Amendment is designed to emphasize the fact that the government is not a religious compact, by providing an additional safeguard against the possibility of its becoming such. That amendment provides that "Congress shall make no law regarding an establishment of religion, or prohibiting the free exercise thereof." None of the other amendments make any reference to Christianity or any other religion, but treat wholly of secular matters.

As we have seen, the Constitution of the nation, which is supposed to be the exponent of its principles, puts all religions on an equal footing. That has ever been our national boast. How does that accord with an intent to establish the Christian religion, or that the Christian sabbath should be a national institution? Let us apply the principle to an individual. Deacon So-and-so is a Christian; but in his confession of faith he also admits to his heart, on equal terms, the principles of every other religion, barring only the *practice* of uncivil rites. His Christianity is entirely formal, and only predominates because his family, his agents, and the circumstances of his surroundings, make that feature of his motley profession somewhat more conspicuous than the others; but he does not, in his creed or practice, "prohibit the free exercise" of any other religion (excepting the uncivil practices). If you can possibly imagine such a "Christian," then you can form some idea of the curious picture held up before the people of this country and called "a Christian nation."

What is a Christian?—A follower of Christ. His motto was, "Whatsoever ye would that men should do to you, do ye even so to them." And, "I say unto you, That ye resist not evil; but whosoever shall smite thee on thy

right cheek, turn to him the other also." Could this nation ever have had an existence if the colonist had continually manifested this Spirit of Christ? Was it not the resistance of evil that secured independence? Did they not smite back, and smite hard, too? And in the subsequent war with the mother country in 1812, what would have become of the nation if it had not resisted? When this nation defeated Mexico in the war of 1845–46, and took away a large portion of her territory, did it manifest the Christian spirit as expressed by our Lord or his apostles? That action was just the opposite of the course indicated for Christians by the word of God. But it was in perfect accord with the spirit of our national principles as enunciated by its Constitution. It was in harmony, too, with the principles and practice of every nation on earth, limited only by their material strength.

When nations contend on the field of battle, do the armies act as they would like to have their foes act? In striving to defeat an enemy does the nation wish the enemy to defeat it? If not, then it is not doing to others as it would have others do to it. Therefore it cannot be a Christian nation.

In all diplomacy, in all commercial treaties, in all offensive and defensive alliances, does not each nation necessarily seek its own advantage?—Certainly it does; were it not so, such arrangements would have no purpose. Charity (or love) is a peculiar feature of Christianity, and the Scripture says charity "seeketh not her own, is not easily provoked, . . . endureth all things." How does this principle compare with our principles as a nation? Every principle advocated by the administrators of our government, from whatever party they may rise, is a measure for seeking our own, and as much more as possible.

Jesus expressly said: "My kingdom is not of this world; if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews." But he would not fight, nor allow his servants to fight, even in self-defense. Then any nation whose servants fight is of this world; and any nation that is of this world is not a Christian nation. W. N. G.

THE San Francisco *Examiner* reports Rev. J. Q. A. Henry as saying:—

Of all institutions, the school should be most zealously kept out of politics. On its integrity depends the future of the nation. Corrupt it and the stream of national life begins to be turbid, and to flow sluggishly. Take from the school its pure, non-sectarian character, and put into it teachers whose responsibility is first to the priest, and soon dwarfed intelligence, narrowed mentality, bigoted intolerance, and all the train of evils attendant upon the teachings of the parochial schools, must appear.

All of which is good, and we wish it were true. But too often our school boards, and hence schoolteachers and schools, are very much in politics. And frequently, also, we find our "Protestant" schoolteachers arrogating to themselves the teaching of religious dogmas, saying what our children shall read outside of school hours, and teaching our little ones to sing prayers. It was in this way that Rome began. We are a friend to the public schools. Let them fulfill their legitimate functions. Protestant religion by law is but little better than Catholic. The places for teaching all religion is the home and the church, and such other places as people may go not of necessity, but voluntarily.

General Articles.

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

IN THE REALM OF THE KING.

BY ELDER J. O. BEARD.

As FAIR as the lily that grows in the field
Shall be those whom the Lord robes in garments
of white,
And Jehovah, their God, is their sun and their
shield;
In his blest presence they shall e'er take delight.
And the dark curse shall blacken the earth never-
more,
For the stains made by sin have been purged by
the fire.
No tumultuous waves shall beat on that shore;
Ne'er again will be felt the hurricane's ire.

But softly the breezes sweet fragrance will bear
From the flowers that bloom in perpetual spring;
And the desert shall blossom like rose garden fair,
For perfect is all in that realm of the King.

There the lame man shall leap like the swift-
springing deer,
And the tongue of the dumb sing as blithe as a
bird,
And the ears of the deaf shall sweet music hear,
For all are made whole by the power of his word.

The inhabitant never will say, "I am ill,"
And the grim monster Death shall be known
nevermore;
But with unending life every bosom shall thrill,
For banished are sickness and death from that
shore.

And those that shall dwell in that beautiful place
Can never feel sorrow, and know not a care;
But a pure, holy light will shine in each face,
Reflecting in beauty God's image so fair.

Like Eden of old its springtime will be,
Like Eden of old its harvest hours too.
Once again will man eat of Life's beautiful tree,
And drink of Life's stream in the glad earth
made new.

Oh, we long to be robed in those garments of light,
And join the sweet song that the ransomed will
sing,
To bask unabashed in his glory so bright,
And shout loud hosannas to Jesus our King!

But hush thou, my soul, and patiently wait
Thy Father's own time, for he knoweth best.
'Twill be rapture untold to enter the gate,
And with Jesus at home forever to rest.
Winterset, Iowa.

A PERPETUAL MEMORIAL.

BY MRS. E. G. WHITE.

(Concluded.)

SATAN's chief agent in bringing about the rejection of the fourth commandment, and the institution of the first day of the week as a day of rest, has been the Roman Catholic Church. The Roman Catholic Church does not deny the part she has acted in this change, but makes a boast of her power as shown in the change which she has brought about in the world. Papists acknowledge that the Bible gives no sanction to this change, and that Protestants have no Scriptural authority for Sunday worship. The Catholic Church changed the day of rest from the seventh to the first day, and without the shadow of divine sanction it has been accepted by almost all the Protestant churches, and Rome, pointing to the adherents of her doctrines, claims the supremacy. In chang-

ing the fourth precept of God's law, the papal power has thought itself able to exalt itself above all that is called God, or that is worshiped. This was the very work that the prophesy foretold would be done by this power. In trampling upon the fourth commandment, the first commandment is broken. Their idolatry is similar to that of Israel's when she substituted a god which her own hands had made, for the living and true God, and followed after the example of Egypt; for when the Catholics substitute a sabbath of their own making for that which God commanded, they too worship that which their own hands have made, and follow the example of the heathen who worshiped the sun on the first day of the week.

Through the pope of Rome the same work has been carried on here on earth as was carried on in the courts of heaven before the expulsion of the prince of darkness. Satan sought to correct the law of God in heaven, and to supply an amendment of his own. He exalted his own judgment above that of his Creator, and placed his will above the will of Jehovah, and in this way virtually declared God to be fallible. The pope also takes the same course, and, claiming infallibility for himself, seeks to adjust the law of God to meet his own ideas, thinking himself able to correct the mistakes he thinks he sees in the statutes and commands of the Lord of heaven and earth. He virtually says to the world, I will give you better laws than those of Jehovah. What an insult is this to the God of heaven!

Many thousand who have accepted the change made in the day of rest have done so ignorantly, and unwittingly have placed themselves under the banner of the prince of darkness. The Christian church has accepted the false sabbath, but the day of light has now dawned. The times of their ignorance God winked at, but now he commandeth men everywhere to repent. It is demonstrated that no change is necessary in the law of God. Were there a change needed in the law of God, and could such a change be made, the rebellion of Satan would be justified, and the universe would have to concede that Satan was wiser than God, and had a right to supreme authority. But Jesus came to magnify the law and to make it honorable, and his death on Calvary in the sinner's behalf, proves the immutability of the law of heaven.

The work of the papal church was to be of an exactly opposite character to that of Christ. Daniel in holy vision saw that he "would think to change times and laws." The laws of God and the time of God were to be changed by this antichristian power. The laws of God are the only laws which men are prohibited from changing, for secular powers may change as they see fit the laws of secular governments. In the prophesy it is plainly shown that this papal power would with deliberate intention change the law of God. In the Catholic catechisms the second commandment is not taught as obligatory, but for this change they do not hold themselves responsible of intention to change the law, as they declare that the whole significance of the precept is contained in the first commandment. But the change of the fourth commandment, the institution of the first day of the week as the Sabbath instead of the seventh day, is a change for which she holds herself responsible of intention to change, and makes a boast of her power, because the

whole professed Christian world acknowledges her mandate in this particular. It is by thus trampling upon God's commandments (sin is the transgression of the law) that the Roman Church has proved its right to the title given in prophecy to one who shall be the "mystery of lawlessness."

The Papacy, claiming to be the vicegerent of the Son of God, is in truth the vicegerent of another power. She points to the Sunday institution as the sign of her authority; but in the change of the law and time of God, she is only doing that which Satan tried to do in heaven,—prove the law of God faulty, and the Lawgiver fallible. In boasting of her power above the law of God, she is but echoing the sentiments of the great deceiver. God instituted the Sabbath as a sign of his authority and power, and the Papacy, acting for the prince of evil, points to the Sunday as a sign of her power and jurisdiction. The day of the sun, Sunday, was a day devoted to the most vile of the heathen worship, for it was celebrated in connection with sun-worship. This Sunday-sabbath has been accepted by many who know it to be the founding of heathenism, which has been cherished and nourished by the Church of Rome, and by her clothed in the garments of sanctity. But while many are now aware of its origin, there are true Christians in every church who do not know the origin of the Sunday-sabbath, and believe that they are keeping the day which God sanctified and blest. This is true of worshipers even in the Catholic Church; and while this ignorance and integrity remain, God accepts of their sincerity; but when light shall fall upon their pathway, God requires them to come into harmony with his law, and to observe the Sabbath of his appointing. The time has come when the glory of the Lord is to fill the earth, and when the whole earth shall be lightened with his glory. The cry is sounding to the honest in heart to "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." "And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities." "Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus."

"AS YE GO, PREACH."

A MISSIONARY of the London Society at Madagascar sends to the *Chronicle* an account of a native young man, who had been a wild lad, but who something more than two years since gave himself to Christ. He was much impressed with the Saviour's command to his disciples to preach, and was convinced that this command ought to be obeyed by all, every day. Though a plain woodcarrier, as soon as his wood was sold he would go about the market, Bible in hand, preaching as long as anyone would listen.

Finding that his trade interfered with his giving as much time to preaching as he would like, he gave it up. One day he told the missionary he had preached seven times, but thought that "so little." Ordinarily he preached from ten to fourteen times. When

asked to go into some of the churches and preach, he declined, saying, "I should get comparatively few to hear me, whereas in the market when I raised my voice and called out, 'Oh, all ye people, God is waiting to be reconciled to you to-day!' four hundred or five hundred people can hear me, and stop to listen."

The Lord has ordained that they who preach the gospel shall live of the gospel. But should they not make a business of it? One sermon a week, smothered in forms, flowers, music, and machinery, seems hardly like the apostolic preaching, of which this poor islander seems to furnish a better illustration.—*Selected.*

THE FIRST AND GREATEST STRIKE.

BY ELDER H. A. ST. JOHN.

STRIKES between men and men in this our day are becoming quite frequent, and are often quite extended in their scope, and serious in their results. It is not improbable that in some instances the strikers are in the right; as regards the principle for which they contend. Yet perhaps it is rarely the case that the right is all on one side and the wrong on the other.

But it is not my present purpose to inquire into the causes that have led to any of these strikes among men. My intention is to notice some features and fruits of the first as well as the greatest strike in the universe of God, at least within the annals of history. This strike is not a dead issue—a thing of bygone days; it is still on. It is even now increasing with interest and intensity with the rolling years. And what makes it of special interest to all is the fact that every accountable human being is on one side or the other of this strike; and in this case the strikers are wholly in the wrong, in principle, in spirit, and in action.

This first and greatest strike is not under the leadership of Debs and Sovereign, but the devil. It began in heaven. Lucifer, an exalted angel, was the leader. He had a good situation, and every needed blessing, but he wanted to be equal to his Creator and Employer, hence struck for a higher place. Many sympathetic strikes soon followed. Out of misplaced sympathy many angels struck, and joined Lucifer. The great Ruler in heaven repeatedly offered to reëstate Satan, and take all the rebel strikers back to favor and service, on condition of repentance, but they would not, said they had nothing to arbitrate—had done no wrong. When all hope of reconciliation was cut off, then came the final crisis—a pitched battle. The strikers met with an ignominious defeat. Having voluntarily gone out of God's counsel and service, they were violently cast out of heaven.

The next we hear of the strikers was in this beautiful world at its very beginning. God had just finished the heavens, the earth, the sea, and all that in them is. Adam and Eve, the first human pair, were put in full possession; dominion was given them, subject, of course, to the Creator of all. God fitted up a paradise—the beautiful Eden—for the capital of the New World. Here they were surrounded with everything that was beautiful to look upon and good to live upon. All was theirs but just one tree, which their Employer reserved sacred to himself. All was perfect bliss till one day that old arch-striker the

devil, who had lost his throne and first estate, paid the new rulers a visit in their royal palace. He made the queen a very pleasing speech, spiced with lies. He told her they ought to own and control everything, specially that particular tree. He said eating of that fruit did not mean death to the strikers. She believed him and struck, and a little later Adam, out of sympathy for her, struck too, and they were immediately struck with death, and so all their posterity have to die because of that first great strike in this world. As a result they lost their dominion, and were driven out of their beautiful Eden home.

From that time long ago this strike against the government and service of God has continued, often raging with fearful violence, the greater part of the human race being out in this unjust and wicked strike all the time. One of the immediate sons of Adam and Eve struck against the service of God—became violent, and struck his brother dead. This was the first *fatal* result of a wicked strike to an innocent person. Since then millions of the true, loyal, and righteous servants of the living God have lost their lives by the violent hands of wicked strikers. All persecutors of the servants of God are violent strikers of the Cain tribe.

All persons who are living in knowing and willful disobedience to the commandments of God are strikers, and can never be depended upon to treat with justice or mercy the loyal subjects of God's government. Persons who willfully dishonor their parents in purpose or deed are strikers. Persons who murder, commit adultery, steal, lie, or covet, in purpose or deed, are wicked strikers. Those whose interests and affections are not centered in God as supreme, or who bow in worship to images, or profane the name of God, are rebellious strikers. Sabbath breakers, all who know the true Sabbath of God's appointment, and persist in making it void by a tradition, are rebellious strikers. All such will favor human enactments that will work discomfort and oppression to those who are loyal to God's law both in letter and spirit.

The backbone of this long strike of nearly six thousand years was broken when Jesus, the loyal Son of God, came to this rebellious world. He was true to his heavenly Father's government, in service, in heart, and in letter. The great arch-striker could not swerve him from his loyalty, and so had him crucified. But Jesus triumphed over death, and through him is opened a way for all rebellious strikers against the government and service of God to return to their allegiance. And then, when the rebellion is wiped out, as it will be in a little while, all who have returned through Jesus to the loyal service of God, will be reëstated in Paradise, in a new earth, where they will delight themselves in the abundance of peace forever.

But if the strikers persist in their rebellion, continue to neglect the great salvation provided, and will not return, then the time will surely come when their names must needs go on the *black list*. Then, having sinned away the day of grace, having committed the unpardonable sin, having passed over the dead line, they cannot find forgiveness in this world nor the world to come. He that is then unrighteous and filthy must forever so remain. They are discharged, and forever debarred from entering the blessed service of the High and Holy One. Their names are on the *black list*, and the blackness and dark-

ness of the second death will be their portion, when this long, bitter, violent, wicked, and widespread strike is wiped out from the universe of God forever. Reader, where stand you?

THE SERVICE OF THE SANCTUARY.

BY ELDER M. H. BROWN.

WHEN the tabernacle was finished and erected, it was anointed with oil preparatory to the priestly service which had been appointed. See Ex. 30:22-33; 39:32-43; 40:1-17. This service was carried forward from day to day by the priests throughout the year. One year was allotted to this ministration, and it always closed on the tenth day of the seventh month, with a special service. The ministration up to that time was performed in the court and in the first apartment of the sanctuary.

"The daily service consisted of the morning and evening burnt offering, the offering of sweet incense on the golden altar, and the special offerings for individual sins. And there were also offerings for sabbaths, new moons, and special feasts.

"Every morning and evening a lamb of a year old was burned upon the altar, with its appropriate meat-offering, thus symbolizing the daily consecration of the nation to Jehovah, and their constant dependence upon the atoning blood of Christ. God expressly directed that every offering presented for the service of the sanctuary should be 'without blemish.' The priests were to examine all animals brought as a sacrifice, and were to reject every one in which a defect was discovered. Only an offering 'without blemish' could be a symbol of His perfect purity who was to offer himself as 'a Lamb without blemish and without spot.' . . .

"In the offering of incense the priest was brought more directly into the presence of God than in any other act of the daily ministration. As the inner veil of the sanctuary did not extend to the top of the building, the glory of God, which was manifest above the mercy-seat, was partially visible from the first apartment. When the priest offered incense before the Lord, he looked toward the ark; and as the cloud of incense arose, the divine glory descended upon the mercy-seat and filled the most holy place, and often so filled both apartments that the priest was obliged to retire to the door of the tabernacle. . . .

"The incense, ascending with the prayers of Israel, represents the merits and intercession of Christ, his perfect righteousness, which through faith is imputed to his people, and which can alone make the worship of sinful beings acceptable to God. Before the veil of the most holy place was an altar of perpetual intercession; before the holy, an altar of continual atonement. By blood and by incense God was to be approached,—symbols pointing to the great Mediator through whom sinners may approach Jehovah, and through whom alone mercy and salvation can be granted to the repentant believing soul.

"As the priests morning and evening entered the holy place at the time of incense, the daily sacrifice was ready to be offered upon the altar in the court without. This was a time of intense interest to the worshipers who assembled at the tabernacle. Before entering into the presence of God through the

ministration of the priest, they were to engage in earnest searching of heart and confession of sin. They united in silent prayer, with their faces toward the holy place. Thus their petitions ascended with the cloud of incense, while faith laid hold upon the merits of the promised Saviour prefigured by the atoning sacrifice. The hours appointed for the morning and the evening sacrifice were regarded as sacred, and they came to be observed as the set time for worship throughout the Jewish nation. And when in later times the Jews were scattered as captives in distant lands, they still at the appointed hour turned their faces toward Jerusalem, and offered up their petitions to the God of Israel. In this custom Christians have an example for morning and evening prayer. While God condemns a mere round of ceremonies, without the spirit of worship, he looks with great pleasure upon those who love him, bowing morning and evening to seek pardon for sins committed, and to present their requests for needed blessings.

"The most important part of the daily ministration was the service performed in behalf of individuals. The repentant sinner brought his offering to the door of the tabernacle, and, placing his hand upon the victim's head, confessed his sins, thus in figure transferring them from himself to the innocent sacrifice. By his own hand the animal was then slain, and the blood was carried by the priest into the holy place, and sprinkled before the veil, behind which was the ark containing the law that the sinner had transgressed. By this ceremony the sin was, through the blood, transferred in figure to the sanctuary. In some cases the blood was not taken into the holy place; but the flesh was then to be eaten by the priest, as Moses directed the sons of Aaron, saying, "God hath given it to you to bear the iniquity of the congregation." Both ceremonies alike symbolized the transfer of the sin from the penitent to the sanctuary.

"Such was the work that went on day by day throughout the year. The sins of Israel being thus transferred to the sanctuary, the holy places were defiled, and a special work became necessary for the removal of the sins. God commanded that an atonement be made for each of the sacred apartments, as for the altar, to 'cleanse it, and hallow it from the uncleanness of the children of Israel.' Leviticus 16 and 23."—*Patriarchs and Prophets*.

HOW SADLY FALLEN!

FROM simple socials which were designed to cultivate sociability of the members, the church has rapidly passed on to the amusement business for revenue only. Every known device is sought by which the depleted treasuries of churches may be enriched. The poverty of her piety is equalled by the poverty of her pence. Having no faith in the Holy Spirit's power to satisfy the cravings of his children, she seeks the devil's devices to foster the carnal nature of the deluded flock, and at the same time turn an honest penny for the mock minister who plays the role of preacher. She learns no lessons from the teachings of Scripture, nor from the example of Christ, who twice cleansed the outer court of the temple of the money changers, who were there to sell—not aprons and dolls and oyster stews—but offerings for sacrifices, a far more legitimate occupation.

Her touch with the world has made her more bold and brazen. She is no longer satisfied with cheap imitations of worldly pleasure, but longs, with a good, old-fashioned, carnal lust, after the genuine article. Time hangs heavily upon her hands. The precious pleasures of the world stand in strange contrast to the rigid religious rites which she formerly approved. She longs for the caress and smile of the world. She would have it understood that she is not old-fashioned, but full of enterprise and worldly guile. She is on a mad race for popularity. In her effort to outdo the world she has undone herself, and her once beautiful garments are befouled.—*Gospel Message*.

TIME AND ITS STORY.

BY GEO. E. PRICE.

(Continued.)

V.

THE COMING OF THE DAY-STAR.

WHEN man had death incurred through law transgressed,
God promised as a remedy for this
To send his Son to earth, who would appear
As of the sons of men.¹ He taught the race
To sacrifice the tender young of sheep,
And thus to keep forever in their minds
That all were doomed to death, unless our God,
In love to fallen man, would send his Son,
Who, doing all the law of God required,
Would thus live pure before a holy God,
And then, by death unmerited, would give,
To all partaking of his works by faith,
Eternal life with endless blessings rich.²
By faith the men of God in olden time³
Wrought righteousness, and lived before the Lord
In converse sweet; amazing grace was shown
By angels with a message fresh from God.
These knew full well that they were doomed to die
If someone did not suffer in their stead,
And thus a stronger faith was asked of them
Than us, who see that such an One has died.
And yet he laid these holy men to rest
That they without us should not perfect be.
And one there lived of whom the Almighty saw
That he would teach his children ways of truth,
And who has promised that his seed should be
A mighty nation loved and blessed by God,
And out of these should come the only hope
Of holy people since the time of sin.⁴
This people grew, but often they forgot
The law of God, and walked not in his ways,
And so he often poured his wrath on them.⁵
Their foes possessed their land, their city fair,
And yet, from lips that had but wailing known
Through bondage sore and exile's cruel lot,
They asked the happy songs of sunny home.
But now, that still his people might have hope,
He gave bright gleams of glory yet to come
To all who should be faithful to their God.
And, as the years went by, he made more clear
The time,⁶ and place,⁷ and manner⁸ of the rise
Of that great Day-star of their future joys.
These things were made so plain that all who would
Might know, and so they did, his coming nigh.
The Jewish nation knew the time was near,⁹
And all were looking for some great event,
When Christ appeared as of the sons of men,
With more than common lot of grief and care.
His lowly birth repelled the high of rank;
His poverty, the men of worldly goods;
And all, because he taught instead of ruled,
Adjudged him false. His pure and holy life
Repelled a nation steeped in guilt and crime,
Though outward keeping many forms and laws.
Satan had sown his seeds of error wide,
And taught all men to look for King, not Priest,
To fill the promise given in the past.
They saw not that they all were doomed to die

¹ Gen. 3: 15; Gal. 4: 4. ² John 1: 29; 3: 16. ³ Heb. 11: 32-39.

⁴ Gen. 18: 18, 19; 22: 17, 18; Gal. 3: 13-16, 29.

⁵ 2 Chron. 36: 14-16. ⁶ Dan. 9: 24-27. ⁷ Micah 5: 2.

⁸ Isaiah 53, et al.

⁹ Luke 2: 26-38.

Did not Messiah suffer in their stead;
The darkness comprehended not the light¹⁰
That shone within its midst, and which illumed
The past and present with its glorious rays,
And brightened up a future rich with hope.
Yet why do not the people of our day
Give heed to that which, with instruction fraught,
Was written for our profit? Not by rules alone
But by example God has taught the race.
That which our foe hath done he will do more,
If like results from similar causes flow;
Yea, cunning taught in his deceiving work,
By long experience, he more truly knows
How to ensnare the world with pleasing lies.
So when Christ's kingly coming now draws near,
He is at work again with hellish zeal,
And spreads a false conception of his reign.
Men's hearts have long ago begun to fail
For fear of something coming on the earth;
An anxious hush abroad the land is heard
That tells of something near, they know not what.¹¹
The wide diffusion of the increased lore
Accumulated through the ages past,
Gives much of polish to the world to-day;
But knowledge may prove either good or ill,
And here, with every way of virtue known,
A thousand ways to vice are opened wide.
Christ said that there would come a fearful time,
Preceding his own advent in the clouds,
When thoughts of men would only evil be,
When day and night would be filled up with crime,
As when in Sodom's streets the cry waxed loud,
And, heard by God, drew down consuming flames.¹²
But still we hear a myriad voices say,
"The world is rolling on; the days draw nigh
When all will know the Lord and holy be."¹³
This is the thought they gather from the air,
That vibrates with alarm of something near;
Ah, yes indeed, they hear it in the air,
But it was whispered there by Satan's breath!

(To be continued.)

THE OVERCOMER.

BY ELDER J. P. HENDERSON.

THE promises of the Bible are "to him that overcometh." We do not infer that this implies a correct outward deportment or simply a victory obtained over certain faults that may have inconvenienced us in life, but it must pertain to the formation of character, the putting away of sins that so easily beset us, and that render the heart so imperfect before God. There have ever been two classes among those who profess to be followers of Christ. Those who compose the one class yield to God, study the Saviour's life, and earnestly desire to correct their defects and to conform to the Pattern, while those who make up the other class shun the plain, practical truths which expose their errors. They hate the advocate of purity in heart, and are content with an outward show of piety.

Character building is the constant work of the overcomer. God designs this life to be one of discipline. Even our wants are to be supplied by personal labor, forethought, care, and faith. This is laborious and wearisome, but it is just what is needed to help keep out evil. It is the school which God has provided for the training and development of our character.

Economy and self-denial form a part of the education which God designs his children shall receive. And thus it is that in the days of our prosperity we find the sudden reverse of fortune, and in the time of our ease we are stricken with affliction. "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." Heb. 12: 6. To

¹⁰ John 1: 4.

¹¹ Luke 21: 25-27.

¹² Matt. 24: 12-14, 24; Luke 17: 26-37.

¹³ Heb. 8: 10-12; Isa. 54: 13; 1 Thess. 5: 1-3.

overcome we should begin at the secret intents and purposes of the heart, for this is the foundation in our life where God begins his workings in us. We are to be "perfect even as he is perfect." He only will dwell in God's temple who "walketh uprightly, and worketh righteousness, and speaketh the truth in his heart." Ps. 15:1, 2. "Blessed are the pure in heart; for they shall see God." Matt. 5:8.

The heart is spoken of as including the faculty of thought, and as thought is the essence of life, the source from which all words and actions flow, there can be no condition so much to be desired as a heart from which continually flow thoughts that are pure in the sight of Heaven. A person whose heart is pure will have no difficulty in overcoming; character building will attain its growth of perfection as naturally as the grain matures in the field before the summer's sun.

To begin the work of overcoming, therefore, we have but to search the fountain of thought, the heart, "for out of it are the issues of life." "How can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh." Matt. 12:34. "For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies" (Matt. 15:19)—and we might add "hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like; . . . they which do such things shall not inherit the kingdom of God." Gal. 5:20, 21.

Renouncing these things, we are to "put on," "as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering, forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness." Col. 3:12-14.

As all this requires a sacrifice and involves a daily cross, many refuse to yield themselves up to the work of overcoming, and thus reject light from heaven. True humility and faith alone can render our service acceptable with God. He has not left us alone in this terrible battle with sin. The victory is gained in him. "He which hath begun a good work in you will perform it until the day of Jesus Christ." Phil. 1:6. "For it is God which worketh in you both to will and to do of his good pleasure." Phil. 2:13.

The yielding of self into the hands of God is the first step of the overcomer, a complete submission to his will, and constant study to know what duties are to be performed, that we may sin not, and a keeping of the heart pure, out of which come the issues of life.

The governing power in the nature of man is the force of the will. Everything depends on the right action of our will power. This choice God has given to men; it is theirs to exercise. You cannot change your heart; you cannot of yourself overcome and even give to God your affections, but you can choose to serve him. You can give him your will. He will then work in you to do according to his good pleasure. You will have strength from above to hold you steadfast, and thus through constant surrender to him you will be enabled to live the new life.—*Steps to Christ*, pp. 48, 49.

Thus yielding, believing, and doing, we shall share the promises that are made "to him that overcometh."

Nevada, Iowa.

STUDY THE PROPHETIC WORD.

BY ELDER C. M. KINNY.

IN 2 Peter 1:19 the apostle says, "We have a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place."

In these "perilous times" of "distress" and "perplexity," men's hearts failing them for fear of the things that are coming on the earth, no subject can be of more practical interest and importance than the subject of prophecy. It is in this field of information that we learn of the primeval cause and results of the sad history of this world,—the past, present, and future. It is in this portion of divine revelation that Omniscience has revealed the future, stated the problem, given the solution, and declared the *history* and *destiny* of the human race.

Here are traced with an unerring pen the evolutions and revolutions of society, the revival and decay of morals, the progression and retrogression of intelligence, the rise and fall of nations; the universal prevalence of sorrow, affliction, disease, and death, the disorder and giving away of all nature, trembling to its inevitable doom.

Why is this extremely unfortunate and calamitous state of things? The answer can be given in one mournful sentence: It is the universal and ever increasing prevalence of *iniquity*,—the absence of righteousness in the earth.

It is to stimulate the reader to a more diligent and appreciative study of this part of the divine word that I call your attention in this article to *prophecy itself*,—what it is as a part of the manifestation of God, our heavenly Father.

Prophecy is the entire *history* of this world foretold. "Behold," says Christ, "I have told you before." Matt. 24:25. "Now I tell you before it come, that, when it is come to pass, ye may believe that I am he." John 13:19; 14:29; 16:1-4. The Lord, in showing his people the fallacy and absurdity of false gods in which many of them trusted, appealed to, or challenged, the false gods to prove their divinity in these words: "Produce your cause, saith the Lord; bring forth your strong reasons, saith the King of Jacob. Let them bring them forth, and show us what shall happen; let them show the former things, what they be, that we may consider them, and know the latter end of them; or declare us things for to come. Show the things that are to come hereafter; that we may know that ye are gods." Isa. 41:21-23.

To declare a thing shall come to be, long before it is being, says Justin Martyr, and then to bring about the accomplishment of that very thing according to the same declaration, this, or nothing, is the work of God.—*M'Ilvaine's Evidences of Christianity*, p. 240.

"Prophecy," says M'Ilvaine, "is a declaration of future events, such as no human wisdom or forecast is sufficient to make—depending on a knowledge of the innumerable contingencies of human affairs, which belongs exclusively to the omniscience of God; so that, from its very nature, prophecy must be *divine revelation*." "Predictions, now in progress of fulfillment, are *miracles* which centuries can render more certain and impressive." "The moral grandeur of their appeal, which, after having deposited in the hands of nations a prediction of minute transactions which the

innumerable contingencies of a long retinue of centuries are to bring out, stakes its whole cause upon a perfect fulfillment, thus resting itself singly upon the *omniscience* and *omnipotence* of God."—*Pp. 242, 245*.

Thus in giving of prophecy every attribute of God is exercised: Beneficence or *love* is the motive, infinite *knowledge* is the mainspring, infinite *wisdom* the designer, almighty and creative *power* the executive, and immutable, unfailing, unerring *truth* the girdling band. "Yet," says Rev. Henry Cowles, "rich in gospel truth and inspiring to faith as this prophetic word truly is, no portion of the Scriptures is so little read, so little studied, and so little understood. Nowhere else in human language does there lie such a mass of half-buried and almost unknown treasures."—*Introduction to Minor Prophets*.

This extract expresses the truth none too strongly. Within these "treasures" are the unsearchable riches of Christ, even God's infinite purpose, the redemption and salvation of all who believe, study, understand, and obey his word, which is "a lamp unto our feet and a light unto our path," that we have a knowledge of God's plans concerning us, and of events affecting us; and, thus being "forearmed and forewarned" against the evils of this sin-cursed life, we may finally be saved.

HE TREMBLED AS HE VIEWED HIS WORK.

BY E. HILLIARD.

Not long since I was making my way from the depot in the little village of Staples, Minnesota, to the house of a friend, where I was to remain overnight. It was in the evening, and quite dark. I had to cross the Duluth branch of the Northern Pacific Railroad. As I neared the crossing, I noticed a crowd of men that had gathered, some of whom had lanterns, and they seemed to be searching as for something lost. Upon arriving at the spot, I noticed a pair of bobsleds, the forward one of which was crushed beneath the wheels of a flat car. As one of the men bearing a lantern passed on a little, I saw a horse lying upon the track with his foot cut nearly off. It was dangling from the leg by a piece of the skin. A man struck it several blows in the head with a heavy sledge, which put it out of its misery.

I then turned back with the crowd that passed around the sleighs, and followed them a rod or so down the track. I never shall forget the terrible sight that met my eyes. Close beside the track lay a man. A part of the skull bone was severed from the head, scraped clean, and was lying by the side of the rail. It very much resembled a tea saucer lying right side up. The brains were strewn in a straight line from the rail to his head. A man in the crowd remarked: "I would rather have given twenty-five dollars than to have seen the awful sight. It makes me tremble in the knees."

I learned afterward that the man who made the remark was a saloon keeper. After learning the particulars that occasioned the man's death, I did not wonder that the saloon keeper felt and spoke as he did. It appears that the man who was killed was just leaving the village for his home. A stranger asked him if he could ride out with him. He gave consent, and they were soon on their way. The stranger, who gave me the particulars, said as

they neared the crossing, he saw the switch engine backing down some cars, and that they could not safely cross the track. He asked the man to stop his team, but the driver was drunk; his request was met with an oath, and the whip applied to the team, which resulted as stated above. The stranger escaped with a slight injury. The saloon keeper who said the sight made him tremble, doubtless knew that some of the liquor that caused the fatal accident was drunk at his bar. If that terrible sight of one victim made him tremble, how awful will be the feeling when all the victims of the saloons are gathered at the judgment seat of Christ, and the liquor dealers made to look upon the fruit of their work! "Woe unto him that giveth his neighbor drink, that putteth thy bottle to him, and maketh him drunken." Hab. 2:15.

Brainerd, Minn.

HEIRS OF GOD.

BY H. E. GIDDINGS.

THE element which entitles one to the eternal inheritance involves every hope of the child of God. When an estate is left for division in this world, it is necessary for those claiming it to prove their claim, by showing that they have a lenial flesh-and-blood connection with the deceased, for that constitutes heirship.

This was the boast of the Jews that they were the children of Abraham, to whom the promises were made (John 8:39), but they were informed that the promise "was not to Abraham, or to his seed, through the law, but through the righteousness of faith. For if they which are of the law be heirs, faith is made void, and the promise made of none effect." Rom. 4:13, 14.

The thought that is presented here is that the heirship is through faith alone. Now the promise that he should be heir of the world was made to Abraham and his "seed which is Christ," through faith. Gal. 3:16. Therefore "if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Verse 29. "Now if any man have not the Spirit of Christ, he is none of his." Rom. 8:9. This brings to view the essential elements in the heirship.

'Tis not by royal ancestry,
In title, wealth, or blood,

that we inherit eternity. We must be born of God: "Except a man be born again [margin, "from above"], he cannot see the kingdom of God." John 3:3. This positive statement of the Saviour shows that the spiritual birth is absolutely necessary, for without it there is no possibility of gaining an entrance into the kingdom of God, and, as before said, we must be Christ's to be heirs of the promise, and without his Spirit we are not his.

The flesh-and-blood birth inherits in this world; but the spiritual birth alone avails when the eternal estate is divided, and we hear, "Come, ye blessed of my Father, inherit." Matt. 25:34.

When one is born of the Spirit, the Spirit of God takes possession of the heart and controls it, and then he is the child of a King. 2 Cor. 6:17, 18. "For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba,

Father. The Spirit itself beareth witness with our spirit, that we are the children of God [adopted into the family of God through the operation of the Holy Spirit]; and if children, then heirs; heirs of God, and joint heirs with Christ." Rom. 8:14-17.

Flesh and blood may urge its claims with the most forcible facts which can be conceived, and it will avail nothing when the estate of Abraham is apportioned to the heirs of promise through faith, born of divine ancestry into spiritual life, and "to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you." 1 Peter 1:4. "Flesh and blood cannot inherit the kingdom of God." 1 Cor. 15:50.

May the importance of this subject enlist our earliest attention and most sincere devotion, that at last our hearts may be thrilled with rapture at the invitation to come and inherit the kingdom prepared from the foundation of the world. Matt. 25:34. May this be yours and mine in Jesus' name.

Gunn City, Mo.

OUR COMING KING.

BY L. BOYD.

CHRIST is the nobleman who has gone into a far country to receive for himself a kingdom and return. Luke 19:12-14. This is also plainly predicted by the prophet: "I saw in the night visions, and, behold, one like the Son of Man came with the clouds of heaven, and came to the Ancient of Days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." Dan. 7:13, 14.

Now the question is, Where will the people, nations, and languages dwell?—Certainly on this earth. And the king will be Jesus, the Son of Man. "Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously." Isa. 24:23. Now if this is not a visible, personal reign, we are at a loss to know what language is designed to convey to our mind. Again we read, in Rev. 5:10, that the redeemed are made kings and priests unto God, and "they shall reign on the earth." Had the Spirit told us that the saints should reign in some other planet, we would not feel like disputing it; should we not believe the statement made in such plain language that "they shall reign on the earth"?

The Lord said (Matt. 5:35), "Neither shalt thou swear by Jerusalem, for it is the city of the great King." Did he mean in that declaration Cæsar, the then reigning king?—No, he meant no other person but himself. The same declaration is found in Ps. 48:2: "Beautiful for situation, the joy of the whole earth, is Mount Zion, on the sides of the north, the city of the great King." This prediction will be fulfilled in the future, when Christ shall reign on earth, and is still farther confirmed by Isa. 40:9, 10.

When the Lord dwelt here on the earth "he went about doing good," and all persons that came to him and requested to be healed of disease were cured; those that came hungry were fed; the dead were raised; the lame walked, and the poor had the gospel preached

to them. In view of all this, what Christian can object to having this same blessed person come and rule this world. What did Paul say? "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him." 2 Thess. 2:1. Those who were converted to Christ were recommended for turning from dumb idols "to serve the living and true God; and to wait for his Son from heaven, whom he raised from the dead." 1 Thess. 1:9, 10. And the apostle James, when he wished to inculcate patience in his brethren, does he tell them there is a great strike at hand that will relieve them, or a fine bank dividend to be distributed?—No, but he writes, "Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh." James 5:8. Again we are told, "When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory." Matt. 25:31. Then "the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Dan. 7:27. The kingdom will be upon this earth; for these predictions are for this planet and no other. When the apostle wishes to show his hope, he writes: "What is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?" 1 Thess. 2:19.

Springfield, Ohio.

OUR CONVERSATION.

BY C. E. HUITT.

"SEEING then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness." 2 Peter 3:11. How true the above scripture, and how careful we should be in our conversation, not only with the ungodly, but with those also who profess Christ! By our words as well as our works should we show to the world that we are fully trusting in the dear Saviour, who came all the way from heaven to seek and to save lost and fallen man.

Matthew's gospel tells us that every idle word that men shall speak they shall give account thereof in the day of judgment, for by our words shall we be justified, and by our words we shall be condemned. If we earnestly seek God for pure thoughts, clean hearts, and wisdom and knowledge to guide us into all truth, he is ever ready to hear our prayer and give us just what we need. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." James 1:5. But we are told to ask in faith, and not waver; for by wavering we cannot expect to obtain anything from the Lord. How many times we ask God for help and do not receive it, and the cause is that we simply do not have the faith we should have!

We do not seek God as earnestly as we should. How important then that we have faith, and that we add to our faith virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity! "For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." 2 Peter 1:8.

Elberton, Wash.

IS LIFE WORTH LIVING?

BY WM. PENNIMAN.

EMPHATICALLY NO, if one lives with no good object in view, or if, like the Epicureans, one can only say, "Let us eat and drink; for to-morrow we die." In short, if life is for a selfish purpose, it is not worth living. But if we eat to live, and do not live to eat; if we live to glorify God, and not to glorify self; if we live to make the world and ourselves better—then the world will be better for our having lived in it, and we shall thus gain eternal life, and enjoy God's presence forever.

The following is a record of a man, given by himself, and who died at the age of 73. At the age of 18 he began keeping a record, which he continued for 52 years. This record showed that he had smoked 628,715 cigars, of which he had received 43,692 as presents, while for the remaining 585,021 he had paid about \$10,433; in 52 years, according to his books, he had drunk 28,786 glasses of beer and 36,085 glasses of spirits, for all of which he spent \$5,350; and he closes up his diary with the following words: "I have tried all things, I have seen many, I have accomplished nothing." It can be truthfully said of such a life that it is not worth living.

Rev. T. Dixon, in the *Farm and Fireside*, in speaking of a distinguished citizen of Boston, who recently read a paper before a philosophic club on the subject "Is Life Worth Living?" says:—

He was a man who possessed millions of dollars. He lived in a luxurious palace on a magnificent avenue. He was a man of culture, of thorough education. He was a writer of brilliant power, and in his essay he sought with determination and with some degree of logical power from his point of view, to show that human life was not worth living.

While he was reading this essay before this assemblage of club men and philosophic students, a simple pioneer teacher was addressing a great assembly in Tremont Temple on the subject of "Western Missions." These two men had been school-mates in boyhood. They were both men of culture. The one had given his life to making money—and made it. The other had given his life to men in sacrifice. He was a poor man—this missionary. The great crowd listened with breathless attention to his account of his work in the Western world. They hung thrilled upon every period. He was a man of masterful physique, of magnetic face, behind which beat a great, loving heart. He told of the wonders God had wrought among the people in the far West. His face flushed with power divine as he told of the needs of the great commonwealths that were growing on the borderland of the nation. He swept the souls of all who heard him with divinest enthusiasm, that dominated and lifted them up with the highest faith in God. He refused invitations to attend dinners in his honor, and when he closed his address, was seen hurrying across Boston Common on his way to catch a train to return to his duties in the West. To him life was full of meaning; he was eager to return to the fight. Life was a glorious opportunity in which to bless his fellow-men, and he was as impatient as a child to return to the task God had given him. Is life worth living? What life?

Many instances similar to the preceding might be given. How much need there is now of more of this self-sacrificing missionary spirit, and more especially when there are so many destitute fields, so many millions to be warned, so many waiting to hear the last message of mercy now going to the world!

THE veiling of intelligence with obedience shall give it light and not darkness. The reverence which comes in service shall be not paralysis, but strength.—*Phillips Brooks*.

LIGHT AFFLICTION.

BY LAURA E. CUSHING.

"FOR our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." 2 Cor. 4:17. Is there a life so gay, or so serene and peaceful, or one so surrounded by the delightful things of earth, that sorrow has not touched it? Sorrow has pierced even the most favorable circumstances, and hung with leaden weight upon the tender and delicate tendrils of every heart. Truly "the heart knoweth his own bitterness."

The questions often arise, Why all this sorrow and sadness? Why does the Lord permit such trials, when he could, just by a word, make life smooth and easy, and surround it with blessings that would bring joy and gladness to every heart? Surely he could prevent the trials, and can he be a God of love and still permit them?

These questions arise only from hearts that have been unrenewed by the power of divine love. Surely no one has felt the tender touch of a Saviour's hand, or listened to his words of love and sympathy, even in the severest trial, but could, with Paul, glory in the trial, which, if allowed to accomplish its work, beautifies the life and purifies the heart.

Had man no imperfections to correct, a life of perpetual happiness, or, rather, a continuous flow of things desired to make one happy, might be beneficial, as it will be hereafter; but a life in this age without trials would be much like the plants in a desert, which grow amid continual sunshine and drought, and are sadly lacking in life and beauty.

No one would think of gathering sagebrush to gladden the heart of the sick or sorrowing. No, indeed! But the sweet pansies, that have thrived in the shadow as well as the sunshine, and drunk the rain from the weeping skies, they have blossomed amid the showers, and have obtained life and beauty to shed upon those in affliction; so those only who are able to give real comfort to the sorrowing and distressed are those whose lives have been sweetened by, or, in other words, have blossomed amid, the trials of life. The trial, though seemingly severe, is light, and it only lasts a moment, and then it works for us "a far more exceeding and eternal weight of glory." What, the greater the trial, the greater the glory?—Yes, "a far more exceeding weight of glory." The heavier the trial, if patiently borne for Christ's sake, the heavier the "weight of glory."

Would you have your trials lessened, then, when they work for you "a far more exceeding and eternal weight of glory"?—Oh, no! Let's have the heavier weight of glory, and bear the trial just for a moment, which, if cast upon Christ, becomes exceeding light; and let us lift up our head and rejoice, for Jesus is soon coming to remove the sorrow from every aching heart.

"Clouds and conflicts round us press;
Would we have one sorrow less?
All the sharpness of the cross,
All that tells the world is loss,
Death, and darkness, and the tomb,
Only whisper, 'Till he come.'"

97 Plymouth Grove, Montreal, P. Q.

LET young men make themselves ready for positions of trust, and they will be called to the positions at the right time. God's clock is never too slow.—*J. R. Miller*.

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*.

GUARDIAN ANGELS.

BY MRS. E. A. BUSH.

WHEN in the stillness of night I awake,
With nature all hushed and serene,
And think of the care the kind angels take
To guard me with vigils so keen
That no harm befalls me
While slumber entralls me,
My heart is drawn upward to God, who in love
Doth send these dear guardians down from above.

And when, at the close of a long, busy day,
I sit down quite weary and worn,
My heart is at rest, when I know that my way
Is known unto Him who has borne
Greater burdens than mine,
Though He is divine;
So I never will murmur, but trust in His love
Who sends comforting messages down from above.
San Diego, Cal.

THE BOY WHO DARED TO BE A DANIEL.

BY S. JENNIE SMITH.

SABBATH SCHOOL was dismissed, and the children were going, some in one direction, some in another, to their homes. The majority of them were chatting merrily of the proposed strawberry festival, but one little fellow seemed to be engrossed with more serious thoughts. He was alone, and apparently unconscious of the nearness of his companions, until a lad about his own age joined him and inquired: "Say, Ralph, what are you thinking of? You look as wise as an owl."

"I should hope I was a little bit wiser than a bird," answered Ralph with a smile. "But I was just wondering, Ned, if I could be brave enough to go into the lions' den like Daniel did. I wouldn't like to stop praying to God, but it would be pretty hard to make up your mind to face a lot of lions."

"Yes, indeed; but then father says that we don't need grace to do those hard things until we are called upon to do them, and then if we ask God, he will give us the strength we require. All we've got to do is to attend to the duty nearest us, and seek for strength for that."

Ned was the minister's son, and had enjoyed many an instructive talk with his kind father.

"He says, too, that we are often called upon to face other kinds of lions in this life, if we persist as we ought in doing right. But here we part, Ralph. Good-by." And the boy turned off into a side road, leaving Ralph again alone.

Ralph's way led through a quiet country lane, for his home was beyond the village where nearly all of his companions lived.

"Well, I won't have to go into the lions' den to-day," he said to himself, as he sauntered along; "and when I do, I guess God will give me the strength," and with this thought a gayer frame of mind came to him. "But it must be grand to be a Daniel."

Just then two large boys crept stealthily from the bushes that lined one side of the road and looked anxiously around.

"Say, John, there's Ralph," one of them muttered. "He'll tell we didn't go to Sabbath school. Let's frighten him into promising not to."

"Hello!" cried John in a loud voice.

Ralph turned and was surprised to see his brothers approaching him.

"Going home?" one of them asked.

"Why, yes, Tom, ain't you?"

"No, not yet; and if anyone inquires where we are, just mention that we've been to Sabbath school and will be home soon."

Ralph's eyes opened wide in astonishment. "But you didn't go to Sabbath school," he replied, "because your teacher came and asked me where you were, and I told her I didn't know; I thought you were coming."

"Well, it isn't any of your business whether we went or not," growled John. "All you've got to do is to say we were there if you're asked."

"I can't tell a lie about it, can I?"

"Yes, you can, if you just make up your mind to do it."

"But I won't tell a lie about it," said Ralph sturdily.

"No, I suppose you had rather get your brothers in a scrape. You know what will happen if we're found out."

Ralph hesitated. He was an affectionate child and disliked to see anybody in trouble, especially his own brothers, but he had a very decided opinion that he was in the right, and therefore concluded to speak the truth at all hazards.

"I'm just as sorry as I can be," he returned sadly, "and I'll beg papa to forgive you, and say I know you won't ever do it again, but if they ask me, I can't tell a lie about it."

"You won't, eh, little saint?" cried John angrily, grabbing his brother's arm. "Now promise to do as we say or we'll pitch you into that deep pond over there."

Ralph was too young to realize that this was only an idle threat, and he was very much frightened, yet in that moment of terror the thought of Daniel in the lions' den flashed through his mind and gave him the strength that he had not dared to hope for. He saw in an instant that he had come to his temptation and his den of lions, and he felt that as God had protected Daniel in that far-away time, he would now protect him. Ralph had never learned to swim, and he was in fear of the big frogs and other creatures that inhabit ponds, but he did not flinch; with a boldness that surprised even himself, he looked steadily at his brother and replied: "You cannot frighten me into doing that wrong thing. I will not pray to the image of falsehood that you have set up."

It was now his brothers' turn to be astonished. They had never thought of Ralph as anything but a timid little boy, who could be overcome by the slightest threat, and for a moment they were at a loss what to say. Of course Ralph was merely repeating some of his teacher's words, but they were not aware of that fact, and consequently wondered at his remarks. Finally John managed to stammer, "Do—do you want to go in that pond?"

"No manner of hurt was found upon him, because he believed in his God," continued Ralph, his mind still on his Sabbath school. "God delivers his faithful ones in times of trouble."

Turning away, John was about to walk off, but Tom detained him. "Wait a moment, John," he said, and then the others noticed that there were tears in his eyes. "I want to tell my brave little brother that I honor him for sticking to the truth. As for me, I shall confess to father, and promise not to repeat the offense."

"I am with you," John replied. "Come, Ralph, we'll go together now and hereafter. We need never be afraid to go where Daniel leads."—*Christian Intelligencer*.

ZEAL without knowledge is like haste to a man who is walking in the dark.—*John Newton*.

POISONING INSTEAD OF RESTING.

BY DR. C. W. LYMAN.

THE body when more or less exhausted can be whipped into smart action for a time by introducing certain stimuli, which excite at the same time that they exhaust the nerves—as long as the vitality of these nerves holds out in resistance to the noxious assailant.

These poisons—some of them carry other and deceptive names, being termed tonics and stimulants—are said to be refreshing, or to sustain or to expel fatigue. One of the most efficient of these, and reaching deepest in its havoc and ruin, is opium, now known pretty generally for what it really is. The alcoholics and tobacco are sufficiently understood by most persons of sense capable of observing effects in themselves or others. Tea and coffee are not so well appreciated in their true character. Coca, cocaine, and "the incomparable *Vin Mariani*," in which this drug masquerades, also various "tonics" containing wine, beef extracts, bitter vegetable extracts, and stimulant principles (including strychnine and quinine), also containing arsenic and iron—these preparations still address claims to the public as substitutes for rest and recuperation.

It is not possible that anything should be that. We must calculate for the long run, not for the short run and a virtual suicide. Stimulants taken when tired seem to strike at the very texture of the metal upon which the spring and tenacity of the bodily machine depends.

It is amazing what labor, strain, and vicissitude can fall harmlessly on a healthy body, if supplied with reasonable food and not poisoned. If a chance for recuperation is given soon enough, all is rapidly recovered. But stimuli kill the capacity for rest and ruin the repairing processes. They also create a special liability to the invasion of infectious diseases, such as cold, pneumonia, and typhoid fever, by lessening the resistance of the tissues. They hasten the appearance of every defect or weakness which an untapped vitality would otherwise be able to bridge over, if not fill in.—*N. Y. Voice*.

REASON OR INSTINCT, OR BOTH.

BY H. CLAY HALL.

SOME twelve years ago, when the little daughter of the household was seated upon the horse block in front of our humble residence, a small dog came to her and jumped upon her lap. He was gaunt, and there were cruel marks upon his side; but his whole conduct seemed to intimate that he had been the pet of someone. At first she tried to drive him away, but he persisted in his loving demonstrations, until the good mother of the house was appealed to that he might be kept until some owner should appear.

He soon made himself at home, but his attachment for the little girl was apparently greater than for any other. The master of the house, in going to his daily business, would not allow the dog to follow him at all; but on Sunday mornings, when he was accustomed to go for his mail, he would permit the dog to accompany him. Hardly four months had elapsed when that dog seemed to have learned the days of the week, and, while he would never offer to accompany his master on any of the secular days, he was anxious and ready every Sunday morning for his trip to the post office. How did he keep the record? No bells had sounded up to the time we left; he simply *knew* it was his day.

He had been with us some three years when some miscreant poisoned some very valuable dogs in our immediate neighbor-

hood. In discussing this event at our home one evening, I said I wished Jip would stay at home for a while, and not go off the premises. At the time of the discussion the dog was lying upon a rug, with his intelligent eyes wide open, and for over three weeks he neglected his trips to the post office. Believing that he had understood what had been said—and I did and do believe it—I said one morning at breakfast, "Now, Jip, don't you eat a piece of meat or anything else unless you get it at home." His little paws came up by way of acknowledgment, and I resolved to try him. Contrary to my rule, I took him with me, and at the butcher's shop I told the butcher to give him a little piece of raw meat. He was willing, of course, and, cutting a nice piece of beef, extended it to him, but the dog paid no more attention to it than if it had been a stone. Was that instinct or recollection? At any rate it showed *understanding*.

So for all these years he has seemed to improve in knowledge. He has been in the habit, in the evening, when the family were together, of sleeping upon a rug near the stove until bedtime, and when the family were ready to retire, he would be told to go to his bed, and would leave the room. In order to test his memory, as we sat around the table, I said, "We will see if he does understand that it is bedtime." The words had scarcely escaped me when he got up and started for his sleeping place. Did he not *understand*?

These isolated instances, and many others which might be given you, have convinced me that a dog, kindly treated (and who has had no different treatment), does really understand what is said to him, although it is not spoken in stern tones of command, and also that he listens to and appreciates what is said before him. I am no psychologist. I cannot account for these things. I only give them to you as they are. They show at least the power of kindness to make a friend even of a dog.—*Our Animal Friends*.

CORRECT BREATHING A CURE FOR CONSUMPTION.

It is a curious fact that consumption, the scourge of civilization, is not found within the Arctic or Antarctic circles. The women of those regions breathe zero air, which contains no dust and probably few consumption germs. It is probable, however, that their immunity from consumption is in large part due to the fact that their clothing is so constructed that it does not restrict the movements of the body in the slightest degree, and gives an opportunity for the freest activity of the chest in breathing.

One of the greatest advantages of a residence in an elevated climate is the increase of lung activity induced by the rarity of the air. Nearly the same advantages may be obtained by proper attention to lung gymnastics, or to exercises such as rowing, chopping, and other active exercises which induce the full activity of the respiratory organs.—*Good Health*.

FAST TRAVELING.

THE *Lucania* last Friday came into port at the close of a trip on which she averaged 21.81 knots an hour, the best previous record being her own, namely, 21.74 knots an hour. Her time for the trip was 5 days 7 hours 23 minutes, being 25 minutes less than the record. Two days before, J. S. Johnson rode a mile in Buffalo on a bicycle in 1 minute 35.4 seconds, which is 14 seconds less than the previous best bicycle record, and is one-tenth second less than the best record made by a running horse, Salvator holding that record. In fact, this speed on the bicycle has not been equaled by that attained in any other form of progression by man, except by a locomotive or perhaps an iceboat. The

fastest time by a locomotive was that made by 999, of the New York Central, last year—32 seconds. Next comes Johnson's bicycle record, a mile in 1:35.4. Then comes Salvatore's running record of 1:35½. Then Robert J.'s pacing record of 2:01½. Then Alix's trotting record, 2:03½. Then comes the record, probably, of one of the fast steam yachts, like the *Vamoose* or the *Now-Then*. Then the skating record, held by J. S. Johnson also, of 2:45½. Thus in five different ways—by locomotive, by bicycle, by horse, by boat, by skates—man has succeeded in covering a mile in less than three minutes, and of covering it in three different ways in less than two minutes.—*N. Y. Voice, November 1.*

BEER DRINKING ABROAD.

GERMANY leads the list of beer-producing countries, according to the trade report for 1893, just published, with 1,202,132,074 gallons, an increase of over 34,000,000 gallons over 1892; 33½ gallons a head was the average for the empire, the product ranging from 62 gallons in Bavaria to 12 in Alsace-Lorraine. Great Britain was a good second, with 1,164,752,952 gallons of malt liquor, over 30 gallons a head. America (including South America) came next, with 1,084,433,460 gallons, 16 gallons a head. Then come Austria, with 385,257,168 gallons; Belgium, with 209,856,174; France, with 196,630,500 gallons; Russia, with 98,638,892 gallons; Denmark brewed 45,000,000 gallons; Holland, 33,000,000; Sweden, 28,333,333½; Switzerland, 28,666,666½ gallons. The other countries for which statistics are given all produced less than 29,000,000 gallons apiece. The total output of malt liquors in Europe and America was 4,500,000,000 gallons, in making which 7,270,000 tons of malt and 82,000 tons of hops were used.—*Selected.*

LARGEST FLOWER IN THE WORLD.

THE *Rafflesia Arnoldi* is a strange plant; it grows in Sumatra, and derives its name from Sir Stamford Raffles, governor of Sumatra at one time, and his friend, the naturalist Dr. Arnold. They were the first white men to discover this wonderful plant. It is said to be the largest and most magnificent flower in the world. It is composed of five roundish petals, each a foot across, and of a brick red color, covered with numerous irregular yellowish-white swellings; the petals surround a cup nearly a foot wide, the margin of which bears stamens. This cup is filled with a fleshy disc, the upper surface of which is everywhere covered with projections, like miniature cows' horns. The cup, when free from its contents, would hold about twelve pints of water. The flower weighs fifteen pounds; it is very thick, the petals being from three-quarters to an inch in thickness. With its beauty one is led to expect sweetness; but, alas! its odor is that of tainted beef; and Dr. Arnold supposed that even the flies were deceived by the smell and were depositing their eggs in the thick disc, taking it for a piece of carrion.—*N. Y. World.*

KINDNESS to the animal kingdom is the first, or a first, principle in the growth of true philanthropy. Young Lincoln once waded across a half-frozen river to rescue a dog, and stopped in a walk with a statesman to put back a bird that had fallen out of its nest. Such a heart was trained to be a leader of men, and to be crucified for a cause. The conscience that runs to the call of an animal in distress is girding itself with power to do manly work in the world.—*Butterworth.*

"In such an hour as ye think not the Son of Man cometh."

Mission Fields.

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

THE NEED OF ADVERSITY.

THE clouds which rise with thunder, slake
Our thirsty souls with rain;
The blow most dreadful falls to break
From off our limbs a chain;
And wrongs of man to man but make
The love of God more plain,
As through the shadowy lens of even
The eye looks farthest into heaven,
On gleams of star and depths of blue
The glaring sunshine never knew.

—J. G. Whittier.

THE PILGRIM FATHERS OF ALASKA.

BY EMMA HILDRETH ADAMS.

I.

ONE day in 1851 a staunch English ship, called the *Satellite*, might have been seen plowing her way through the Strait of Juan de Fuca, toward Victoria, Vancouver Island, then a mere frontier village containing one hundred and fifty inhabitants, and important only as a post of the Hudson Bay Company. On the deck of the *Satellite*, as she passed to her moorings at the town, stood a young Englishman, a native of Yorkshire, not yet twenty-two, his alert eye taking in every feature of the infant city and the diversified landscape beyond it. To him Victoria was the beginning of the end of a six months' voyage, during which he had found plenty of time to reflect upon the object which had brought him to the American northwest coast.

If one may judge from his appearance today, the young man must have been of medium height, well built, with blue eyes, light hair, ruddy complexion, animated countenance, and a certain expression of features which denoted unflinching purpose.

Some time prior to that date the commander of an English war ship, sent out to protect national interests on the coast of British Columbia, became deeply impressed by the depraved condition of the natives in the vicinity of Fort Simpson. They were cannibals, men tortured by frightful beliefs in evil spirits. They were fiendish, cruel, abject, and as dangerous as men ever become. Returning to England, the compassionate captain laid their case before the Church Missionary Society of London. To some of the members of that society William Duncan was known, not only as a young man of rare good sense, but also as a soldier of the cross who was ready to do duty in perilous places. The condition of these most unfortunate beings was made known to him, and he was asked to undertake the hazardous task of carrying the gospel to them. Mr. Duncan assented, and in less than fourteen days was on the sea, westward bound.

Upon the arrival of the *Satellite* at Victoria, Sir James Douglas, then governor of British Columbia, courteously invited her captain and Mr. Duncan to his residence. Upon learning the object of his young guest's long voyage, Sir James strongly protested against its completion, asserting that only at the risk of the young man's life could he attempt to teach the barbarous Tsimpsians. Mr. Duncan was, however, not to be deterred by considerations so entirely personal. Perceiving this, the governor said no more, except to remark curtly, "The ferocious natives will certainly kill you."

Transportation to Fort Simpson was rather infrequent in that early day, and not until the 1st of October did Mr. Duncan find himself at that point. Fort Simpson, a trading

post of the Hudson Bay Company, was then inclosed by a close stockade over thirty feet in height, defended by cannon at every corner, and guarded by twenty-two well-armed men. The commandant of the place was hardly more sanguine of the young man's success than was Sir James Douglas. Indeed, both he and his assistants assured him that "the heathen would surely make away with him."

"I was not long in perceiving," remarked Mr. Duncan to the writer, during a visit to New Metlakahla, last July, "that a knowledge of their language was indispensable to my success with the wild Tsimpsians. As a first step, therefore, I devoted several months to acquiring their sweet-sounding tongue."

Meantime from the high gallery inside the stockade the young missionary studied, daily, the life and customs of the savage race, and, as words were gained, he made brief sorties to their quarters, to make their acquaintance.

At first Mr. Duncan was regarded by the Tsimpsians as a medical man of the white race, notwithstanding his youthful appearance seemed to render such a conclusion somewhat problematical, for their own *shamen* (medicine men) were all men of years, men of experience, before beginning the practice of their rude and weird art.

Step by step Mr. Duncan won the confidence of the untutored natives, and finally astounded the occupants of the fort by taking up his abode among them. This act awakened in the minds of his countrymen rather lively anticipations of a cannibal feast, at which the rash youth would hardly figure as a guest. So far from this being the case, a step scarcely less impressive soon followed. This was the actual reduction of the height of the stockade.

For months succeeding his change of abode the missionary's career was marked by various thrilling incidents. Some of these, related to the writer, will long be remembered for their exciting character. There were times when the benighted beings sought his life. On other occasions, in a frenzy of anger, they destroyed valuable property which had been accumulated especially for their benefit.

One intensely dark evening Mr. Duncan was hastening to the fort, after a day spent in their village, when he became aware that some person was following him. Instantly divining who was his pursuer and what was his purpose, and knowing him to be one of the most dangerous men of his tribe, Mr. Duncan realized that escape was impossible. He therefore stopped, awaited the man's approach, and addressed him in kindly terms, exhibiting no signs of fear.

The native, taken completely by surprise, appeared to relent, did nothing, and, after some gentle counsel from the missionary, turned and retraced his steps, as if impelled by an unseen power. If I am correct—I am writing from memory—the man afterward became one of Mr. Duncan's most faithful helpers.

It has been said that, during the interval which Mr. Duncan devoted to the study of their language, so hostile sometimes became the demonstrations of the natives that the strength of the fort had to be increased on all sides by strong barricades. Many times fires were extinguished by night, lest, aided by their light, the foe should pick off the occupants by firing between the palisades. At the fort unrelenting watch was kept day and night.

For arms the natives possessed knives, swords, and rifles, which they sometimes flourished, to the dismay of the white men. A case somewhat in point is this: On one occasion a stalwart Tsimpsian urged his way within the stockade, and strode furiously about, brandishing his sword in the manner of a madman. His insolent march was soon cut short by the commandant, who, at an

opportune moment, sagaciously stepped behind him and threw over his shoulders a bright new blanket. Stopping quickly, the savage looked at it, grew pleased, remarked in Tsimpséan, "It is nice," and ceased his raging.

While dwelling within the fort, Mr. Duncan witnessed several revolting instances of cannibalism among the people. Whatever happened to be the occasion, slaves were always the victims. He asserts, however, that only their *shamen* actually partook of the flesh. Two objects were supposed to be gained thereby,—the favor and influence of their deities was secured, and their own personal strength and bravery were increased. He mentions the putting to death for such purposes of an infant boy, a young girl, and, if the writer mistake not, a woman of maturer years. At the ceremonies the Tsimpséans, naked, and excited to a condition of frenzy, danced about like crazed fiends, while the *shamen* were transformed into wild beasts by their desire for the coveted food.

Happily, to all such harrowing scenes there came an end. The horrors he witnessed but doubled Mr. Duncan's diligence in study, and the moment he could make himself understood, he began to tell the people the simple, effective story of Christ's life, teachings, and death. He arranged for them easy text-books in their own language, the structure, wealth and scope of which enable one to express therewith not only the profoundest truths of the Christian religion, but the richest thoughts of the human mind. Soon, then, the rude people were learning to read, to write, to think about truth, and to engage in steady occupations.

Sadly enough, not long was it before this gratifying condition of things aroused the antagonism of the Hudson Bay Company. The new ideas were seriously affecting its profitable trade with the natives. The company could no longer deal with them as with ignorant savages.

Having now been at Fort Simpson about five years, Mr. Duncan began to consider seriously the subject of removing his people beyond the deleterious influences of the post, and with them founding a new community, in which all who chose to break away from their old barbarous life might be built up into a civilized and Christian society. To this end the missionary selected a location covered with heavy forest and lying some twenty miles south of the fort. Here, immediately, he began preliminary work. The music of saw, ax, and hammer rang through the woods daily. With incredible speed the ground was cleared, and soon the town, now famous as Old Metlakahla, began to arise on the spot. In 1862 Mr. Duncan removed thither, accompanied by as many Tsimpséans as chose to rally around his standard.

His outgoing to a better life was bitterly opposed, it has been said, by the officers of the fort, who refused the parties transportation for even the most urgent necessities. Nevertheless, there was no abandonment of purpose on Mr. Duncan's part, and in a few years there existed at Metlakahla a prosperous, self-sustaining community of twelve hundred Tsimpséans and other natives gathered from thirteen surrounding tribes. In fine, Metlakahla was an Arcadian village, wherein reigned good order, industry, peace, and contentment.

As speedily as possible provision was made for the varied wants of such an assemblage of improving people. A church, schoolhouse, and store were first erected. Then followed buildings for trades and industries, such as carpentry, weaving, cabinet work, soap making, brick making, salmon canning, sawing lumber, and others—all established through the enterprise of the indefatigable leader, through his talent for planning, and his remarkable genius for teaching, supplemented

by the blessing of God, whom he delighted to serve and honor.

Mr. Duncan himself first acquired a knowledge of all these pursuits, and then instructed his people therein, until, unaided by him, they were able to conduct them successfully, and to maintain profitable trading relations with the surrounding country.

Upon becoming a resident of the place every adult was required to subscribe to the following

"DECLARATION."

I solemnly declare that, so long as I live at Metlakahla, I adopt as my rule of faith the evangelical Christianity, which is based exclusively upon the teachings of the Bible. I also adopt the residents of Metlakahla as my brethren. I choose to be governed by the laws of the queen of England, and I will dutifully submit to the by-laws imposed by the Native Council of the settlement.

I also declare that I will neither do, nor allow to be done by those under my control, anything by which the church at Metlakahla would become divided, and its peace be disturbed, nor anything that is opposed to the welfare and good morals of the village. I will do my utmost to promote the temporal and spiritual prosperity of my home.

Each settler was also required to sign a card on which were recorded his name, the name of the tribe to which he belonged, and the date of his joining the settlement. This card furnished convenient reference when questions of priority or obligations to service sprung up.

Not many years elapsed before the condition of affairs at Metlakahla attracted attention in England. Although a member of the Church of England, Mr. Duncan had from the beginning conducted religious services for his people with the simplest possible rites, discarding entirely sacerdotal vestments and the ritualistic forms of the church, deeming a simpler mode of worship better adapted to the child-like minds of the natives.

But to this course the church now objected, insisting that her prescribed forms should be employed. The missionary protested, as did the most devoted of his flock. Thereupon the church sent to them a clergyman to properly conduct the services. He presented himself one Sunday morning, clad in surplice and stole. But, being unable to speak the language of the worshipers, they by no means appeared to be edified. Noting this, the man wisely exchanged the pulpit for the pew, leaving the true pastor to speak to them of the truths by which they had been set free. A few similar unavailing attempts sufficed, and the little company in the wilderness was left to the guiding of the Chief Shepherd and their wise under leader.

Not long prior to, or after, this time—I have not the exact date—the Metlakahltians became seriously disaffected toward the Canadian Government. With their growth in other directions they had acquired not a little knowledge of civil affairs and some important ideas concerning ownership of property. This led them to desire titles to the land on which they were living. The government refused to grant this, for, according to the Indian Act of Canada, all such inhabitants were to be kept on reservations.

The application of the Metlakahltians for title was followed by certain negotiations which entirely failed. Thereupon, putting together the attempt of the church to interfere with their mode of worship, and the government's prohibition of their children's right of inheritance in British Columbia, they were moved to abandon their native land *en masse*, and to found new homes somewhere under the flag of the United States.

Twenty-five years had passed since the hegira of the Tsimpséans from Fort Simpson. In that time they had developed remarkably in civilization and character. Permanent dwellings had replaced the hasty shanties they first set up. Their public buildings

were a credit to the thriving town. There were centered the industries by which they gained support. There they had acquired the ideas of civil and religious liberty now so precious to them. There their children had been born. There their dead were buried. From all these strong ties it was no light thing to break away and begin life anew in a foreign land. Yet this the Tsimpséans finally did, with the full approval, sympathy, and aid of their leader.

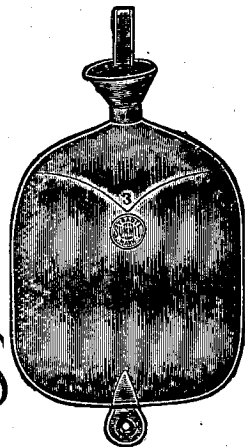
In looking around for a location on which to begin their new home building, choice was made of the island of Annette, anchored in the southern part of the Alexander Archipelago, some sixty miles north of the southern boundary line of Alaska. The important question was, "Would the Government of the United States secure the island to them?"

To assure themselves on this point, Mr. Duncan went to Washington and laid the case of his people before the proper authorities. The speedy result was a gift of the island to him and his followers forever, with permission to settle thereupon immediately. The presentation of the land was made during the first administration of President Cleveland; the patent therefor was, however, issued not until some two or three years afterward.

Returning from the East, Mr. Duncan proceeded directly to the island of Annette, where a small advance guard of the Metlakahltians had preceded him. An eyewitness has described the meeting between the devoted leader and his people as extremely affecting. Men, women, and children gathered round him, "weeping, while their hearts were full of joy and gladness."

A few weeks subsequently Mr. Duncan and this little party were reinforced by about eight hundred of their brethren and friends from Metlakahla, forty canoes, laden with the people and their effects, arriving on one day, and seventy on the next. The length of the voyage was eighty miles. Time had now brought the August of 1887.

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And earth's hold on us grows slighter,
And the heavy burdens lighter,
And the dawn immortal brighter,
Every year.

—Selected.

WILL SWITZERLAND IMPRISON PASTOR HOLSER?

BY W. H. M'KEE.

At the hearing of the appealed case of Pastor Holser, of Basel, before the Federal Court,—the Swiss court of last resort,—the appeal was denied and the penalty of fine and imprisonment for Sunday labor in the publishing house under his charge, affixed by the Basel court, left in full force.

The factory law under which Pastor Holser was arrested and convicted is a federal law, and it appears that the Federal Court has no power to construe a federal law, or to decide upon its constitutionality or unconstitutionality. That rests alone with the body that made the law,—the Federal Council. Therefore the result which has been had was a foregone conclusion from the first, there being really no judicial body having authority to revise the decision of the Basel Police Court on the important questions involved in this case, and really no body with authority to open the case at all after its decision by the Police Court, short of the Federal Council which made the law under which the action was brought. Then, however, a wrong which had been done, as in this case, could not be righted. The only thing possible now is for the Federal Council to interpret or repeal the defective law, that no one else may suffer injustice from it. Clearly, therefore, in cases brought before it involving the constitutionality of federal laws—not only those in reference to Sunday labor in factories, but all federal laws—the Police Court is actually the court of last resort.

Nevertheless, the matter was given some attention by the federal judges. The sympathies of several of the judges were evidently with the appellant. At least one plainly saw the injustice worked by the law, and, had it been possible, would gladly have put himself on record on the side of justice. His voice was heard on the side of right, though he could do no more. There was a full bench, and all, except the president of the court, expressed their opinions and views on the subject, briefly.

Judge Blaesi, of Solothurn, to whom the case had been referred, presented the matter before the court, reading some extracts from the text of the appeal, and giving a synopsis of the remainder. He said that Pastor Holser was not convicted because he was an Adventist, but because he had transgressed the Sunday law. A previous case, decided last summer, had made a precedent, and, according to that case, the court must refuse to hear the appeal. The fact that there is a federal Sunday law shows that Sunday laws are permissible under the Swiss constitution, and so not contrary to its provisions. A clause in the very article 49, which Mr. Holser claimed the Sunday violated, could be used to condemn him, for it was there declared that "religious belief could not free anyone from the performance of civil duties." (This clause was quoted in the appeal, and it was there shown that the observance of a religious rest day was not a civil duty. But of that point the judge made no mention.) The judge then moved that the decision of the Basel Police Court be sustained.

Judge Cornaz, of Neuchâtel, said that it could not be denied that the Sunday clause of the factory law rested on a religious basis. He argued that the State itself did not rest on Sunday, for it had its military exercises—more than that, much Sunday labor was performed by restaurants, stores, railways, etc., and hunting on Sunday was practiced in many

cantons. In principle the Adventists were right, and were it possible to decide this case in their favor, that would be his vote. In view of the fact that all work does not cease on Sunday, that so much work is done, and that they are an orderly people, and in reality meet the intent of the law, the Basel police ought to have known how to have shut one eye in their case. He approved of the factory law in France, which left the rest day optional. But as it was not in the province of this court to remedy the case, the only recourse being to the Federal Council, he sustained the motion to reject the appeal.

Judge Bezzola, of Graubünden, could not agree with Judge Cornaz that Sunday rest stood on a religious basis; its foundation was politico-social, its object being to secure the workingman a rest day.

The factory law designates Sunday because, as everybody rests on that day, it is better for the workingman that he should rest at the same time with all the others. We now have Sunday laws everywhere, and Sabbatarians must, "in God's name," accommodate themselves to the European social custom of resting on Sunday, according to the old saying:—

"Schick dich in die Welt hinein;
Denn dein Kopf ist viel zu klein
Dass die Welt sich schickt hinein."

(This triplet might be rendered thus: "Fit yourself into the world, for your head is much too small for the world to fit into it.")

In concluding he called attention to the fact that Sunday hunting was already forbidden in several cantons, and said there would yet be a federal law on the subject.

Judge Clausen, of canton Wallis, replied to the characterization of article 14 of the factory law as religious, by Judge Cornaz, saying that when the factory law was enacted both religious and politico-social factors were united, and he thought they could still continue to be united; that when the present state of the confederacy was considered, it must be admitted that the church still had something to say. It was not here as in some parts of France, yet even there they had to bow to the demands of Sunday.

Judge Stamm, of Schaffhausen, said that his reason for supporting the motion to reject the appeal was that the Federal Court could only follow unconditionally the letter of the federal laws, and it was not within its jurisdiction, however desirable it might be, to consider whether a law is constitutional or not, and the court has nothing to do with the question of the violation of article 49 of the constitution; it is sufficient for it to know that article 14 of the factory law has been violated.

Judge Morel, of St. Gallen, declared that it had never occurred to anyone to introduce a Sunday of the English or Puritan pattern into Switzerland; there was, therefore, no law or practice to show that there should be no Sunday work at all, but that the custom prevailed; that, as far as possible, there should be a common rest day. That which was of importance in this case, however, was that the appellant had violated the factory law, and in so doing had also violated the Sunday law of the Baselstadt, which was quite strict. He considered the sentence of the Basel court constitutional, and upheld its decision.

Judge Blaesi stated, in addition, that he would have dismissed the case from consideration entirely, for the reasons suggested by Judge Stamm, but he considered "the case one that should be more deeply probed, as it concerned important questions of freedom of conscience, which were set forth in a pamphlet recently circulated in large numbers in all parts of the land."

From the thoughts and views offered by the judges in the main, it can be seen that instead of probing the subject deeply the attention given it was so superficial as rather to deserve the name of scarifying than probing. It cannot be doubted, however, that when presented to the Federal Council the question will really be opened and its principles discussed.

The court rejected the appeal without a dissenting voice.

At this time Pastor Holser was making a circuit of the churches under his charge. When his ap-

pointments had been met he returned to his office in the publishing house at Basel, and to his regular duties there. He was there unmolested for five days, preaching on the Sabbath according to his usual custom, and going about the city in the pursuance of his ordinary duties. On the morning of the sixth day a notice was sent him from the police department requiring him to present himself at police headquarters, there being a clause in the order which stated that if voluntary compliance was not rendered the order would be enforced. To this order Pastor Holser replied in these words:—

To the Police Department, Basel—

Your order to present myself October 23, 9 A.M., to begin three weeks' imprisonment, is at hand. In response I can only say that I am engaged in the service of the Lord and cannot leave his work without his order. This imprisonment is prescribed in consequence of my keeping the commandments of God as he has given them in his word. In doing this I have wronged no one, and have done nothing worthy of imprisonment. Were it for having committed an unjust act, I would present myself on an order to do so; but I cannot lay down the work of the Lord at the command of men for the misdemeanor (?) of having kept the ten commandments.

Respectfully, HENRY P. HOLSER.

During the day the public collector called to collect the fine, but he was told very plainly and simply that a fine for keeping the commandments of God could not be paid.

And now comes the answer to the question before written, in the title to this article, "Will Switzerland imprison Pastor Holser?" Just as I write this closing paragraph Pastor Holser comes to the door, in the charge of two officers, for a parting word and shake of the hand before he goes behind the bars of the city prison of Basel. No amount of superficial leniency in the way of non-interference while his case went to the Court of Appeals and to the Federal Court, nor any degree of personal consideration shown him in the manner of his arrest, can be pleaded in extenuation. The fact remains, which cannot be explained away: Switzerland has imprisoned Pastor Holser for keeping the commandments of God.

Basel, October 23.

FIELD NOTES.

THE Australian Conference is composed of 11 churches, having a membership of 781.

ELDER A. J. OSBORNE, president of the California S. S. Association, is visiting among the schools in Los Angeles County.

BROTHER W. H. THURSTON, a colporter, has found a favorable location in Rio Janeiro, but is in great need of Portuguese publications.

In a certain territory in South Carolina, 18x22 miles in extent, Brother Charles Kellen has placed 260 copies of "Bible Readings." These books ought to give instruction to a large number of people.

ELDER W. T. KNOX reports the baptism of four persons at San Bernardino, Cal. From there he went to Pomona, where two were added to the church, and money was raised to purchase a lot for a house of worship.

ELDER H. F. COURTER arrived in this city from Selma, Cal., on the 6th inst. He reports the baptism of six persons at Selma. It is expected that he will remain in Oakland during the winter. Address, care of Pacific Press.

Of the work in Mason City, W. Va., Brother F. M. Gardner says: "The people who are coming out to keep the Sabbath are among the best people of the town. These are the ones who have read, and it is not very hard to convince them of the truth."

DR. MAXSON, of the Rural Health Retreat, near St. Helena, Cal., says: "Our new building, including Swedish movement and class rooms, and five sleeping apartments for help, is nearly completed, and will be the means of sheltering some of our helpers who are now in tents." The new cottage erected last year has been of great utility, and still another is demanded by the increasing patronage.

At Portland, Oregon, a workers' class is being conducted, in which there are over fifty in attendance. Bible study, Christian help work, and hygienic cooking are the leading features of the school, and a large number of those who attend expect to devote themselves to work in the cause.

REFERRING to the work in the North Pacific Conference, Elder W. M. Healey notes the organization of a Sabbath school at Seattle, Wash., by Elder D. T. Fero. It is located several miles from the church in Seattle, and was the result of following up the camp meeting interest by earnest labor.

ELDER J. M. WILLOUGHBY reports the baptism of two persons at Salt Lake City, one of whom is over 80 years old and a pioneer of the Territory. He also states that Elder Gardner has located at Ogden for the winter, and, in connection with Elder J. H. Morrison, had been holding meetings in the country near that place.

At Plano, Ill., where Elder J. W. Scoles continued meetings after the camp meeting, a Sabbath school of forty members was recently organized. The use of a hall for meetings was donated for one year. Elder Scoles and wife have gone to Battle Creek to attend the Bible school, and Elder W. D. Curtis continues the work at Plano.

FROM the *Review* we learn that the charges against Brethren A. J. Howard and H. O. Bullen, of laboring on Sunday, have been dismissed by the Circuit Court of Annapolis, Md., on the ground that the complaints were too indefinite. Also that Brother D. C. Plumb, a student in the academy at Graysville, Tenn., has been sentenced to twenty-seven days' imprisonment for cutting wood on Sunday; and that a brother named E. W. Remminger is under arrest in Pennsylvania on a like charge.

FROM a private letter from Elder W. C. Grainger, who is laboring in the vicinity of Crow's Landing, in Stanislaus County, Cal., we learn that there is a good interest manifested in the reading matter distributed, but many are kept away from preaching services through the influence of opposition. This is an obstacle that will grow as time passes. With all the boasted independence of our countrymen, the majority of people are actually afraid to brook the opposition that comes to those who would adhere to the plain word of God. And, strange as it may seem, the bitterest opposition in this respect comes from those who profess to be followers of Christ. In the days of Christ and his apostles the most persistent persecution came from those who claimed to be the conservators of God's word. Yet those who would stand by that word in preference to the traditions of the elders, met the enmity of the elders, and in consequence many feared to follow their own convictions of duty. It is so to-day; the traditions of the popular churches are held up in lieu of the word of God, and anathema and contumely deter many from laying hold of the truth. It is as much of a cross to follow Christ to-day, in the face of apostate churches and the jeers of a sinful world, as it ever was. The truth never was and never will be popular; and all who will receive it will do so through the ordeal of persecution.

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—Neh. 8:8

LESSON IX.—SUNDAY, DECEMBER 2, 1894.

CHRIST'S TESTIMONY TO JOHN.

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

Lesson Scripture, Luke 7:24-35.

24. AND when the messengers of John were departed, He began to say unto the multitudes concerning John, What went ye out into the wilderness to behold? a reed shaken with the wind?

25. But what went ye out to see? a man clothed in soft raiment? Behold, they which are gorgeously appareled, and live delicately, are in kings' courts.

26. But what went ye out to see? a prophet? Yea, I say unto you, and much more than a prophet.

27. This is he of whom it is written,

Behold, I send my messenger before thy face,
Who shall prepare thy way before thee.

28. I say unto you, Among them that are born of women there is none greater than John; yet he that is but little in the kingdom of God is greater than he.

29. And all the people when they heard, and the publicans, justified God, being baptized with the baptism of John.

30. But the Pharisees and the lawyers rejected for themselves the counsel of God, being not baptized of him.

31. Whereunto then shall I liken the men of this generation, and to what are they like?

32. They are like unto children that sit in the market place, and call one to another; which say, We piped unto you, and ye did not dance; we wailed, and ye did not weep.

33. For John the Baptist is come eating and drinking; nor drinking wine; and ye say, He hath a devil.

34. The Son of Man is come eating and drinking; and ye say, Behold, a gluttonous man, and a winebibber, a friend of publicans and sinners!

35. And wisdom is justified of all her children.

Golden Text: "Behold, I send my messenger before thy face." Luke 7:27.

NOTE.—A scripture which will throw light on this lesson, and should be read in connection with it, is Matt. 11:2-19. During the time when Jesus was teaching in Galilee John was in prison. This imprisonment seems to have brought discouragement to the bold prophet, even as to his prototype of old, Elijah: His life had been one of constant out-of-door exercise. Here he was confined in a damp and dreary dungeon, and no doubt this had much to do with his discouragement. His disciples came to him and told him of the work of Jesus. No doubt among these testimonies were those which were adverse; but John, to settle the question, sent two of his disciples to Jesus to ask him, "Art thou he that should come? or look we for another?" Jesus did not answer in so many words. He wrought many miracles while John's disciples were there, and he simply tells the two disciples to go and tell John the things they had seen and heard. Jesus of Nazareth was fulfilling the very prediction which had been given of the Messiah, and he, therefore, was the one foretold by the prophets.

1. When the messengers of John had departed, what questions did Jesus ask the people? Verses 24, 25.

2. What did he say of John's greatness? Verse 26.

3. Among all of the prophets, what had John the honor to be? Verse 27.

4. What comparison did Jesus make of John? Verse 28.

5. Yet what did he say of the least in the kingdom of God? Note 1.

6. What did Jesus say of the people and the publicans and their relation to John? Note 2.

7. What did he say of the Pharisees and lawyers? Verse 30.

8. What question did he ask concerning that generation? Verse 31.

9. What did he say they were like? Verse 32. Note 3.

10. What did they say of John the Baptist? Verse 33.

11. What did they say of Christ, of whom John bore witness? Verse 34.

12. What does Jesus say of the wisdom of God? Verse 35.

NOTES.

1. OUR Lord did not mean by this that the least in the kingdom of God, or he that is but little in the

kingdom of God, was greater in the work that he did than was John the Baptist, but that his privileges were greater. He had just told us that among those that were born of women there was none greater than John. That is, none had a greater mission, and certainly we have no record that any showed more of the Spirit of the Master in the fulfillment of that mission than did the forerunner of Christ. He was great because he was the one who went before the "Royal Majesty of heaven" to prepare his way; and yet he died in prison before our Lord had finished his mission, and had very little privilege indeed of knowing of the power which attended Christ's ministry. Therefore, great as he was, his privileges were less than even the humblest disciple who stood at Christ's feet and drank in of his gracious words.

2. "They justified God, being baptized with the baptism of John."—God sends his messengers always to save men, and the fact that the publicans received John's message and were baptized, showed that John's message was sufficient to save them, and, therefore, their reception of that message was a justification of God in sending it as a judgment; for, if it saved one of the publicans, it would save all men, for a publican was a man; but the Pharisees and lawyers rejected the counsel of God for themselves. That is, the very thing which God designed should save them they rejected.

3. WHAT a striking contrast our Lord draws between the children of that generation and John the Baptist. He was not a reed shaken in the wind, nor one who lived in palaces. He was not one who could be moved by any of the temptations of Satan or by the desires and flatteries of the people. He was one who stood for God, let come what would; and, in fact, he gave his life for his mission to a people who were like children playing in the market place. One company calls to another, and they say, "We piped and ye did not dance; we mourned and ye did not weep." That is, they were dissatisfied and uncertain as regards any belief in God. They had not the spirit to discern his messengers. John came and they said that he had a devil, because he was temperate in his eating and drinking. Jesus ate and drank as did other men, and they said that he was a winebibber and a friend of publicans and sinners. Thus it has always been, and thus it is in these days, in an aggravated sense.

LESSON IX.—SABBATH, DECEMBER 1, 1894.

CONDEMNING THE JUST.

Lesson Scripture, Luke 23:13-31.

13. AND Pilate called together the chief priests and the rulers and the people, and said unto them,

14. Ye brought unto me this man, as one that perverteth the people; and behold, I, having examined him before you, found no fault in this man touching those things whereof ye accuse him;

15. No, nor yet Herod; for he sent him back unto us; and behold, nothing worthy of death hath been done by him.

16. I will therefore chastise him, and release him.

17. Now he must needs release unto them at the feast one prisoner [margin].

18. But they cried out all together, saying, Away with this man, and release unto us Barabbas;

19. One who for a certain insurrection made in the city, and for murder, was cast into prison.

20. And Pilate spake unto them again, desiring to release Jesus;

21. But they shouted, saying, Crucify, crucify him.

22. And he said unto them the third time, Why, what evil hath this man done? I have found no cause of death in him; I will therefore chastise him and release him.

23. But they were instant with loud voices, asking that he might be crucified. And their voices prevailed.

24. And Pilate gave sentence that what they asked for should be done.

25. And he released him that for insurrection and murder had been cast into prison, whom they asked for; but Jesus he delivered up to their will.

26. And when they led him away, they laid hold upon one Simon of Cyrene, coming from the country, and laid on him the cross, to bear it after Jesus.

27. And there followed him a great multitude of the people, and of women who bewailed and lamented him.

28. But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children.

29. For behold, the days are coming, in which they shall say, Blessed are the barren, and the wombs that never bare, and the breasts that never gave suck.

30. Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us.

31. For if they do these things in the green tree, what shall be done in the dry?

THIS portion of the book needs the most careful study, as the things related are of infinite importance. It is not vague, dreamy meditation that does us good. We are to meditate upon the suffer-

ings of Christ for us; but this means more than that we are to think in a general way that he was betrayed and condemned and crucified. We should read and reread the story of his betrayal, his suffering in the garden, the reproaches that were heaped upon him, his crucifixion and resurrection, until every event becomes a living reality to us, and we can see him set forth evidently crucified among us. Then as, tracing the narrative through in our meditation, we see what it all meant, we may be able to say, "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." Gal. 2:20. Nothing can give this vivid conception except the very words of the Scripture; therefore study them above all things. Review, REVIEW, REVIEW. "Give thyself wholly to them."

1. When Jesus was seized, where was he first taken?

2. To whom was he next taken?

3. Before whom was he next sent?

4. What was next done with him?

5. What did Pilate do when Jesus was sent back to him?

6. What did he say to the priests and rulers?

7. What testimony did he bear concerning Jesus?

8. Yet what did he propose to do to him?

9. What did they all cry out at the proposal to release Jesus?

10. Whom did they desire to have released in his stead?

11. To Pilate's further proposal to release Jesus, what did they cry?

12. What effort did Pilate make the third time?

13. How was it received?

14. What did Pilate then do?

15. Whom did he release to them?

16. To what did he deliver Jesus?

17. Whom did they compel to bear his cross?

18. Who followed Jesus to the place of crucifixion?

19. What did Jesus say to them?

20. Why should they weep for themselves and their children, rather than for him?

NOTE.

THREE times Pilate bore witness to the innocence of Jesus, but as soon as he began to parley with the people, he lost all influence with them. When he gave sentence, it was that it should be "as they required." He simply delivered up Jesus to a mob, in order to save himself. If he had utterly refused to deliver Jesus to their will, he would, no doubt, have been accused to the emperor, and have been deposed, which was what actually took place, after all. Every man is to some extent in the same position that Pilate was. "What shall I do then with Jesus, which is called Christ?" is a question which comes to everyone. Selfish interest clamors that he be given up. If he be kept, loss of position, of business, or of friends, may be the result. And so too often Christ is delivered up, and in doing so, in order to save their life, they lose it, for he is the only one who can bestow life. There is no one who is in a position to condemn either Peter or Pilate. Our fear and selfishness have often caused us to deny Jesus, or to pursue a vacillating course that ended in defeat. And yet he abides faithful.

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THE
NORTHERN
ICEBERGS

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

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News and Notes.

FOR THE WEEK ENDING NOVEMBER 12.

RELIGIOUS.

—The grand jury at Elizabeth, N. J., recently brought in a presentment declaring church fair lotteries illegal.

—Rev. David McAllister, D.D., one of the founders of the *Christian Statesman*, and for twenty-five years one of its editors, has again, after a lapse of some half dozen years, taken proprietary and editorial control.

—Advices from Lexington, Ky., state that Pastor J. B. Jones has been deposed by the Providence Christian Church, because he took a prominent part in the campaign against Colonel Breckinridge, candidate for renomination for congressman.

—Bishop Matz, of the Roman Catholic diocese of Denver, Colo., has forwarded his resignation to Rome, with the request that it be acted upon immediately. This unusual action has caused much speculation as to the cause, which is not yet made public.

—A Mrs. Williams, a noted American Spiritualist medium, was recently exposed in a Paris seance while using dolls for spirits. She had appointments out in several European cities, but the Paris exposure spread everywhere. The exposure was effected by Spiritualists who suspected fraud at a previous seance.

—A Rome dispatch of the 8th inst. says: "The pope to-day presided at the last conference in regard to the union proposed between the oriental churches and the Church of Rome. His holiness sanctioned decisions aiming to confirm and enhance the prestige of the five oriental Catholic patriarchs, and to extend their powers."

—A Russian house of worship has been erected and dedicated at Streator, Ill. It is said to be the only distinctly Russian religious edifice in America, excepting the one at Sitka, Alaska. All the wood in the building came from Russia, and is the remains of the Russian vestibule in the Manufactures Building at the Chicago Fair.

—At the Methodist Missionary Conference held in Brooklyn, N. Y., last week, attention was called to the fact that Bishop Taylor, who received an appropriation of \$2,500 for a library, and large private donations besides, had made no report of his expenditures since 1888, although he had been called upon by the conference to do so.

—The *Occident* (Presbyterian) says: "Someone has well said, 'To pull a man out of a ditch it is not necessary to get down in the ditch with him.' Christians are to be in the world but not of the world." But the Christian Endeavor Society of this county, encouraged by prominent Presbyterian ministers, proposes to "get down in the ditch" of politics, not to pull men out of the mire, but to stay there with them in a vain attempt to purify them in their impurity.

—Rev. R. F. Coyle, D.D. (Presbyterian), of this city, says, "I expect to see the Christian Endeavor Society a great political power before the close of the century." Yet most of the ministers who are endeavoring to make it such profess to stand in holy horror of the Catholic Church because of its political proclivities. "Therefore thou art inexcusable, O man, whosoever thou art that judgest; for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things." Rom. 2: 1.

—A Korean correspondent of the *New York World* says: "The brother-in-law of the king, Pak Tong Hyo, once famous as a rebel leader, has returned to Korea. He asks me to say to the American public that Christianity is the only thing that can save this country. Korea is under the influence of Confucianism, and can make no progress unless another system is introduced. Pak Tong Hyo thinks that the Christian scheme is the only solution of the problem that confronts his country. It needs a vital religion." Somebody ought to see that they get the Christian religion from a Bible standpoint, and not in the degenerate form of human traditions.

—Rabbi Sonneschein, of the Hebrew congregation Ohabei Shalom, San Francisco, has resigned his pastorate, for the reason, it is said, that he is for ultra reform, while the congregation prefers to remain "orthodox." The climax was reached on the day of atonement, when the rabbi refused to carry out the time-honored custom of reading the prayers for the repose of the souls of the dead. These prayers are a fundamental part of the services of orthodox Jews, and are moreover a source of revenue to their congregations from the offerings that are made. The members were astounded, for such a thing was unknown in the history of the congregation. President Altmeyer was requested to instruct Rabbi Sonneschein to read the prayers, on penalty of instant dismissal. After much talk, the cantor, Rev. Meyerson, was instructed to do so, as Dr. Sonneschein was steadfast in his refusal.

—The Christian Endeavorers of this county have again demonstrated that their political movement for Sunday closing is not aimed specially at the saloons and is not a temperance effort. The proof is in their election circular, which contained the names of all the candidates for office, with the commended names printed in bold-face type. But it was noticeable that only two names were those of Prohibition candidates, and those for minor offices. This political move of the C. E., under the direction of the ministers of the "evangelical" churches, is simply in the interest of Sundayolatry, and yet most of them would have it understood that they are opposed to Catholicism.

—Rev. S. S. Palmer, of Brooklyn Presbyterian Church, this city, says, "The church should purify the State, and the State should protect the church." That is precisely the papal doctrine, the doctrine on which all the dark deeds of the Dark Ages were predicated. "History repeats itself, because human nature is the same in all ages." How much has Rome ever purified any State in whose politics she has mingled? Has she not made them more corrupt? Yet her opportunities have been greater, and her professions just as fair, and her purposes just the same, as those of her professed Protestant imitators. In the past when the church undertook to purify the State by political methods it became more corrupt and tyrannical than the State which it sought to purify, and a like course to-day will produce a like result.

SECULAR.

—The city council of Jacksonville, Fla., has repealed the ordinance passed last winter permitting prize fights.

—"Rev." A Willison, of Portland, Oregon, has been sentenced to eighteen years in the penitentiary for forging notes.

—A strike has occurred on the Panama Canal. The workmen are paid thirty-five to forty cents per day, and they want fifty cents.

—Prince Hohenlohe, the new chancellor of the German Empire, is the emperor's uncle. The chancellor is also premier of Prussia.

—It is said that a war levy of \$3.00 a head has been imposed in Hankow, China, and there is a prospect that the people will resist it.

—A late Constantinople dispatch states that twenty-five Armenian villages have been destroyed by the Kurds, and 3,000 people killed.

—The burning of the Rex Flour Mills at Kansas City, Mo., on the 6th inst., caused a loss of \$150,000, and leaves 100 men out of employment.

—The German Tabera Company, in German East Africa, report severe contests with the natives near Konto. Two lieutenants and several men were killed.

—Coxey, of "Coxey's army" fame, has been defeated in his race for congressman from the Massillon, Ohio, district. The majority against him was 12,000.

—A packer and shipper of New York City has been arrested and placed under \$25,000 bonds for shipping a lot of cartridges to Havana, Cuba, packed in tallow to avoid recognition.

—A bill has passed both houses of the Cherokee Legislature making it treason for a Cherokee citizen to sell real estate of this nation to a non-citizen, naming as a penalty for so doing death by hanging.

—In California election day was as near perfect as is possible under present conditions of the earth. In New England and in various parts of New York it rained and snowed, tapering off to a gale in New Jersey.

—The Chicago Chinese Association has been incorporated for the purpose of suppressing gambling, learning the English language, building a Chinese hospital, and eventually working for American citizenship.

—If illustration were wanting to prove the instability of the human mind, the elections of the past four years in the United States would be sufficient. This year it is a Republican "wave" that floods the political marsh.

—It is estimated that 500 pauper Japanese immigrants have been admitted to the United States the present year. Friends have supplied them with the necessary \$30 to comply with the requirement to possess that amount.

—The *London Standard* says there is good ground for the opinion that there is at present little prospect of united intervention by European powers between China and Japan. Russia is ready to intervene, and France does not object, but Germany is unwilling. A Washington dispatch says that President Cleveland has offered a peaceful mediation.

—Worden, one of the leaders in the great strike at Sacramento, Cal., last summer, has been convicted of wrecking the train at the time Engineer Clark and others were killed. Two others implicated in the affair are to be tried immediately. Worden promises a startling confession. As the wreck occurred in Yolo County, the trials are held in Woodland.

—California has elected a Democratic governor, Ex-Congressman James H. Budd, of Stockton, and one Supreme Court justice, Judge Jackson Temple, of Santa Rosa. All the rest of the State offices have gone to the Republicans.

—A war correspondent in Corea says that the king has sent his second son to thank the emperor of Japan for freeing his country from the Chinese yoke, and stating that the Coreans will try to make the most of their liberty.

—Professor Roche is advocating in the College of the Northwest, at Chicago, the use of hypnotism as an anesthetic in surgery, and some very delicate operations are reported, even the flow of blood from a wound being stopped by its influence.

—The steamer *Crown of England* ran on the rocks of an island in Santa Barbara Channel, off the Southern California coast, on the 11th inst., and was totally wrecked. The accident was caused by a dense fog. The crew escaped to an island.

—A convention, representative of all the States and cities of the Union, has been called for assembly at St. Louis December 11, to discuss and formulate a plan for the care of the homeless and indigent children found in the cities of America.

—European governments all declare for peace, and profess to believe that the future outlook is peaceable, but the Standing Parliamentary Military Committee of France has declared against the proposition of the government to cut down the large standing army by even 12,000.

—Sheriff Cook, of Washington Court House, Ohio, who recently prevented the lynching of a colored prisoner who had confessed a heinous crime, has been overwhelmingly defeated as a candidate for reelection. In defending the prisoner three persons were killed and several injured.

—Professor Zacharin, the principal physician of the late czar, has incurred the ill-will of the populace on account of an alleged mistake in the diagnosis of the dead ruler's disease. This feeling ran so high that a mob surrounded his house, on the 8th inst., and smashed the windows with stones.

—Revolution in Brazil is again making considerable headway, especially in the State of Rio Grande do Sul, where several government garrisons have recently joined the insurgents. It is said that political prisoners fill the prisons throughout the country, and many of them are secretly put out of the way.

—Adolph Sutro, the San Francisco millionaire who has been waging a single-handed warfare against the consolidated street railroads, and has succeeded in gaining a reduction of fares to the ocean beach, has been elected mayor of the city, having received a majority of the entire vote of the city.

—A man in Emporia, Kansas, has been detected in carrying on an illegal traffic in liquors by keeping his stock stored in the coffins kept on hand in his side business of funeral undertaking. He had been frequently accused of doing an underhand liquor business, but his stock had always baffled detection.

—The Japanese have found a new trouble in Corea, the people known as Tonghaks having risen against them. Kil Nak, vice president of the Council of State, appointed by Japanese influence, has been assassinated, and a large force of Japanese troops have returned to Seoul to subjugate this troublesome element.

—A passenger train and a cattle train collided near Rockwood, Pa., on the 7th inst. Both trains were running on fast time, and the collision resulted in wrecking several cars. Six persons were killed and three severely injured. A dozen cattle cars were piled upon each other, and many of the cattle were killed or maimed.

—The French steamer *Sydney* was searched recently by the Japanese at Kobe, Japan, and three passengers—two Americans and one Chinese—were arrested. The Chinaman has been connected with the legation at Washington, and it is claimed that the three prisoners were engaged in a plot to blow up Japanese vessels.

—Secretary Carlisle has instructed the Collector of Customs at Port Townsend, Wash., that certificates of registration issued to Chinese should be taken up by the Collector when such Chinese leave this country. This is necessary to prevent the certificates from being turned over to Chinese unlawfully entering the United States.

—William E. Hallett, a railroad conductor, has sued the Chicago and Eastern Illinois Road for \$25,000 damages on account of being placed on the blacklist and thus prevented from obtaining employment. He was discharged in July last for participating in the strike, and now cannot get employment on any road because of being blacklisted.

—The latest reported victories of the Japanese army are the capture of Kin Chow and Tchien Wan, both fortified cities. It is now stated that the Chinese Government has waked up to the fact that they are not prepared for war, and are consequently ready to make terms of peace. But it is thought they are hardly ready to concede all that Japan will demand.

Signs of the Times

OAKLAND, CAL., MONDAY, NOVEMBER 12, 1894.

32—We send no papers from this office to individuals without pay in advance.

33—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 you may receive, and hand them to your friends to read.

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Just the time of closing up our forms for stereotyping a letter comes from Brother D. C. Plumb, who is in jail at Dayton, county seat of Rhea County, Tenn., for cutting wood on Sunday. We will give it to our readers next week.

In our Mission Fields department will be found a most interesting article on "The Pilgrim Fathers of Alaska." Another on the same subject will be given next week. We bespeak for them an interesting reading. The work of Mr. Duncan should inspire others with hope and courage.

Switzerland and Freedom.—Just in time to get it into this issue comes the article from W. H. McKee, Esq., found on page 858, entitled "Will Switzerland Imprison Pastor Holser?" The article contains the answer. Here are two countries, —Switzerland and the United States,—republics, both of which have long boasted of their liberty, imprisoning men for following Christ. Reader, Christian, by whatever name you may be called, what do you think about it? Is it in accordance with the Golden Rule? Is it like Christ? Is it not the fulfilling of prophecy?

The Lord's Day Again.—A writer in the Marshalltown, Iowa, *Times-Republican*, of some time ago, who signs himself "Consistency," complacently utters the following:—

However, no one will presume to find fault with the expression "Lord's day," for once in the New Testament, though only once, do we find the first day of the week called Lord's day. John the Revelator so calls it in the first chapter of Revelation. Nor is the appropriateness of this name lessened when we remember that the Mosaic Sabbath was also called the Lord's day.

How does "Consistency" know that John calls the first day of the week "the Lord's day"? John does not say so, neither does any other Bible writer. But the Bible does declare, as this writer admits, that the Lord called the seventh-day Sabbath the Lord's day. In fact, the Lord expressly calls it "my holy day." Isa. 58:13. And Peter says that it was the Spirit of Christ which testified through the prophets. 1 Peter 1:11. Christ, therefore, through Isaiah, as well as by his own lips (Mark

2:27) calls the Sabbath his day, the day of which he is especially the Lord. But nowhere in "God's word written" is the first day called "the Lord's day." Reader, in view of the above facts, what day of the week did John refer to in Rev. 1:10? Answer as you must in the judgment.

Sentinel Library No. 61.—The title of this tract is "Labor Troubles and the Sabbath." It has been pronounced by those who have read it to be a good document on a "live issue." It shows that those Sunday reformers who lay the guilt of Sabbath "desecration" at the doors of the great monopolies and labor unions are themselves the chief sinners. It should be widely circulated. Price only one cent. Address Pacific Press, Oakland, Cal., or any of our tract societies.

Our "Land of Liberty."—Just as we go to press the news reaches us that one Christian, D. C. Plumb, a school student, has been sentenced for twenty-seven days for cutting wood on Sunday, and another in Pennsylvania, E. W. Remminger by name, a mechanic, is under arrest for the same reason. Both of these men work the first six days of the week, as did Jesus the Carpenter of Nazareth. Both of these observe the seventh-day Sabbath, as did Jesus, at least as well as they know how. For following Christ in this our "land of liberty" they and others before them have been arrested, fined, and imprisoned, mobbed, stoned, and life imperiled. Would not Jesus, if he were here doing as "he did aforetime," as "his custom was," be thus treated, and that too by those who profess his name? What reason have we to believe otherwise?

A HISTORY OF PITCAIRN ISLAND.

PITCAIRN ISLAND, one of the volcanic gems of the Pacific, has been heard of wherever the English language has been spoken. The story of the working out of the problem of human life on its limited territory reads stranger and more thrillingly in many respects than a romance. But most if not all of the tales told and books printed have either been too fragmentary, or incorrect and misleading. It will be interesting to the friends of that miniature world to know that an authentic history has been written, and that by a native of the island, one to the manor born. The title of the new work, which is now in press, is "The Story of Pitcairn Island." It is written by Miss Rosalind A. Young, one of the direct descendants of the mutineers of the *Bounty*. The little book, of 256 pages, is a plain, unvarnished tale of Pitcairn and its inhabitants from its settlement to the year 1894. It is written with a charming simplicity of style which refreshes the reader and invites a continued perusal. It is amply illustrated. We will have more to say on the completion of the work. The price we understand is one dollar post free. Address Pacific Press, Oakland, Cal.

Question Corner.

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

159. A NEW COMMANDMENT.

WHAT is meant in 1 John 2:8 by the new commandment?
E. L. N.

The "new commandment" spoken of in the 8th verse is the same commandment as mentioned in the 7th verse as the "old commandment." In the 7th verse the apostle expressly says, "I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye had from the beginning." In the 8th verse he says, "Again, a new commandment I write unto you, which thing is true in him and in you; because the darkness is past, and the true light now shineth." That is, all the darkness being past, and the true light now shining, is

what makes the old commandment new. The sinner is against the law. "The carnal mind is not subject to the law of God, neither indeed can be." Rom. 8:7. The commandment simply shows that he is a sinner (Rom. 7:7), and therefore condemns him. But when God, for Christ's sake, has forgiven his sins and changes his heart, he delights then in the law of God, and says with the Psalmist, "Oh how love I thy law! it is my meditation all the day." The apostle says, "If any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new." The law which formerly condemned him as a sinner, is now seen to be glowing with God's wondrous love, and is a witness of the righteousness which God has granted him. Rom. 3:22. The new commandment of 1 John 2:8 is therefore the old commandment made new to us, because we have accepted Christ, the Light of the world. See also the SIGNS OF THE TIMES of October 1, page 740, beginning with the last paragraph of the first column. This will give additional light.

160. KEEPING POST OFFICE ON THE SABBATH.

Is it proper or right for a Seventh-day Adventist to take charge of a post office and run it? and does he become guiltless by hiring a deputy to do his work on the Sabbath?
G.

To our mind the keeping of a post office or the running of a hotel which demand Sabbath work is not best for a Sabbath-keeper to engage in, neither should he encourage it on the part of others. Certainly among the multitude of vocations which the world presents before us, there are other ways by which we can obtain support without placing ourselves in any way so as to compromise with the world. Running a post office, apart from the work on the Sabbath, is also likely to draw one into political issues and lead to the compromise of principle in other directions. All such enterprises and openings are, to our mind, traps of the devil to lead souls away from the truth of God. Just as long as we live in such a world as this there will be open post offices on the Sabbath, but we are not compelled to keep them or to patronize them.

The above writer also asks whether it is right to make a specialty of depositing mail on the Sabbath, when it could just as well be done other days of the week.

It seems to us that the answers to all of these questions are so obvious that they need no reply. "Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work." Of course this refers to work for our own pleasure or profit. There is some work, such as the necessary care of animals and our own persons, the care of the sick, etc., that is proper, as our Saviour himself showed. But all extra work on the Sabbath day, or the preparation of such work, is not only transgression of the letter of the Sabbath law, but of the spirit also. It is by such means as these that men are led away from the truth of God.

161. SWEDISH BIBLE ON SUNDAY.

In the Swedish Bible printed in Stockholm, 1854, "Lord's day" in Rev. 1:10 is translated "Sunday." The Bible is printed by J. A. Lundburg. Adolph Benniero, publisher. Is this translation correct?

No, it is not correct. The Greek, in which the New Testament was written, for Lord's day is *kuriakē hemera*, and the only proper translation of that Greek term is "Lord's day." Such a translation as "Sunday" is wholly unwarranted.

The Signs of the Times

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